



# **THE GREEK TESTAMENT ENGLISHED.**

**BY**

**WILLIAM BURTON CRICKMER, M.A.**



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**Greek Testament Englished.**

ANNOTATED.

BY  
**WILLIAM BURTON CRICKMER, M.A.,**  
SAINT EDMUND HALL, OXFORD,  
PERPETUAL CURATE IN BEVERLEY MINSTER.

“Ministers of the new Testamentary-covenant, not of the letter  
of its text merely, but of the spirit too.”

2 Cor. iii. 6.

ELLiot STOCK,  
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## P R E F A C E.

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THE *general reader* is especially warned to beware of prejudice in using the following translation, and patiently to study the "Englished" equivalent for the actually Inspired Greek, imagining always that he is face to face with the sacred language in which God's Own Mind is enshrined. The frequent recurrence of "got" is simply the historic tense of an essentially scientific language inductively rendered (*Introduction*, p. xxviii.)

The *theologian* is especially warned to beware of what is unworthy a great scholar when responsible before God for scientific analysis of what is new and draws upon the powers of sanctified intellect to the utmost for its working out. It will be absolutely necessary for professional theologians to master the Introduction, and therein accurately Part II., before being in a position to grasp the scope or the details of a perfectly original work.

And *all*, in all the world, who enter the sacred precincts

of an undertaking consummated only after unspeakable strain and under enabling overshadowing of sanction, are especially warned to beware of the spirit in which they indulge, of the light to which they wilfully blind themselves, of the beauty The Human unveiled before their spirits, of the opportunity for investigating rationally the truth of The Gospel till afforded, and of the solemn account we must all soon render for increased knowledge of The Word of God Written rising in front of The Great White Throne of The Word of God Incarnate.

## S Y N O P S I S .

### PART I.

#### THE PHILOSOPHY OF THE INDUCTIVE METHOD.

Characteristics of Scientific scholarship when applied to an inspired text.—Translators 'Pens of a ready Writer'.—The world-wide want of a 'Greek Testament Englished,' for Clergy and Laity.—The Bacon (*not* Newton) of the 'Mysteries' of the Unseen World.—Application of the Inductive Method to 'Englishing' the Greek Testament.—Sacramental Theology under the Old Testament Dispensation.—The nucleus thereof in the New Testament Dispensation.—The genesis of the Inspired text of the New Testament.—Præ-millennial Theology Scientific, not Empiric.—The one Subject of the Bible requires such Treatment.—Sacramental Theology as an Educational Agency.—Practical Application of Induction to evolving a Scientific translation from the Inspired text.

### PART II.

#### THE GRAMMAR OF GREEK TESTAMENT TEXT ANALYSIS.

The Analysis in this Work so thorough as almost to parse each Sentence to the Eye of the Reader.—Character of the Annotations.—Perfection of the Greek Tense System.—The Aorists the Centre of the Inductive Working of the Verbs.—Anglicised Greek Words.—The Relativity of the Article.—Some words in Greek which must be carefully Contradistinguished.—The Greek Prepositional System essentially Scientific, their working carefully explained.—The Bible Analysis of Sin.—The Punctuation in this Work later on in the Epistles and Apocalypse peculiar.—The Text used.—'Various Readings.'



# INTRODUCTION.

## PART I.

### THE PHILOSOPHY OF THE INDUCTIVE METHOD.

Characteristics of Scientific scholarship when applied to an Inspired text.—Translators ‘Pens of a ready Writer’.—The world-wide want of a ‘Greek Testament Englished,’ for Clergy and Laity.—The Bacon (*not* Newton) of the ‘Mysteries’ of the Unseen World.—Application of the Inductive Method to ‘Englishing’ the Greek Testament.—Sacramental Theology under the Old Testament Dispensation.—The nucleus thereof in the New Testament Dispensation.—The genesis of the Inspired text of the New Testament.—Pre-millennial Theology Scientific, not Empiric.—The one Subject of the Bible requires such Treatment.—Sacramental Theology as an Educational Agency.—Practical application of Induction to evolving a Scientific translation from the Inspired text.

‘ALL Scripture is given by inspiration of God,’ and holy prophets and evangelists could only speak as they were moved by the Omniscient Mind of God, the August Author of the Canon of Revealed Truth. For the self-same reason the translator of God-breathed truths from the original matrix of the gold of Inspiration must be, though not (as they) the amaruensis, yet (as much as they) the child of the Holy Spirit. Consequently the method by which the New Testament Scriptures can alone be philosophically translated is just the opposite of the method by which (say) the Greek Classics—the authors of which are mere men—must be translated : in the latter case the sentence is studied by the translator in the Greek—its logical sense is grasped—and then the idea is rehabilitated in English ; but it is self-evident that this method cannot be followed in translating a Work which is *sui generis*, being the Inspired Revelation of an Infinite Being to creatures both finite and sinful—how can the finite mind grasp the Infinite Mind, how can the sinner washed whitest in the Blood of Christ comprehend so as of himself to select the terms in which to describe the Holiness of the Holy, Holy, Holy Lord God Almighty, and what can the ripest Christian who is likest unto the disciple whom Jesus loved know of that Infinite Love in its length and breadth and depth and height which passeth knowledge? It is evident, therefore, that a translator of the language of an Inspired Canon needs Divine

Character-  
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text.

guidance for his own office and ministry as much as did a St. John for his duty of moulding into Greek the original Revelation from God. This, the true philosophical method of translation, is not satisfied by piously offering a prayer for a blessing before each exercise of the functions of a translator, and then proceeding to translate in detail by the gnostic rationalistic method above referred to ; but by conscientiously carrying out the contrasted process of articulating, as it were, the River of the Water of Life, in systematic Divine guidance, to the root of every word, and the rendering of every idea, by making even the smallest detail a subject of prayer for light, in a manner analogous to the system of irrigation in the East, where a river is tapped and broken into tiny rills at last, which supply every individual plant with moisture. So far from such a practice being arrogant, it is the trust of a little child ; or such a doctrine an assumption of infallibility, it is, *ipso facto*, its formal evangelical repudiation. How dare any man undertake such a translation and work as the present without some ground for believing both that God had called him to the awful responsibility and toil, and that the God Who called him would condescend to guide him with covenant guidance whilst sitting at His Feet, and looking up—crushed under a sense of his own ignorance and unworthiness—with filial receptiveness, for light from Him Who gives no account to man for the agencies which He sees good to employ.

Translators  
'pens of a  
ready  
writer.'

As God's 'pens,'\* obeying cheerfully the laws of our agency, we are

\* Psalm xlvi. 1. Thus, God-guided painters might be symbolised as God's 'pencils,' engineers as His 'compasses,' soldiers His 'sword,' orators His 'tongue,' and (if poetry could keep pace with science) so on throughout the multiplying and dividing, and subdividing, arts and studies, of this age of millennial civilisation. Whereas, upon the surface of society it seems as though man has grown more ignorantly omniscient and positive, below into the souls of the mind-movers of the transition epoch there is stealing a reverent awe, the result of growing conviction, from phenomena deeper studied and more honestly interpreted, that, so far from man's being able, 'by searching, to find out God,' the more he searches, the more he finds of GOD; and that *that* is by no means synonymous with finding Him 'out,' how much less 'unto perfection !' For all purposes of man's mission to 'replenish the earth and subdue it,' the laws of the outward and of the inward are being more practically understood. But beyond the utilitarian area, searching into phenomena is gradually bringing about a revolution in 'religion' and 'science'—that is to say, the congeries of traditions hitherto docketed under these two words. Scientific men bid fair to be the religious hierophants of the future, being the depositaries of the most substantial 'evidences' of Christianity. Even now cosmos-interpreters find themselves, in surprise, upon the margin of an ocean of all that makes up God as a living, present, personal power, and their difficulty is to keep from personal acknowledgments of the fact, since such testimony seems to harmonise too closely with religious traditions hitherto blindly believed and empirically taught, but by them discredited, not a little from the antinomianism and hypocrisy of emphasised ecclesiasticism. However this may be, if there is a God, and He the Creator, and we 'the glory' of His creation, those science and art seal hers who (to speak at a minimum) acknowledge respectfully, by acknowledging practically, the fact will, in the proportion of their gifts and industry, be the cleverest and best 'pens,' 'pencils,' and apparatus in the Hand of His Omnipotent providence, who most systematically draw upon the Omniscient covenant guidance of the Creator; and one who is thus both a toiler and a pupil of the Maker of the great chronometer must be taught best the secrets of its construc-

'the pens of a ready Writer' indeed, giving, however, our own style, idiosyncrasies, and defects to 'the letter' of 'the spirit' of the work. 'Pens,' however, we intelligent human agents are not in the same mechanical way that a pen is the mere slave and drudge of an earthly writer; but we translators seem to hear adapted to our sacred mediumship the gracious, companionable words 'I call you not servants . . . but friends, for all things that I have heard of My Father I have made known unto you'—I call you not 'pens,' but secretaries.\* This leads to the important subject of the principles, characteristics, and method which differentiate off this addition to works upon the Greek Testament from its honoured predecessors.

The title, 'The Greek Testament Englished,' forms a compendious explanation, as well as title, of the entire work. A desire long cherished is in it at length realised, of an attempt at placing every English-speaking person in Great Britain, America, our Colonies, and throughout the world, in the place of the scholar of the Greek Testament—so far as such laudable desire is capable of being effected. Now, for the first time, the great covenant of God in Christ with Noah—to 'replenish the earth and subdue it'—is being carried into effect; space-and-time-annihilating inventions have now broken down all the obstacles to world-wide emigration and civilisation; the covenant of light and fertility is with the English-tongued races, and within the Ark of Christ's English<sup>†</sup> Church marriage is the rule and not the exception; the time has come, therefore, for revealing to this Covenant Family, in all their fulness, parentage, title-deeds, and prospects.

The world-wide want of a 'Greek Testament Englished, for clergy and laity.'

In these 'latter days,' when the laity are increasingly awaking to a practical sense of their own rights, responsibilities, and commissions as baptized Christians of being *ipso facto* ministers in the Church of Christ—the first martyr of which to his own endowments of 'faith, wisdom, spirit,' and preaching gifts was a layman—some such aid to the layman's getting face to face with God through means of a fac-simile translation of the fully-revealed Mind of God is the essential want of the Churches of these times; many of the laity are better educated than very many of the

tion, and be guided how to economise powers, data and opportunities best in its study, and how to interpret all most for the good of man in his personal witness for its benefits, obligations, and Maker. Converse with Him, in the way Himself has revealed, would not be crass devoteeism, but the companionship with an all-wise Father of an intelligent and curious son, and guidance would be found for that anguish-deep (but too often barren) peering into the present and future which is the characteristic of the bravest, truest, and deepest thinkers of our day; and from students of the secrets of the Creator they would soon pass on to be trustees of the 'mysteries' of redemption in sacramental theology.

\* *Not amanuenses*: the mediums of the highest species of Inspiration—that of the symmetrical canon of God's Truth in Christ as orally revealed—only are *that*.

† That is of the race usually, but wrongly, called 'Anglo-Saxon'; Saxons, Danes, Normans, are all English in origin.

clergy. The usefulness, however, of such aid to ascertaining the actual Mind of God present in His Revealed Word is by no means confined to our lay brothers, sisters, and helpers, for a greater boon for not a few of the clergy of all the Churches could not by the wit of man be devised. How numerous the imposing homiletic superstructures which have risen and rise upon the sandy foundation of a complete misapprehension of the meaning of the text! For sermons, exposition, argument, and private study, a dictionary of interpretation of the most compendious and trustworthy kind is supplied in a ‘Greek Testament Englished’ by inductive method in an analytic form, for so far as it is a successful performance it is tantamount to an inspired Commentary as well as Inspiration itself in (approximately) its original language.

In lieu of the herculean and Holy-Spirit-dishonouring task, for the greatest scholar and theologian, of attempting to ascertain the Mind of God in the traditions of men—buried in scattered theological libraries of volumes so multitudinous that the world itself cannot contain the books that have been written, and which still pour from the press—the Spirit of God, which searcheth the deep things of God, is left free\* to *develop the meaning, more or less latent in the pregnant Greek of the Inspired Text*, in language which all can understand, and in a moderate-sized volume, published at a price within reach of the slenderest purse. Sanctified scholarship now, instead of going on for ever ‘commentating’ in exegesis, upon a translation assumed to be exhaustive, has to apply its powers to something far more philosophical and fruitful, in these days of the secular triumphs of the *γνώσις*. The whole pressure of the Holy Spirit has to be brought to bear upon every word and particle, in a concentration of force not required for classical translations. By this scientific method the fuller meaning of the sacred text will be evolved, and Revelation be brought in all its freshness and power to bear upon the present day. The pregnancy and elasticity of the language prepared by God as the depositary of the Mind of the Spirit are unbounded. Here is a field for talent! Surely it is ‘philosophy,’ not ‘falsely so called,’ to go thus to a God ever and ‘very present’ by covenant in this, the Dispensation of the Paraclete, to translate and explain by inductive evolution the Mind of God, instead of to the commentaries† of mere human interpreters, whose knowledge, although multiplied to the *n<sup>th</sup>* power—and even, if that were possible, condensed into the most wieldy form—is still only human opinion, deficient in kind as well as degree. Let this warning, however,

\* 2 Peter i. 20, 21.

† The judicious use—by students clerical and lay—of a good Commentary, is not, of course, objected to here, when used as an auxiliary to prayerful study for one’s own self, and for acquiring a knowledge of those things which form, as it were, the setting of the Jewel of Inspiration, but the misuse of such aids in the direction of making void the commandments of God through the traditions of men.

*in limine*, be seriously laid to heart, in this ‘philosophy’ and these ‘mysteries’ those come to new-birth of that Paraclete\* the Holy Spirit of God are alone the ‘esoteric,’ whereas ‘the natural man’—although endowed with the wisdom of Solomon and scholared in all the learning of all the universities—‘cannot discern the things of the Spirit of God,’ but is of the ‘exoteric,’† ‘for they are spiritually discerned.’ If, however, the spirit of TRUST‡ in God is the essential requisite for the taught, how much more for the teacher! The feeling the way along in a timid coasting-navigation from headland to headland of mere literal scholarship, instead of boldly putting out to sea, in constant prayer-won inductive guidance by the laws of spiritual navigation, will never unlock the mysteries of man’s relation to God in Christ, save in an empiric, meagre, system of religion.

The spiritualised acuteness of Augustine’s§ intellect made him the Bacon (*not* the Newton) of the unseen world, at least in his guiding of us in his celebrated organic dictum to the secret of rightly translating (as also of rightly using such normal translation of) the Revelation of God to man in Christ—*mali moris est sensum in S. Scripturam inferre non efferre.*|| The ground has been rising imperceptibly, until we now find ourselves upon the high ground of the principle of Induction—the method made use of in the present work for keeping man’s opinion out, and so of leaving the Spirit of God free to reveal the Mind of God (still comparatively latent in the Greek text), through the medium of an analytic translation such as the present.

Without wasting time in formulating a technical logical definition of the term ‘inductive,’ let us proceed to explain the thing. We are familiar enough in these days with the ripening practical results of the application to the world of matter of the method of induction; and the inference appears to be plain that if the New Testament has the same Author, its

\* John iii. 3.

† Mark iv. 11.

‡ Hebrews xi. (*passim*).

§ Luther and Calvin split Augustine between them; Luther took the ‘Popish’ half, of ‘justification by faith’—a metaphysical ‘work,’ i.e. moral act (see note on p. 24)—and yoked it with ‘consubstantiation,’ Calvin took the ‘Puritan’ half, of evangelical fatalism, and yoked it with the ‘verifying faculty’ or intellectual intuition. Thus a Toplady (‘optimist’) is satisfied that he is predestinated in the eternal purpose of Jehovah to eternal life; a Cowper, however (‘pessimist’) that he is similarly predestinated to eternal death; and each has the same reply ready when challenged for the ground of such large assurance, ‘I am, because my consciousness tells me so.’ It is not a question about their (or Augustine’s) being good men personally, or private judgment being our duty—none can doubt that—but it is with their systems that we have to do. Augustine is *par excellence* the theologian of the Church of Rome, and that in its worst doctrinal form, and one illustration is enough to prove this: that Spain is the ripest concrete result of ‘Popery’ none deny, and yet there it is that we get the proverb, ‘No dish without garlic, and no sermon without Augustine.’ That Augustinolatry has poisoned the Reformed Churches with metaphysical ‘Popery,’ then, is as true a fact as that it is Satan’s crowning triumph.

|| ‘It is a radical violation of the laws of Sacred Scripture interpretation to father a meaning upon the text instead of distilling the meaning from it.’

secrets in the world of spirit can alone be correspondingly unlocked by the same identical method—for both Divine. Such general statement of the laws of scientific interpretation is easy, and its truth surely self-evident; but it is when we come to the consideration of the application in scope and detail of those laws to Englishing the Greek Testament, that the real difficulty begins; and moreover, to many minds (and even to professional ones) so new a world of thought\* will be unveiled that its truth may appear by no means so self-evident. This difficulty is increased by the necessity for condensing into an Introduction an explanation which demands larger scope for the elucidation of such application of the inductive method.

Sacramental  
theology  
under the  
Old Testa-  
ment dis-  
position.

The Mosaic system of sacramental symbolism—budding in the wilderness Church into its ‘worldly (cosmical) sanctuary,’ and out in gorgeous bloom upon Mount Zion in Solomon’s temple—is a School of object-lessons, of which the New Testament is the Revealed key and explanation to the sanctified intellect.† But the Old Testament system is merely a sacramental microcosm. It revealed the deepest secret in science, ‘the origin of the laws of Nature,’ because the deepest in Revelation, that of the *final cause* of the efficient causes in the cosmos—that is to say, WHY the sun, moon, stars, etc., are what they are; WHY, too, the processes of Nature. WHY? The Creator moulded His creation into a Bible of a hieroglyphical teaching of deeper and more lasting things. What his system was to the Jew, and is (in the Pentateuch) to the Christian, our whole world‡ is to the Churches of the angelic intelligences,§ and ought to be to us, the one great organic ‘parable’ of ‘the Kingdom of God,’ of which our Lord’s parables are only organic details. By this it is meant that He by Whom the worlds were made—at once ‘the Word of God’ and ‘the Lamb of God’—moulded in harmony with, and as part of, a prearranged plan||—from His laying the world’s ‘foundation’ (in the lowest geological stratum), to the ephemeral animalcule in the present creation—the planet of the Incarnation and the Atonement into being one vast library¶ of Sacramental Theology; the ‘mystery’ of *Redemption sacramentally delineated in outward phenomena* starts from the Incarnation\*\* (the necessary condition of the Atonement) of the Eternal Son of God as its *terminus a quo*, and returns to it ever as its *terminus ad quem* in God’s eternal purpose which He purposed in Christ, Jesus. Thus the very world of matter, in which the materialism†† of the present day can find

\* Ephesians iii. 3–11.

† To illustrate the great organic system of sacramental symbolism Apocalypse x. and xxi. have been selected as specimens (see notes under Apoc. x. 1, and xxi. 1).

‡ Matt. xxvii. 51.

§ Acts vii. 53, and 2 Cor. xii. 2–4.

|| 1 Cor. ii. 7; Matt. xiii. 24 (note). ¶ John xii. 40 (note). \*\* 1 Tim. iii. 16.

†† ‘Scientific men’ err scientifically; but in no way more or more flagrantly than in rushing into generalising from theories mistaken for facts and from conclusions off premisses which still lack some of their facts. The truth is this, the gifts for collecting premisses from carefully ascertained concrete facts are perfectly different from and yet

only blank atheism and nothing at all suggesting a God, is to the spiritu-alised intellect (somewhat like what the orderly blocks of the Bible up in type are to the printer) the matrix of God's inspired Mind—a mass of matter, it is true, but matter divinely organised, in and through which 'day unto day uttereth speech, and night unto night sheweth knowledge' of God in Christ and Christ in *organic oneness with man*—in His New Creation. The old heavens and the old earth of matter are sacramentally the mould\* of the new heavens and the new earth of spirit; thus the Books of Genesis and Revelation meet together, the Law and the Gospel kiss each other, and Heaven is wedded to Earth in a symmetrical canon of eye-picture, and oral and written Revelation.

'The Sacraments ordained of Christ Himself'—of pure water drawn from the bowels of the earth in the mineral kingdom, and of blood from the bosom of the grape-cluster, in the vegetable kingdom, together with the companion symbol of bread made from grain, reaped, thrashed, bruised, and baked (blended with the water)† in the fire—are merely imperial delegates from matter in the cosmos to assert and represent its rights in Christ's Church—the beginning already, in sanctified civilisation, of the New Creation of God. Spurious, or bastard, sacramentalism is Satan's counterfeit of the Redemption that is in Christ Jesus, whether in the world apostasy from the Noachian Revelation of pagan, or the Church apostasy of Christian, idolatry. And, here, in noticing the current of theological thought since the Apostolic age, attention is called to the fact that, by the time of the Schoolmen, three clearly pronounced systems of thought, although in a nebulous state, were preparing to divide Christendom. When they tri-forked they passed through, becoming clearly defined dogmas in, the metropolitical centres of Trent, Wittemberg, and Geneva. They enormously widened the gauge of the highway of Gospel Truth. For some time past there have been plain warnings that these three roads are fast becoming one. Sacramental Theology promises, under favourable auspices, to be the blending of the essentially true in these

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in strict correlation with the gifts of large abstract generalising power. This is true inside the limits of material science; how much more in generalisings from physical facts to mysteries outside, where, very often, unimaginative and uninspiritual departmentalists—perfectly satisfied with their own materialistic omniscience—do, as it were, get out their two-foot rule to measure a mother's love, settle questions of Revelation by observations from the Cross with a quadrant, and submit the Shekinah to the test of spectrum analysis; liberally bastardising perhaps portions of Scripture whose witness traverses their poetic theories, and decanonising whole books that cannot be mutilated into harmony. But, at the same time, for this lesson the Christianity of the nineteenth century is indebted to modern science, namely, that now when scientifically attacked Christianity must be scientifically defended; it is of no use at this stage of enlightenment to pelt scientific infidelity with texts or anathemas, or anything but arguments strong enough to prove the Christianity of Christ to be not only no foe to science, but the queen mother of the civilisation of the world. Of this system of fortifications a Greek Testament translated by scientific scholarship is the citadel.

\* 1 Cor. xv. 35—38.

† Acts viii. 38 (note).

systems, and thus to place us once again in the centre of the Apostolic thoroughfare of the Catholic Church. So omnipresent, subtle, and potent is the teaching of sacramental theology, God's own theological school, that all mankind\*—savage, semi-civilised, and civilised—has been in it educated, in instinct and conscience, in the first principles of conviction of sin, necessity for at-one-ment, the humanity of the human, and the divinity of the Divine. Owing to the fact of the humanising influences of this Catholic and cosmopolitan education, by God Himself, in the Christianity of the New Creation from the daily-life object-lessons of the Old—for (blessed be God !) ‘there is no speech nor language where THEIR voice is not heard’—the ripe missionary zeal of these the *præ-millennial* days finds even the thousands-years-old savage capable of communion with God, and of civilisation of our own type, as the immediate fruit of evangelisation and regeneration. Nay, more, but for the ever-present centripetal power of this omnipotent corrective system, the centrifugal and convulsive elements of artificial theology in the traditions of the schools of ecclesiastical Divinity—Puritan, as well as Mediæval†—had long ago rent, scattered, and disintegrated God’s twin—but greater and more august—Revelation of Himself in His Word and Christianity. One of the acutest analysts of the objective Revelation has said : ‘One touch of Nature makes the world akin.’ And this is the reason. To understand MAN—in ruins, and rebuilt—is the secret of beginning to understand God ; for man, being made in the ‘image and likeness’ of God, must be His interpreter ; thanks to an empiric traditional theology it is that most ‘learned divines’ have been, and are, elaborately spoiled for being ministers of Christ, being, by distorting and soul-impoverishing courses of education, kept ignorant of man the mirror of the true Being and Nature

\* Psalms xix. 3.

† As in the world without, the era of insulation is passing away, and that of combinations setting steadily in towards ‘turning swords into ploughshares,’ and thus uniting the entire human family for its own good, so also is there an analogous centripetalism in the churches, as evidenced in the efforts of the leaders of theological thought to find out and utilise in every section of the Christian Church that of essential and non-essential truth which forms the characteristic of the Church, Sect, or School, respectively—rejecting chaff—and then to restore to Apostolical unity these recovered pencils of rays of the Sun of Righteousness, in sanctified eclecticism. Out of the chaos of the visible Church is being thus evolved the full-orbed Catholic Church of the future, the *præ-millennial* Church, which will be the ripe product of the hitherto warring elements of this the Pentecostal era. In the meantime, each organic division witnesses for some one or more essential principles, and is ‘immortal until its work is done,’ when nothing can keep it from absorption. Combinations are possible now which had entailed moral pestilence before, in the same way that deadly poisons and corruption, which must be kept jealously hermetically sealed up in a house full of people, may be safely opened, analysed, and ventilated in the open air. This is the ripeness of the Pentecostal dispensation of the ‘rushing mighty wind’—the atmosphere of the Holy Spirit—and, consequently, we may, with care, bring every system into the light and air of free discussion, now possible through all-comprehending combination.

of God ; it is, moreover, one thing to know about God, and another to 'know God, or, rather, to be known of God.'

As the Jews were disciplined in the sacramental, so the Greek people were educated into the geometrical and æsthetical, knowledge of the cosmos : physically and metaphysically they were impenetrated with the cosmical, and reproduced it in their philosophy, history, oratory, sculpture, character and language with an instinctive fidelity never equalled by any other people ancient or modern. It is with their language that we have now to do, for it is at once for us, these two essentials blended, the most perfect mirror of the cosmical, and, in the New Testament scripture, the matrix of the Divine. Thus God's words and His works are placed upon the same footing, and the same method of scientific induction which has alone unlocked the blessed God-hidden secrets of the one, can alone unveil the blessed God-hidden mysteries of the other, Revelation. Omniscience has pre-endowed the language of Inspiration with possibilities of evolving meanings of an infinite power ; it must be so, or it would inadequately express eternal things, which are just the subject of the Revelation. To this end adequate pressure must be brought to bear upon the text by scientific induction. To apply this pressure to Attic or classical Greek, albeit it is Greek, would be ridiculous, because it only has to do with man, and at the nadir of his mortality, instead of as the elastic Greek of the New Testament, to expand to the dimensions of man, and at the zenith of his immortality. The Hebrew of Holy Scripture is the language of prophecy and vision, the Greek of realisation and precipitation of promised truth into history, philosophy, and Christian dogma. The Greek then is the cosmical language of the world. But that cosmos itself was proved to be the 'worldly (cosmical) sanctuary' of the universe. What fitter medium than the Greek language, therefore, thus by God prepared—not classical, but Septuagint, cosmopolitan, and colloquial Greek—could even Omniscience itself, in God's providence—which is ever waiting on God's Spirit and Christ's Church, even as the eyes of a servant looking unto the hand of his master or a maiden's to the hand of her mistress—have provided as the boundlessly pregnant and elastic medium for serving as His own Inspired key in explaining to our inner nature the sacramental mysteries without us ; in the midst of which cosmic library of theology we all of us live, and learn, and love, and toil, and suffer, and move, and have our being, and die, and are turned again to our dust ? 'Know ye not this parable? . . . and how then will ye know ALL parables?'\* for all parables, allegories, similitudes, types, and illustrations† are as photographs only of some phase or section of divine

\* Mark iv. 18.

† The heathen—oriental and occidental—are educating our missionaries in this symbolical method of preaching, by almost compelling them to study analogy as an essential branch of successful missionary enterprise. Reports from the mission-field

things, upon the principle of all the parts and factors of an organism being themselves necessarily organic.

*Pre-millennial  
theology  
scientific,  
not empiric.*

And be it here premised that the truth of the great organic facts here suggested—of the cosmical origin and base of the Greek text, of the pregnancy of its (hitherto only partially interpreted) idea-words, of its spiritual elasticity, and of the inductive as the only scientific method of evolving from it the mind of God in a translation—is something quite apart from the success or failure of the present effort of the translator to illustrate the principle. Here indeed is an opening for sanctified scholarship. And, in necessary correlation, the deeper and more systematically Natural Science, and Art, and human nature, are studied in our ‘schools of the prophets,’ and also by pastors in their parishes, with a view to solving the greatest problems of heaven and earth, under ‘the reign of Law,’ in ‘the kingdom of heaven,’ the brighter will rise the orb of celestial day upon the world, and Church, and soul, of man; for the science of the Spiritual includes all other sciences, as Aaron’s rod swallowed and assimilated all the magicians’ rods. This will be the *præ-millennial theology*; and vigorous thinkers on both sides of the Atlantic harbinger the epoch. The argument is now ripe for our understanding the meaning and value of the inductive method in its application to this cosmical language medium of interpreting God’s revelation of Himself in Christ in the New Testament scriptures, since that Revelation is embodied beneath us and around us in a symmetrical system of sacramental symbolism.

*The one  
subject of  
the Bible  
requires  
scientific  
reatment.*

The one subject of the Bible, from Genesis to Revelation, is regeneration developing into new-birth, (1) objective, of the race and the world, (2) subjective, of the soul. (1) The geologic records of our earth tell of the death out of which our own planet will be thus changed;\* and all history of the necessity of this change, before man is human by being divine, and realises in the new creation the design of God in making ‘man in His own image after His own likeness,’ lost in the old creation. (2) And as to regeneration developing into new-birth of man’s soul, the whole Bible is one exposition of the process in spiritual physiology; the Old Testament gives us the foetal stage of regeneration, in each of the saints of the elder Church, and the New Testament, in the Epistles, educates us in an ever-deepening revelation of the nature and phenomena of regeneration and new-birth in the Christ-like.

The real Birth of Christ was not at Bethlehem, but ‘to-day have I begotten Thee’ is the Resurrection language of ‘His Father and our Father, of His God and our God.’ Our Lord is thus the federal Head of Man;† as Adam of ruined, so He of regenerate and new-born, man. Christ Himself is thus ‘the first-Born amongst many brethren;’ and in the New Creation

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are ever more and more encouraging, because they show that, as in this, so in other respects, the pre-millennial evangelisation of the world is becoming every day less and less an empiric enterprise of sectarian aggressiveness of sentiment and patronage, and more and more an organic system, using Christian civilisation as its handmaid.

\* Apoc. xxi. 1.

† John xii. 34. Dan. vii. 13.

' we shall be like Him,' as He was born of an earthly mother, but of a heavenly Father, so 'man that is born of a woman' is, when new Born of the Spirit, the actual direct child of God, 'partaker of the Divine nature.'

Souls in the new creation, which are at the embryotic stage of Spiritual generation—those of children and of young or weak believers—are at that stage of mere 'regeneration' in which we have no ideas at best apart from organic oneness with the particular Mother-church Corporation, in the womb of which we are lying—'leaping in the womb for joy' only when our Mother is 'filled with the Holy Ghost'—very members incorporate, being baptized members;\* not yet come to actual spiritual Birth (as was the case with John's disciples, Nicodemus,† and others), although spiritually alive unto God through Jesus Christ our Lord; such souls are almost entirely dependent upon cosmical sacramental symbolism for intelligent understanding through the ministries of their Church of the 'mysteries' of redemption.‡ And souls which are Born out of the dark womb of their Church into the individuality, light, speech, personal idiosyncrasy, direct knowledge of God, and full realisation (in kind) of the triune God as God, the stage of citizenship and intelligent sonship in Christ, although not thus slavishly dependent upon cosmical symbolism, have their spiritual senses at a stage capable of becoming educated into what is a marvellous mysteries-revealing power

\* 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy Church' (*Baptismal Service*). The Church, of course, as is and must be her rule in all her Services, contemplates only *normal* baptism—that means a living Christian home, or Christian civilised education at school, or somewhere. The greater number of souls in all the Churches—Episcopal and Presbyterian—are, at best, at the merely 'quickened' ('converted') regenerate stage of the Divine Life; the exceptions of the actually *born* are comparatively few, *they are the 'saints,'* the spiritual giants, the officers of the Church militant about whom often 'Biographies' are written and who are in some form or other canonised when dead. This is what we might expect, for the present Dispensation is the Re-generation, that of the New-birth is to come (Matt. xix. 28). The test by which a soul may know whether it is at the Regeneration stage or the New-birth stage is simply this—is it expecting great achievements from some corporate form of ecclesiasticism, or from individual (especially its own) character? There is not a single corporation ecclesiastical, whether colossal or some petty Church or Chapel sect, from Apostolical days until now, which has not disappointed the hopes of the best of its members, whose wails have filled Christendom for eighteen hundred years because *their* Church or *their* 'party' has not rolled back the apostasy and set everything to rights. Of course it is not here denied, simply because it is axiomatic, that there must be Church-corporations, and that they accomplish the end for which the Great Head of the Church called them into being; *but this is the Dispensation of spiritual selection, and so of achievement by exceptional new-birth life in individual men and women in the great divisions and sub-divisions of the Church* (Matt. xi. 12, note). The next Dispensation will develop into that ideal of corporate symmetry which is the dream of good men in the present one—with Satan bound, and all new-born.

† John iii. 8, note. Where our Saviour's first words to the Church treat of the physiology of the New Creation scientifically.

‡ Rom. vi. 19; Heb. v. 12.

—if ministers, for their people, would but wake that latent power and daily, hourly, cultivate and exercise it more—of detecting spiritual truths beneath the sacramental accidents of *everything* in Nature, Art, institution, and transaction in even\* ‘the trivial round, the common task . . . a road to bring us, daily, nearer God’—because of bringing Him nearer to us. But all this, for ministers to be able to teach it, and their people to be able to practise it, is the reward of honouring the Holy Spirit—not as a mere sacred factor complementing the symmetry of a doctrinal Trinity,† but as having the same practical relationship for light and life to the soul and the Church as the atmosphere between the sun and the earth‡.

Sacramental  
theology as  
an educa-  
tional  
agency

The one prolific secret of ministerial failure lies coiled up in the fact of our being ‘anointed’ *not* ‘with fresh oil,’ but with the stale oil§ of traditionalism; it is this which entails, in empiric theologies, soporific pulpit influence, lithographed ministrations, hermeneutic sterility, flying to scenic pietism with its senile anile and puerile fancies fooleries and idolatries, and failure to ‘feed’ because to interest ‘My lambs, My sheep, My sheep;’ and many excellent and ‘earnest’ Churchmen have not learned the secret of being sacramental enough. If ministers, parents, and all teachers, acquired the habit of finding God morally and evangelically present in all the infinite varieties of ‘object lessons’ in this ‘worldly (cosmical) sanctuary,’ our own characters ceasing to be conventional and being natural, our

\* So omnipresent is God-in-Christ sacramentally that it is often just where we should least expect to find evangelical truths that sanctified intellect distils its most suggestive Gospel teaching. For example, what *prima facie* less suggestive of deep spiritual truths than that which confronts us in every street—the butcher’s shop? And yet it is in the butcher’s shop and its slaughter-house behind that Leviticus pours its central sacramental Judaism into Christianity. The priest and Levite were the Jewish butcher and butcher’s assistant, and what with us is decently hid in the slaughter-house, occupied the front perspective in the Mosaic system. As you pass a large butcher’s shop you see a row (say) of sheep, not only dead, but empty and turned inside out. What two essential Redemption-lessons are taught here—besides endless branch ones? (1) Vicarious sacrifice. Those animals once lived, and only died that we might live. The ‘Sheep led to the slaughter’ (Isaiah liii.) emptied Himself of Himself thus (Phil. ii. 7). (2) Out of their *death* we secrete life. It is not that animals pass into us and die and their life transmigrates into feeding our life, but (strange fact in physiology!) that their blood must be shed, and then their *death* yield us *life* (Matt. xxvi. 26 (*‘My Corpse’*)).

† This gnostic error of ‘evangelical’ skeleton dogmatic theology reaches its climax of absurdity in the religious literature of the day, especially in the books and tracts issued from societies in Great Britain and America for awakening and diffusing religious literature amongst the masses. To say nothing of the folly of generalising to minds (of ourselves an unmetaphysical race) unpractised in the power of mental abstraction, the system is neither philosophical nor theological, but has its origin in the pseudo-evangelical analytic systems of the scholastic doctors of the middle ages, the legitimate heirs of the Gnostics. One society carries the mistake so far as to issue no tract without a formula of orthodox way of salvation, as though a navvy or a mag-dalen could only be saved by an intellectual grasp of a man-symmetrised Gospel, Nay—rising far above the centrifugal classes—if that is the only way to be saved we may well ask, ‘Lord, are there few that be saved?’

‡ See note on p. 24, and also note on Acts ii. 2.

§ Ps. xiii. 10.

teaching would become more parabolic and pictorial, and Gospel truth, and all truth, now presented in a dry, didactic, imperfect, unsuggestive, form by at best ‘able ministers of’ *not* ‘the spirit’ but ‘the letter,’\* would be coloured, shaped, and almost scented, by the natural, sacramental symbol-language which all love and all understand, from the Sunday-school to the University and from the prince to the cottager. The sovereign mistake of professional men, laity and clergy, is using up one part of the brain whilst all the rest is left to be enfeebled for want of exercise. Empiric Civilisation, moreover, is the penalty of Empiric Theology. The system of education received by tradition from our fathers—commercial as well as classical—stereotypes in the ‘secular’ the corresponding baneful error which has wrought such evil in the ‘religious.’ And the harm is not confined to the spiritual part, for no injury, either from exhausting one part of the brain or impoverishing the other, can fail to draw those organic parts of the body, dependent correlatively upon the corresponding parts of the brain, into the disorganisation entailed. A full-orbed brain giving out symmetrical thought, means a body in healthy action. Our Lord’s theology was sacramental theology.† Many ministers are intensely ambitious of being able preachers, but the genuine orator—as contradistinguished from the mere rhetorician or the fluent public speaker—is as dependent upon illustrations as the walking thing upon legs or the flying upon wings; the heart when ‘burning within us’ with true love to God, and so to man, in impregnable unselfishness,

\* Isaac Taylor, that master of condensed common sense, says: ‘Our biblical industry is all devoted to “the letter;” and it must be confessed that exegetical erudition abounds in a very fair degree. But these lower studies—indispensable indeed—fall in marvellously well with the frigid timidity of the age and its love of palpable utility; they run glibly side by side with those practical and applicatory sciences which are receiving universal homage. . . . And yet we would not invite the return of some one of the obsolete schemes of theology. . . . The Platonic, or profound and meditative theology, after a long reign, fell before the activity and tactics of the Aristotelian, or logical and disputatious. Then this, having lived to its dotage, received a deadly wound from the hand of the Reformers, who erected in its place its image, “the Dogmatic theology;” to this all men did obeisance, and still in measure do, for it has never given place to a successor, nor been formally consigned to oblivion. Nevertheless it exists rather in skeleton, to fill an unclaimed chair of state, than exercises any positive domination. Nothing rises in the room of the ancient systems; there is silence in the halls of sacred science, as if men were waiting in expectation of the descent upon earth of the bright and fair form of Celestial Wisdom.’ That heavenly visitant, whose approach was detected (and hastened) by this patient and subtle spiritual astronomer, has arrived in the form of Sacramental Theology. The “skeleton” which ‘fills’—or, rather, keeps empty—the Divinity ‘chair of state,’ must not be ejected, but over it must pass the power of the Spirit of Ezekiel’s “valley of vision;” in response to the prayers of God’s people and the inspired preaching of Christ’s Church, “from the four winds” of the cosmos will come the Pentecostal Spirit, with pre-millennial volume and vigour, and breathe upon those “dry bones,” “and they shall live.” Over the skeleton of dead orthodoxy will come the sinews and flesh of the human and natural and the brain and soul of the Spiritual and intellectual; and glorious will be the reign of the already begun millennial Gospel system of truth from the centre, the throne of the cosmical church of the English-tongued races. (See note on *Apocalypse*, ii. 6, the *Analysis* of the Seven Churches under ‘Laodicea,’ and xvi. 12.)

+ Mark iv. 34.

will soon unseal the ‘chambers of imagery’ in the brain ; at the same time private practice in trying to find and working out parabolic illustrations is the secret of learning the Art. Yes, it comes to *this*, the greater the actual poet the greater the possible preacher, *he* is the *vates* ; and the more Spiritual the naturalist the profounder and more subtle the theologian ; for ‘without a parable spake He not unto them, and when He was alone He interpreted all things to His disciples.’ And this, His own Theological system, The Master imposes on His ministers, for He went on to say, ‘Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder which bringeth forth out of his treasures things new and old,’\* ‘first of all that which is natural, afterwards that which is spiritual.’

Practical application of induction to evolving a scientific

Inspired text.

Now it is necessary to explain the way in which the Inductive method is to be applied in the practical details of a scientific translation (the only hope of scientific theology) so as to evolve into life and vigour the meaning which peradventure sleepeth and must be awaked out of the sleep of a (now) dead language to be rehabilitated in corresponding English. A word or two first about the language *into* which it has to be transferred. The resemblance, in characteristics, of Hebrew, Greek, and English, is too close to be accidental ; what good old Tyndale, the first† genuine translator of the Old Testament from the original Hebrew into English, said of Hebrew as regards English, is still more true of Greek as regards English. ‘Y<sup>e</sup> Greke tongue agreeth more with y<sup>e</sup> Englysh than with y<sup>e</sup> Latyne ; and y<sup>e</sup> properties of y<sup>e</sup> Hebrew tongue agree a thousand times more with y<sup>e</sup> Englyshe than with y<sup>e</sup> Latyne.’ The Latin Church, with shrewd and characteristic instincts of self-preservation, has from the first of the revival of learning in Europe bitterly persecuted its perilous rival Greek. Classical Greek early escaped from her direct control, and has been translated very successfully ; but the Greek of the Inspired Canon she has jealously guarded in the deepest dungeon of her fortress. Although translated into English, our version is redolent of the gloom and atmosphere of the Latin schools. Latin-impregnated scholarship,‡ the legitimate offspring of Latin Christianity, has, up to the present hour, held as in an enchanted castle the intellects of our own (actually ‘protesting’ !) Bible translators, and, in our present version, the *Latin*

\* Not ‘old and new.’

† Wycliffe’s version (A.D. 1380) was only from the Vulgate, the Latin translation of the Bible by Jerom in the fourth century, and in MS., Tyndale’s (A.D. 1526) was direct from the Hebrew and Greek, and was printed. Jerom’s Latin Vulgate—the standard of dogma in the Church of Rome, so far as it has any Biblical standard at all—is not in the Old Testament the translation of the Inspired Word of God, but merely of a Greek translation from the original Hebrew made about (B.C. 285), at Alexandria in Egypt, and called the ‘Septuagint,’ which, although of great value, (since it is often quoted by our Lord and the sacred writers) is not the matrix of inspiration.

‡ Our universities, if not out of the womb of Latin Christianity, drained her breasts and were dandled upon her knees—‘Sur les genoux de l’église,’ as a French writer says.

Vulgate was but too substantially for the *English* Church the standard of interpretation into the authorised version of the mind of God ; even our noble Reformers came under the apostate spell in their writings, from which their *vivâ voce* witness was comparatively free. Not until completely disenchanted and free, can any translator render even the natural Greek of the New Testament into the natural English—as in the translations of secular Greek authors—without reference at all to the ignoring of covenant promises of special aid herein from the ‘free Spirit’ of ‘a jealous God.’ Speaking generally, as of spirit and characteristics, colloquial Greek, the cosmopolitan language of the civilised world of its day, may be pictorially described in its relation to (not Elizabethan, or the purest, but colloquial) English, which promises to be the cosmopolitan tongue of the entire world of our own times, as the bud to the full-blown rose—much the same flower but at different stages of development—Greek for the Apostolic times, English for the revival and expansion of their witness in these ‘latter times.’ The superiority of living English over dead Greek lies in its many-sidedness, which has been caused by the ease with which it has helped itself from other languages, which renders it suitable for the triumphant application and exhibition of the inductive method of translation to a degree beyond contemporary rivalry ; whereas the extraordinary condensation \* of the Greek fits it in the highest degree for being the literal text of God’s Inspiring Mind in the most wieldy and succinct form, whilst keeping His revelation only partially unfolded until the world was educated enough, scientifically, to extract larger and larger meanings. This leads to the notice of some of the principal details of the general application of the inductive method to the text.

(1.) In the first place, everywhere, the same word in the Greek is rendered by the same word in English. Any exception to this primary rule of inductive interpretation which is worth it, and is not self-evident, is explained.

(2.) Second in importance comes emphasis. So consistently cosmical and aesthetic is the Greek language, that a Greek sentence may be compared to a portion of a landscape, so perfect is the perspective it presents of relative ideas, not only in the historical and biographical, but also in the doctrinal and didactic parts. Great pains have been taken, by different types and other means, to preserve the graphic eloquence of the Greek inductively in the English fac-simile.

\* The Christian Church has inherited from the Jewish Church—together with her fatal legacy of traditionalism—an infatuated scholarship of ‘the letter’ which has used the university system of the Western Churches as its throne, up to the present time. Consequently the Greek of the Greek Testament is comparatively an unworked mine of spiritual truth ; reserved, in God’s providence, for this generation to work scientifically on inductive principles. It reminds one of coal, which is said to hold locked up the sunshine of former geological ages, but which we, the children of ‘the ends of the earth,’ extract from the mine, and then set the sunshine free, to light our streets and homes, and warm our palaces and cottages.

(3.) Again, the order in Greek is natural—as contrasted with the artificial, in (say) Latin. This order is so exactly preserved in the translation that, practically,\* it is word for word. The (natural) Greek distils its own meaning and its own order into equivalent (natural) English words—words, for the very idioms (and prepositions even) of the two languages, being so true to Nature, are so alike that variation in this verbal order is seldom necessary for making even the idiom of the translation the same as that of the original. The exceptions (though frequent) to this rule of word for word translation are seldom in idea-words, but are chiefly in constantly recurring conjunctions and particles of a non-essential kind.

(4.) As several words, however, are often required in English to attempt to render one pregnant Greek word, they are linked always by hyphens, or grouped in Italics, and the attempt has thus been made to preserve the same number of words in the translation so exactly—as well as the order—that the number of (often grouped) words in this English fac-simile in every verse in the Testament is (almost) exactly the same as in the Greek Testament; and, thus, if the Greek text were added, nothing would be easier than (by a little distortion) to put the Greek words one after the other over the top of the English just as it is here in this work.

\* This has not been the result of any particular effort or aim ; if necessary, it could be made more literally word for word still by Græcising the English idiom.

## PART II.

### THE GRAMMAR OF GREEK TESTAMENT TEXT ANALYSIS.

The Analysis in this Work so thorough as almost to parse each Sentence to the Eye of the Reader.—Character of the Annotations.—Perfection of the Greek Tense System.—The Aorists the Centre of the Inductive Working of the Verbs.—Anglicised Greek Words.—The Relativity of the Article.—Some Words in Greek which must be carefully Contradistinguished.—The Greek Prepositional System essentially Scientific, their working carefully Explained.—The Bible Analysis of Sin.—The Punctuation in this Work later on in the Epistles and Apocalypse peculiar.—The Text used. ‘Various Readings.’

ENOUGH has been said to suggest the general nature of Inductive interpretation previous to its actual study in the text itself, in which alone the wonders that it works will be realised, and for the hard-worked preacher its exuberant suggestiveness of subjects for sermons, addresses, and exposition, upon a basis of exactly-focused Truth, will be a boon indeed. It remains now only to say a word or two to explain the analytic\* form into which

The analysis  
in this work  
so thorough  
as almost to  
parse each  
sentence to  
the eye of  
the reader.

\* The present is not so much the age, as the triumphant reign, of analysis ; all the first-class poetry, and novels, even, have been sucked so helplessly into the vortex, that they contain, or are veiled treatises of, some of the subtlest philosophy the world has yet been taught. Analysis is elaborately acted upon the stage, is rainbowed by the square acre upon the walls of palaces and in galleries in pictures, gives zest to our weekly comic literature, is the life of the Press, differentiates the oratory of the present from that of the past, and in daily converse threatens to reduce communion and friendship to logic and reciprocity. But analysis and synthesis move in correlated cycles, and so, when the loom of man's intellect is enlarged and adjusted to the magnitude of the questions of the day (which are now cosmic), out of the raw material of six thousand years past, now lying in chaotic heaps, will gradually be woven the laws, customs, politics, and Church of the millennial future. In the department of national religion, it would not be impossible to generalise, out of the past history of the Church, the alternate working of these two correlated principles. In connection with our own land, there seem to be two clearly marked instances in the post-reformation æra. (1) In the fiery analytic times of the Reformation itself was prepared the material which Elizabethan civilisation synthesised so magnificently. (2) The great searchings of heart process of the Puritan analysis was followed by the consolidating though torpid results of the Queen Anne period. To keep to that with which new translations of the Sacred Scriptures are concerned, it is certain that the Churches of the future have to be left for a coming generation to symmetrise ; and, since the Creeds of the past seem, alas ! too often to produce coma of heart and conscience, the oftener they are recited, we must, in this the solemn period of transition, ‘do of the works that we may know of the doctrines’ essential for each of us individually. Many men recite creeds for three quarters of a century only to die in the practical belief of nothing, and per contra a man may have no formulated creed that is satisfactory to himself, and yet be, as ‘a law,’ so a creed, ‘unto himself.’ So it is.

this inductive method has been—as regards ‘the letter’—still further scientifically systematised, so as almost to parse all the chief words of the sentences to the very eye of the student, by the employment of an apparatus of different types, by hyphens, and signs — easily understood after a little use—as well as to afford additional guarantee to the merely English scholar for the conscientious attempt at fac-simile fidelity in the translation.

*Character of the annotations.* Further still, copious notes are appended, all with one aim, namely, that of keeping the mind of the reader in the mid-stream of God’s Revealed Mind, and away from both banks of man’s interpretations; and the remark is here made, once for all, that in every note, or emendation, the self-consciousness of the translator is as little as possible obtruded to the wasting of the reader’s time and patience, with deprecations of criticism, elaborations of learned ignorance, or expression of private views of any kind. Consequently, all annotations, or such phrases as ‘right reading,’ or ‘grim irony,’ mean what alone they can mean, namely, that such is the opinion, or deduction, of the translator.

And here, be it observed, will follow what is in fact the nucleus of the grammar of ‘the spirit’ of ‘the letter’ of the text of Inspired Greek, for future students to direct, develop, symmetrise, and complete, as time goes on, and the result hereafter will be a perfect Inductive analytic method where at present there is only this tentative, but valuable, scientific pioneer forerunner—at least on these lines.

*Perfection to the Greek tense system* First and foremost comes the Inductive treatment in Analytic form of the system of Greek tension, which, although working in the inflections of all its verbs in the original Greek, with the geometric accuracy of the parts of a steam-engine, is ‘chaos come again’ in the Authorised Version—one illustration of the violation therein of the Augustinian canon above referred to, often thanks to the translation having percolated through the Latin Vulgate in reality, so steeped were the translators themselves in the depolarising medium of Latin, and of the scholastic theology of the Latin Church.\*

\* A few concrete illustrations here will be more than enough to substantiate this charge. The first is the translation of the word rendered ‘grace’ in the Authorised Version everywhere, which is the Latin word ‘*gratia*’ anglicised. The exact right translation of the Greek word (with the article) is ‘the free gift’ [of the Holy Spirit]; and its constant recurrence, especially in the Epistles, emphasises the fact that the free gift of the Holy Spirit was the direct effect of the presentation by our Lord, as the great High Priest, of His own Blood, to The Father on our behalf, and that we are now, corporately and individually, under the active working of this Pentecostal Dispensation. But the effect of clouding the fact everywhere with the mediæval pseudo-philosophical word ‘*gratia*’ has been not only to destroy that emphasis of comfort and strength, but moreover to introduce into the citadel of the Reformed Churches a garrison of anti-Protestantism and intellectual scepticism, in the form of a subtle metaphysical Popery and orthodox Rationalism, which have but too widely permeated their systems, and substituted merely ‘doctrines of grace’ for ‘counsels of perfection,’ Biblicalatry for Mariolatry, and refined for coarse infidelity, making (in effect) salvation to depend on justification by subjective, instead of objective, works. This fundamental error

In the present translation, every tense has its own inductive individuality, the terms of which are never, under any circumstances, altered or exchanged with another tense—as (*e.g.*) perfects made to do duty as presents, and present tenses as futures. The tense moulds the meaning, not the contrary of the meaning required by some fancied theology crushing the tense into agreement with the theological idea.

The imperfect-tense is a clearly marked tense, it always means ‘was doing,’ or ‘used to do,’ or ‘was in the habit of doing.’ The present-tense means ‘he does,’ or ‘is doing;’ perfect-tense, ‘he has done,’ or ‘has been doing;’ future-tense, ‘he will do,’ or ‘will be doing;’ pluperfect-tense, ‘he had done,’ or ‘had been doing.’ An important remark has to be made in connection with the rendering of all these tenses in this work: great care has been taken to be Guided to fill out

has been buttressed moreover by the Reformers’ twin mistake of translating the Greek word for the TRUST of the heart, by the technical theological word ‘faith,’ which is quite another word in Greek representing the intelligent belief of the head in doctrinal orthodoxy, as in the creeds of the Church. Until the Reformed Churches, in meek penitence, reseat the Holy Ghost, the ‘Guiding Friend,’ upon His own Throne of the Canon of Revelation written, the Church of Christ will never be instinct with the power, nor forge the spiritual weapons necessary for overcoming the apostasies, marshalled wickedness, and infidelity, which compose Satan’s forlorn-hope in ‘the last days.’ When we shall have ‘cast the beam out of our own eye,’ we shall ‘see clearly to cast out the mote out of our brothers’ eyes,’ whether unbelievers or wrong-believers. We are *not* ‘justified by faith,’ but through TRUST (as the necessary condition in a responsible free-will agent) *in-organic oneness with Christ* we are accounted legally just by God—our status, that is to say, is that of having kept an Infinite Law, and never broken it; and again, the beginning of ‘trust’ is *not* ‘repentance,’ but ‘change of heart’ (and so, of course, of the whole inner man); and the fruit of ‘trust’ is *not* a life of conventional pietism in church or chapel system, but the unselfish bringing of God in Christ into the ‘transaction of all our daily life transactions,’ and so exhibiting the genuine character of ‘THE MAN Christ Jesus;’ holy (‘whole-hearted’) men and women and children are *not* automata, whether wound up and kept going by presbyter, or priest (*Ezek. xxxiv. 31*). The metaphysical ‘Popery’ of the Puritan section of Protestantism is vividly illustrated in their relation to the two Sacraments—which the Head of the Church ordained in language as plain as ‘thou shalt not steal,’ and (we are told by Inspiration) the early Church obediently observed. However, let us confine ourselves to Infant Baptism, which the extreme portion of it reject, and all practise with more or less of secret suspicion as to its being in harmony with their principles. Now *why* is the infant denied Christian Baptism, or virtually denied it by lack of heartiness in the affixing of the seal of the Holy Spirit to Christ’s property and lack of subsequent baptismal moral training? Because the babe cannot ‘repent and believe;’ but this is a metaphysical ‘work’ (*John vi. 29*); consequently the child is denied its birthright as a citizen of the kingdom of heaven and cut off from objective legal induction into participation in Christ’s Redemption by lack of a ‘work.’ What is this but, in the most subtle form, the ‘Popish’ dogma of justification by works, instead of absolutely by Christ? Thus Christ’s ‘finished’ work is treated as incomplete until supplemented by a metaphysical work, as an essential part of it, in the recipient. This is inverted Christianity; Christ takes a little child, ever, and sets it in our family midst, and ‘puts His Hand (sacramentally) upon it’ in Holy Baptism, saying, ever in every generation, ‘Ye must become like unto it in the childlikeness of your TRUST’—which means a child’s absolute absence of mistrust; and Puritan Christianity says, in effect, ‘Except the child become an orthodox, intelligent adult, it cannot be saved’—so it is left to be a pagan *in status*.

their legitimate time and value ; the full meaning is generally ‘he was doing so-and-so,’ ‘he used to carry’ a sword, ‘she had been standing’ (all the time of an overlapping episode) ; in short, to illustrate it, like the harmonies woven upon an organ instead of those struck (say) on a pianoforte, entailing the analogous richness of grouped ideas and continuity of logical connection in the history and the conception which exist in the chords and continuity of ‘subject’ of the music.

The aorists  
the centre  
of the in-  
ductive  
working of  
the verbs.

The pivot-tense in Greek is one peculiar to itself, namely, the Aorist—never yet rightly translated, because not understood, and yet occurring in nearly every verse of the New Testament—and is worthy of its responsible functions in the grammar of *the cosmical language*. This organic tense blends, ever, on a perfect or a future-perfect base, in the world of matter and in the world of spirit, two ideas, (1) that of a process, (2) with that of its terminus ; sometimes (A) objectively—‘he got to steal,’ ‘Judas Iscariot, who *got to become* the traitor.’ Sometimes (B) subjectively—‘he *went and* broke his mother’s heart,’ ‘He *went and* generously forgave the debt,’ often as a process of the will towards some decision. The inductive value of this scientific tense in a Revelation of the relations of cause and effect, in scope large as from eternity to eternity, in details subtle as the dissecting of the thoughts and intents of the heart, and in narrative and doctrine full of ellipses,\* must be studied in the fac-simile translation to be appreciated. The first Aorist and the second Aorist are both translated by the same formula in this work. The difference between the value of the two Aorists is lost. Perhaps when Greek was a living language the difference was merely one of degree, not of kind ; and, in fact, some such difference is traceable in the Greek of the New Testament, for the second Aorist often seems to be ancillary to the first. However that may be, any such difference must stand over for perhaps some future worker on these lines to discover. Thus far about the verbs.

Anglicised  
Greek  
words.

Where the word in Greek has become an English word—like ‘angel,’ ‘presbyter,’ ‘throne,’ ‘woe,’ ‘prophet’—the identity is always marked, so that a person can say, ‘The word is the same in both languages.’ But this caution is necessary, that it does not follow, of necessity, that an Anglicised Greek word has now the same meaning, or shade of meaning, as the original word ; some words therefore thus marked will vary more or less from what the word meant to the Greek ear. This accidental identity is indicated thus, (G) angel, (G) throne, (G) wine. The names of places and persons are given in fac-simile where at all necessary, and also marked with the right quantities for reading out.

The relative of the  
article.

The article in Greek is ubiquitous, and always a correlative word, although often too delicately subtle to be adequately expressed in

\* All the unrecorded conversations, speeches, sermons, ministry, and life, of our Lord—as well as of the other actors on the stage of the Inspired history—are foetidal in the ‘gots’ of the Aorist tense.

English ; it demands absolute dependence upon Divine guidance in the awful importance and nicety required to find out both sides of the correlation, especially in the Epistles and in that synopsis and climax of Revelation the Apocalypse—in which last Book ('let God be true, and every man a liar') the self-same formula\* is used to measure the eternity of Christ's reign with the saints in glory, and also to measure the penal prospects of fallen angels, and of such men as shall, being assimilated into their nature, share the doom 'prepared for the devil and his angels,'—leaving but one inference possible ; and the stringency of this formula arises out of the right rendering of the article, as out of the conscientious rendering of a particular preposition ('wards') does the measure of duration. The article in a sentence refers always to the subject of the sentence, as (*e.g.* in that formula) '*the* eternal-ages wards of *the* eternal-ages' (of God)—the only eternal Being. But in every place where the Greek article is made to mean more than its bare signification of 'the' it is in Italics—not, indeed, that all words in Italics are necessarily the addition of the translator, but to keep on the safe side, and thus to increase, *prima facie*, the confidence of those readers especially who have to trust more or less blindly to the work as *being* the sacred Greek 'Englished.' When the remark is added that Latin possesses no article whatever, the intelligent reader can judge for himself—from even the foregoing—of the value of a Latin translation of the Greek Testament. Latin has the concrete artificial accurateness of (say) cabinet-work, Greek that of living, growing, organisms ; the one is a good agency for precipitating what is human into the exactness of 'the letter,' the other the medium for presenting what is Divine in the life and freedom of 'the spirit.'

There are two negatives in Greek, (1) *cú*, the simple negation 'not'; (2) *μη*, the subjective negative. Now the distinction between these must be most scrupulously maintained, for (*e.g.*) the gravest responsibility of man as a free-will agent in conflict with God's sovereignty in connection with the salvation offered in Christ is marked always by (2) the stronger of the two negatives—it implies an animus, or essential impossibility. Thus, of a baptized Christian 'going on still in his wickedness,' 'resisting' 'grieving' 'vexing' 'quenching,' 'the Holy Spirit' wooing him to God, the strong negative is used to mark the fact that 'he *would* not yield to change of heart ; whereas in connection with (say) some heathen, the simple negative would be used—'he did *not* believe,' because he never had the evangelical opportunity. The strong negative is marked everywhere by this sign (m) just before the word.

Some words  
in Greek  
which must  
be carefully  
contradis-  
tinguished.

There are two words used all through the New Testament for 'man' (especially in Luke †). (1) *ἀνθρώπος* = a human being. (2) *ἄριγχ* = 'a hero,'

\* Apoc. v. 14 (note). A formula used there some eight times, by the same Writer, John.

† The New Testament Writer who, in his Gospel and The Acts, is the nearest in style to the masters of Classical Greek.

'a husband,' and generally (though not quite always) some superior sort of man.

There are two 'buts' in Greek of quite different value and suggestive power, (1) *δι* that of degree, an illative particle, simply 'but' or 'however,' (2) *αλλα* 'but [so far from that]', marking a contrast in kind as high (perhaps) as heaven off from some idea or act as deep as hell. It is indicated always thus 'BUT so far from that.'

There are two words for 'another,' (1) *ἄλλος* = another of the same kind, (2) *ἕτερος* = another of a different kind. Paul explains the grammar of these two contrasted words, Gal. i. 6, 7.

There are two verbs for 'to be,' (1) one often used in the present and imperfect tense and infinitive mood of the verb, which expresses essential, or absolute being, (e.g.) 'I AM'; (2) one implying non-essential being, frequently used in the second Aorist of the verb, 'to be born' 'to come to pass,' (e.g.) 'before Abraham got-to-come-into-being I AM-essentially.'

There are two contrasted conjunctions for hypothetical cases, (1) *εἰ* = 'if' or 'since,' (2) *ἐάν* = 'supposing' 'on the hypothesis that.'

There is a pronoun in Greek commonly called 'indefinite,' whereas it is singularly and emphatically 'definite,' *τις*, often in the Authorised Version translated 'a certain man,' or 'a certain thing,' which plays a remarkably prominent part inductively; chameleon-like, it takes its colour relatively from the sentence of which it is the subject, and may mean 'a covenant person' circumcised Jew, or baptized Christian—or 'a certain well-known villain' or 'dear disciple,' or (as frequently rendered in the Epistles) 'some important person.'

The Greek prepositional system essentially scientific, their working carefully explained.

The principles upon which the Greek prepositions are translated are essentially scientific. A pressure has to be put upon the prepositions 'to bring life and immortality to light through the Gospel,' quite unnecessary, perhaps, in the translation of even the didactic classical Greek authors. The base of the prepositional system in Greek is geometric and cosmic, and when applied subjectively still retains the essentials of its objective meaning.

English is highly favoured in this respect, and the prepositions of the one language take very kindly to being transplanted into the other.

[I.] First, we will deal with the prepositions which thread the sacred text in antithetical pairs, that not only the meaning of the part of speech itself may be shown, but also its divergence from some other with which it is latently contrasted. (A.) *πρός* and *εἰς*; (1) *πρός* = motion 'unto' (generally) a person with the idea of 'aiding' or 'blessing' him, although sometimes the idea of 'going right up to' him is the sense. (2) *εἰς* = 'ward,' without implying that the person or thing necessarily goes 'right up unto' the place or object governed by the preposition; going 'Jericho ward' or 'Jerusalem ward' decides nothing definite as to the cities being

the goal of the journey in the intention of the traveller. The blessed power of this preposition in defining the calibre of 'the eternity of punishment' is noticed on page 27, and fully analysed in the note on St. John's stringent formula in Apoc. v. 14 (note). (B.) *σὺν* and *μετὰ*; (1) *σὺν* = 'in association with,' as a partner in a fishing firm, a co-minister, etc. (2) *μετὰ* = 'along with,' not corporately. (C.) *ἐν* and *εἰς*; (1) *ἐν* = 'in organic oneness with,' and as it is one of the most frequently recurring, so it is one of the most scientifically explanatory of the New Testament prepositions. In our Authorised Version it is insultingly ignored (in good company) and put always on a level with a mere dative case: when one piece of wood (say) has to be described as inorganically 'in' another, as in carpentry, the Greek would put the piece of wood into which it is mortised or dovetailed in the dative case; but when the wood is 'in' the wood organically as a graft in a tree, then this preposition would be used to express the organic inter-relationship of the two—hence the scientific force of *ἐν Χριστῷ*, 'in-organic oneness with Christ,' when predicated of a person regenerate, and the preposition is in this connection actually explained for us by our Lord in St. John xv. 4. Where the subject is, as there, too mysterious and far-reaching for an attempt to give in italics the general nature of the 'organic oneness,' it is simply translated 'in-organic oneness with,' and where the sense is plain and the use of the preposition mechanical, the meaning is not forced by being translated at all. Be it particularly noticed, however, that to the ear of those in the historic narrative who were listening—especially to our Lord—the preposition was often merely exoteric, and what is in italics is the Mind of the Spirit as revealed to us. (2) *επὶ* = 'upon' and 'in,' and only sometimes in contrast with *ἐν*. (D.) *ἀνά* and *διὰ*; (1) *ἀνά* = 'through,' 'among.' (2) *διὰ* = 'through the agency of.' (E.) *ἀμφι* and *περὶ*; (1) *ἀμφι* = (in composition in the New Testament) 'round about' generally. (2) *περὶ* = 'round,' in the concrete like round the rim of a goblet or a wheel. (F.) *ἐκ* and *ἀπό*; (1) *ἐκ* = 'out from,' in the sense of issuing, as in a fount. (2) *ἀπό* = 'away from,' with the idea of exile from the governed word.

[II.] Second, single prepositions, which do not necessarily in the Greek Testament contrast with any others. (1) *ναρὰ* = 'according to,' in the primary sense of a standard of reference. (2) *παρὰ* = 'parallel,' with the idea always more or less present of something running alongside of something else. (3) *ὑπὲρ* = 'over,' as the sky is over the earth. (4) *ὑπὸ* = 'under,' as the earth is under the sky. (5) *πρὸ* = 'before,' as a porch is in front of a house. (6) *hind* = 'behind,' as a house is behind the porch, or a disciple following his teacher. (7) *ἀντί* = 'opposite to,' as the logical contradictory in principles, or opponent in action.

And, last, the Bible analysis of Sin is given—the 'Sin of the world,' <sup>The Bible analysis of sin.</sup> which the Lamb of God came to take away :

Genus	<i>ἀμαρτία</i>	= Sinful wrong doing. = moral corruption. = transgression. = lawless transgression. = wilful transgression. = wilful offence.
Species {	<i>ἀδικία</i>	= disobedience. = unrighteousness. = moral evil. = selfish corruption. = sin of ignorance. = self licensed sin.

The punctuation in this work later on in the Epistles and Apocalypse is peculiar.

The punctuation in this translation, later on in the Epistles and Apocalypse, is logical, not grammatical; for the same reason that the translation itself is not rhetorical but analytical—that is to say, it presents the meaning all picked to pieces (so to speak) and not euphonious for meeting the ear in public reading. To illustrate it familiarly, this analytical translation corresponds with the ‘negative’ in photography; and consequently, in order to make a synthetical version suitable for public reading, a process corresponding to printing from the negative would have to be followed.

Emphasised words, which in other works are put in italics, are in this work put in small capitals, since italics in the Bible mean something else.

The text from which this translation has been made is that of Scholz, with the liberal restoration to the true text of readings from the *textus receptus*.

And, in conclusion, to calm the minds of those who have but nebulous ideas as to what ‘various readings’ or ‘differences in the text’ really means, the translator would just say, for his part, that he only knows of two places where any essential is affected by manuscript differences (Gal. ii. 5 and 1 John v. 7. See note on Apoc. xxii. 18, 19). Such persons will understand the essential value of the text to which they are accustomed better by an illustration: these trifles no more affect the Word of God—the ‘giant in running his course’—than a number of pustules would have interfered with the labours of Samson.

*‘It cannot be too strongly enforced upon—especially the readers of this work, as upon—all readers of the Inspired Mind of God, conveyed through the accidental medium of human “pens,” by God, the One Author of the Work, that neither chronology nor personality ever interferes with the one single aim of the Bible, namely, that of being a guide for all mankind in covenant relation with God, in every several age, in every clime, corporately and individually, to the end of time. Consequently, biographies of persons, records of nations, chroniclings of incidents, data of institutions, analyses of the inner life, and what not about angel or man, are non-essential material plastic as clay in the moulding Power of the Omnipotent One only Author of this unbounded and self-evolving scientific key to every practical truth in heaven and earth. It would be perfect nonsense to treat any the wisest finite author as, in the religion of the future, the text of this grand self-asserting book will be increasingly treated, for use in church, senate, forum, exchange, school of art, academy, gymnasium, parlour, home, and closet of personal converse with a Personal God in organic oneness with Jesus, the Christ.’* (Note on Romans iv. 28, 24.)

The text used.  
Various readings.

# MATTHEW.

I. 1 A-record of-the-(c)Genesis-and descent of-(c)Iēsous (G) Christos, a-  
son of-(c)David, a-son of-(c)Abraam.  
(G)Abraam got\*-to-beget his (G)Isaak ;  
but (G)Isaak got-to-beget his (c)Ia-  
cob ; but (G)Iacob got-to-beget his  
(c)Ioudas and the brethren of-him ;  
3 but (c)Joudas got-to-beget his (G)  
Phares and his (G)Zara out-of his  
Thamar ; but (G)Phares got-to-beget  
his (G)Esrōm ; but (G)Esrōm got-to-  
4 beget his (G)Aram ; but (c)Aram got-to-  
beget his (c)Aminadab ; but (G)  
Aminadab got-to-beget his (G)Naassōn ;  
5 but (c)Naassōn got-to-beget his (G)  
Salmōn ; but (G)Salmōn got-to-beget  
his (G)Boöz out-of his (G)Rhachab ;  
but (G)Boöz got-to-beget his (c)Öbed  
out-of (c)Routh ; but (c)Öbed got-to-  
6 beget his (G)Iessai ; but (c)Iessai got-to-  
beget his (c)David the king.

But (c)David the king got-to-beget  
7 his (c)Solomōn out-of the-wife of-his  
servant (G)Ouria. But (c)Solomōn got-to-beget his (G)Roboam ; but (c)Ro-  
boam got-to-beget his (G)Abia ; but  
8 (G)Abia got-to-beget his (G)Asa ; but  
(G)Asa got-to-beget his (G)Iōsaphat ;

\* As this is the first instance in which the reader meets with the unique tense called the 'Aorist,' it is well to call his attention to it (*Introduction*, p. 24). It condenses history and processes *ad infinitum*—e.g., here the whole history of Abraham is in the "got," and in v. 18 the Aorist settles (inductively) the question of the B. V. Mary's having a genuine married life with Joseph, and fruit of their union; the tense is translated by the same rigid, ever-recurring formula, which is (and must be) used for every Aorist, from Matthew to Revelation.

† James i. 1 (*note*). Nothing can ever be made of this genealogy; secretly in their hearts not a few of the most learned exegesists have no doubt thought it beneath the dignity of Divine Revelation to give a genealogy of the father from whom the Christ did *not* descend, and could not have descended. It is not the genealogy of Jesus at all, but (as a necessary legal document) of James, as legitimate heir to the Jewish throne. Could a more graceful and suggestive link connect the

but (G)Iōsaphat got-to-beget his (G)Iōram ; but (G)Iōram got-to-beget his (G)Özias ; but (G)Özias got-to-beget his (G)Iōathan ; but (G)Iōathan got-to-beget his (G)Achaz ; but (G)Achaz got-to-beget his (G)Ezekias ; but (G)Ezekias got-to-beget his (G)Manasse ; but (G)Manasse got-to-beget his (G)Amōn ; but (G)Amōn got-to-beget his (G)Iōsias ; but (G)Iōsias got-to-beget his (G)Iechonias and the brethren of him at-the (G)Babylōn migration-epoch.

But subsequent-to the (G)Babylōn migration, (G)Iechonias got-to-beget his (G)Salathiēl ; but (G)Salathiēl got-to-beget his (G)Zorobabel ; but (G)Zorobabel got-to-beget his (G)Abioud ; but (G)Abioud got-to-beget his (G)Eliakeim ; but (G)Eliakeim got-to-beget his (G)Azōr ; but (G)Azōr got-to-beget his (G)Sadōk ; but (G)Sadōk got-to-beget his Acheim ; but (G)Acheim got-to-beget his (G)Elioud ; but (G)Elioud got-to-beget his (G)Eleazar ; but (G)Eleazar got-to-beget his (G)Matthan ; but (G)Matthan got-to-beget his (G)Iacōb ; but (G)Iacōb got-to-beget his (G)Iōseph† the husband of-(G)Maria, out-of

two Revelations to the elder and to the younger Church? Our Lord told the twelve Apostles that they were reserved to sit on twelve thrones as monarchs over the twelve tribes—each swollen into a great nation by the Millennium—but for the emperor-king of the Jews James will rise, and heraldically he will have been escutcheoned with a prestige unchallengeable—that of having lain in the same womb as the Son of God. That this is not a guess of imagination begotten, but induction bearing the imprint of *prima facie* probability in a high degree, will be acknowledged by every thoughtful person who studies James's supremacy in the millennial forestate of the Church in the Acts of the Apostles, reflects upon 1 Cor. xv. 7, and analyses his epistle. During the millennial thousand years the twelve Apostles, with James as over-lord (if it is so), will actually reign on the earth over restored Israel, under the Sceptre of the King of the Jews, Himself in Heaven with the Royal Bridal Church superintending the civilisation and conversion of the Gentile world.

- whom got-to-be-born Jesus who is-called (G)“CHRIST.”
- 17 All the generations therefore from (G)Abraam up-to (G)David are-fourteen generations ; and from (G)David up-to the (G)Babylon migration fourteen generations ; and from the (G)Babylon migration up-to the birth-date of THE (G)CHRIST fourteen generations.
- 18 But of - Jesus the - (G) CHRIST Himself the (G)Genesis thus-was as a historic fact :—although only betrothed as the Mother of-Him (G)Maria to her husband Joseph got to be,—prior-to that their-cohabiting-as they got to\* as man and wife-together—she-got-to-be found-out-to-be with-child,—generated-out-from the HOLY Spirit.
- 19 Joseph, however, her husband, being-as he was a-just-man and unwilling to HER to-have-got-to-make-a-public-example-of, got-anxious-to-have got to have-privately divorced her. But he having-got to get-all-this as-he-did-in-his-mind, lo, an-(G)angel of-the-Lord in dream-medium got-to-appear to-him, saying, “Joseph, son of-David, mabstain-from having-got afraid to have-got to take-unto-thee (G)Mariam the-dear wife of-thee ; for that-the-thing in-organic oneness with her generated-as it got to be out-from the-Spirit the
- 20 HOLY-One is-essentially. But bringing-forth-shall-she-be a-son, and-more-over thou-art-to-be-calling that His Name ‘ JESUS ;’ yes-for Himself shall-
- be-‘ SAVING ’ that His people away-  
from those their sinful-wrong-doings ;  
—but† THIS, the-whole-of-it, has-been- 22  
coming-to-be in-order-that the word  
spoken-of-the Lord through-the agency  
of His (G)prophet may-have-got-to-be-  
fulfilled, saying, ‘ Lo, God’s virgin 23  
shall-be with-child, and bringing-forth-  
shall-she-be a-son, and Thou‡-shalt-be-  
calling that His Name (G)“Emman-  
uel ”—which is when-translated our  
‘ God along-with us.’—But Joseph 24  
having-got-roused-up-as he did away-  
from his sleep got-to-act as the (G)  
angel of-the-Lord went-and-directed  
him ; and he-did-get-to-take-to live as  
such-unto-him that his-own wife ;—and 25  
of course he was-not in the habit of-  
knowing her up-to§ the-time she-got-  
to-bring-forth that HER-own son, the  
first-born-of them ; and he-did-get-to-  
call that His Name “ Jesus.”
- II. 1. But this Jesus having-got-  
to-be-born-as He did in (G)Beth-  
leem of-our Judæa, in the-days of-  
Herod its king, lo ! (G)Magi right  
away-from eastern-parts got-to-make-  
their - appearance Jerusalem ward,  
saying-as they were “ WHERE is he 2  
born-as He got to be King of-the  
(G)Judeans ?—for we-got-to-see that  
His star¶ when we were-in the East,  
and got-come-obediently to-have-got-  
to-pay-homage-to-HIM.” Listen how-  
ever-as got to did Herod the king, he-  
got - thrown - into - a - state - of - excite-  
ment, and the-whole-of-Jerusalem 3

\* Verse 2 (*note*). † The angel still speaking.  
‡ Right reading (it is so in *Isaiah vii. 14, LXX version*).

§ The same Greek word as ii. 15, and in numberless other places in the same sense—the normal one. The ass on which Jesus rode in lowly triumph was free for use afterwards ; the virgin tomb in which Jesus lay was all the more sacredly ready for its owner afterwards ; and the virgin womb which He “ abhorred not ” was consecrated, not monopolised.

¶ Luke i. and (part of) ii., in this “ got.”

|| In Sacramental Theology “ Star,” “ Moon,” “ Sun,” symbolise the three stages of revealed knowledge of God in Christ. He was the “ Morning Star ” of the Gentile dispensation of the patriarchs, the “ Moon ” of the Jewish, and the “ Sun ” of the Christian (Apoc. xii. 1). (1) Starlight, the knowledge of the being of such a God (Numb. xxiv. 17) ; (2) Moonlight, knowledge about Him as revealed in the Mosaic economy ; and (3) Sunlight, knowing Him as a Father in Christ. The Magi,

true to Starlight, were led to Moonlight (at Jerusalem), and obedience to that brought them to Sunlight—His direct personal knowledge face to face with God in the Person of Jesus Emmanuel, “ The Sun of Righteousness ”—and, it is significantly added, after personal knowledge of God in Christ Jesus they “ went home another way.” Cornelius, the centurion, is an illustration of this great and (until lately) almost forgotten truth about the starlight (Noachian) knowledge of God-in-Christ of the Gentile race nations—clearly traceable in their religious traditions, how grotesque soever they may be—and the Ethiopian eunuch is another. This helps us to solve the problem of God’s revelation to such noble pagans as Zoroaster, Brahma, Confucius, Socrates, Epictetus, Marcus Aurelius, Seneca, and a host of other witnesses for God from amongst the teeming peoples of every clime in every age—“ the Lord knoweth them that are His ” everywhere, although we know them not. God is not bound by chronology.

- 4 *along-with him. And-so having got-the-whole-of the chief priests and scribes of-The People together-as he did, he-was-ascertaining from them WHERE The Christ-of God is-to-be-born ? But they got\*-to-say to-him “In Béthleém of-our Judæa; for THUS it-has-been-written through the (G) prophet—“ And thou, (G)Béthleém in the-land of (G)Jouda, by-no-means the-least art amongst the governments of-(G)Jouda; for out-from thee shall-be-coming The-Governor.—He-who shall-be-shepherding that My people, (G)Israël.”*
- 7 Then Herod, having got-privately to-call the (G)Magi-as-he-did, got-to-make-exact-enquiries from them of-the time of-the appearance of-the star : and-then, having-got-to-send them-as he did (G)Béthleém ward, got-to-say, “Having-got-you-gone have-got-to-make-enquiry exactly all-about the young-child, but if-perchance ye-should-have-got-to-find-anything why then-have-got-back-with-the-information to-myself,—so that I-too having-got-to-go may-have-gone-and- done homage to-HIM.”† But they having-got-to-listen-as-they-did-to the king got-to-proceed-on-their-way,—and lo ! the star, the-one-which they-got-to see when they were-in the East, there-it-was-preceding them, until having-got come-as it did it-got-to-stand-still up-over where there-there-was the 10 young-child. But having-got-to-see-when-they did the star-again they-got-to-rejoice a-great rejoicing exceedingly. And-then having-got-to-go-as they did the house-ward, they-got-to-see the young-child along-with (G)Maria that its mother, and having-gone-and-prostrated themselves as they did they-got-to-do-adoring-homage to Him ; and-then having-got-to-open-out-as they did those treasures of theirs, they-went-and-proffered to-Him gifts, —gold, and frankincense, and myrrh.
- 12 And -then having-got-to-be-divinely-directed in dream-medium to "avoid

having-got-to-bend-their-steps-back-with information-unto Herod, by a-different route they-went-and-returned that their-own country ward.

But upon their having-got-thus-to-be-on-their-return-journey, lo, an-(G) angel of-the-Lord appears in dream-medium to-(G)Jōsēph, saying, “Having-got-awake have-got-to-take-away the young-child and that its mother, and be-fleeing Egypt ward ; and-then keep there until possibly I-shall-have-got-to-speak to-thee-again ; for Herod is-about-to-be-searching-for the young-child, for-the having-got-to-destroy it.” But he when-got-awake got-to- take-away the young-child and that its mother whilst still night, and got-to-leave Egypt ward ; and there-he used-to-be there up-to the death of Herod ; in-order-that that which got-to-be-spoken on-the-part-of the Lord through His (G)prophet might-have-got-to-be-fulfilled, saying, “Out-from Egypt I-got-to-call that My Son.”

Then Herod, having-got-to-see-as he did how-that he-got-to-be-fooled on-the-part-of the (G)Magi, got-to-be-enraged exceedingly ; and having-got-to-send-forth-as he did got-to-slay the-whole-of the children those in Béthleem and in all its adjacent-districts right-from two-years-old and under,—according-to the time which he-got-to-enquire-so-exactly from-with the (G) Magi. Then got-fulfilled that which got-to-be-spoken through (G)Hiere-mios the (G)prophet, saying, “A moaning in-(G)Rhamah got-to-be-heard, wailing and weeping and lamenting much-indeed,—(G)Rachēl weeping-as she was-for those her offspring, and would not get-comforted, because they-are-not.”

But having-got-to-die-as did Herod 19 lo, the-(G)angel of-the-Lord in dream-medium appears to-Joseph in-organic oneness with‡ Egypt, saying, “When-20 got-awake have-got-to-take-away the young-child and that its mother, and be-proceeding-now the-land of-Israel

ways be in its fulness put in the translation ; it would make nonsense of it. Euphony is always sacrificed, however, in this translation in order to give the full meaning of words, as often as at all required, that the inductive sense of every passage may be as complete as possible in itself.

\* After searching.

† Sardonic humour.

‡ The meaning of “in” is here filled out because it has a theological allegorical meaning. With this, as with other prepositions, what is really the characteristic meaning cannot, and need not al-

- ward ; for they have died who were  
 21 seeking the life of the young-child." But he when-got-awake got-to-take-away the young-child, and that its mother, and got-to-come the land of  
 22 Israel ward. Having-got-to-hear, however,-as he did that (G)Archelaos is reigning over Judæa in-the-place of Herod that his father, he-got-to-be afraid to-have-got-to-return there; but having-got-to-be-divinely-directed, in dream-medium, he-got-to-depart the  
 23 regions wards of Galilee ; and having-got-to-come-as he did he-got-to-settle a-town ward called (G)Nazaret ;—so that it-might-have-got-to-be-fulfilled which got-spoken through the (G)prophets, that He (G) "Nazōrene" shall-be-called.

- III. 1 In-organic oneness with these\* the days makes-his-appearance-does (G)Jōhn the (G)baptizer, preaching, as  
 2 he was in the desert-part of Judæa, and saying-as was his habit, "Be-yielding-to-a-change-of-heart, for the kingdom of the heavens has-been-coming-near.  
 3 For THIS is he who got-spoken-of by (G)Hēsaios the (G)prophet, saying, 'The-voice of some one-crying in-the desert-place, "Have-got-ready His way for The-Lord ; be-making His paths conveniently-level† for HIM."'" But this same John used-to-wear his raiment made-from camel's hair, and a-skin girdle round his loins ; but as-for-his food it-used-to-be locusts and wild honey.  
 5 Then there-there-was-streaming-out for aid-unto him Jerusalem, and the-whole-of Judæa, and the-whole-of the  
 6 country-round the Jordan ; and there-they-were-being-baptized in-organic oneness with‡ the Jordan by him,

our Lord was discharging unofficially a ministry, attracting notice, and being despised and rejected because he was "called a Nazarene."

† In civilisation. So Elijah.

‡ Organic identification with the type, which issued from a sweet water lake in its birth, and passed into the Dead Sea, exactly symbolises baptism into organic oneness with Christ.

§ For analysis of "sin" see Introduction, p. 28.

|| Here, with Jesus below the Jordan wave, we have the most vivid symbolical blending of type and antitype. The Jordan perfectly symbolises our Lord's double nature. Its more immediate visible source is the sweet waters of the Sea of Galilee, as Jesus from the virgin womb; then it

making-confession-as they were-of those their sinful-wrong-doings. § But on-having-got-to-see-as he did many of the (G)pharisees and (G)sadducees coming-as they were-to presuming-upon his (G)baptism-of them, he-got-to-say to-them, "Broods of-vipers what-Divine-person-got-to-warn YOU to-have-got-to-escape away-from the coming wrath ?—have-got-to-produce therefore fruit corresponding to Godly change-of-heart ; and "avoid having-gone-and-fancied ye-may-be-saying within-and amongst yourselves as a qualification-' For-a-father we-possess Abraam' ; for I-tell you that God is able out-of these stones here to-have-and -raised - up offspring to-

Abram. But now-this time it is as a last hope-unto the-very ROOT of-the trees that the (G)axe is-being-nimed ; every-individual tree therefore that will-not be-producing generous fruit is-now-to-be-cut-out, and-then cast the fire ward, I, it-is-true, am (G)baptizing you in-organic oneness with a sleep-change-of-heart ward ; but The-Being that-is-coming-as He is after me more-powerful-than I is-essentially of-Whom I-am not fit to have-got-to-have-borne-after Him His sandals,—HE shall-be-(G)baptizing you in-organic oneness with the-Holy Spirit even Fire. Whose fan is ready-in that His hand, and He is-going-to-be-thoroughly-purifying that His floor ; and He-will-be-collecting His wheat His garner ward, but Satan's chaff He-will-be-burning-up with-fire unquenchable."

Then makes-His-appearance-does 13 Jesus, come up-away-from Galilee, upon the Jordan-bank|| as a candidate-

passed on to death in organic oneness with the Dead Sea near Jericho (the City of the Curse), and is lost ; as was the virgin born to the world at Calvary. But the true and permanent source of the Jordan must be looked for elsewhere ; stealing round from the far north of the lake near Mount Hermon and the anti-Lebanon range, is the permanent source. The antitype of this source is the Divine Nature and origin of THE CHRIST. For this reason Naaman was told to identify himself (by sevenfold immersion) with Jordan, to lose the type of sin. His case is the most symmetrically perfect allegory of salvation from the guilt and power of sin, through simple childlike TRUST, that we have in God's Word.

unto John, for-the-sake of having-got  
 14 to-be (G)baptized by him. But John  
 was-hindering Him, saying *as he kept on*,  
 ' I have need to-have-got-(G)baptized  
 on-the-part-of Thee, and art THOU  
 15 coming *as a candidate-unto ME?*" But  
 got-to-break-out-did Jesus and-to-say  
 for enlightenment-unto him, "Have-got  
 to-leave-it-to-be-so thus-far; for *it is*  
 an example of *how it is becoming-in*  
 " to-have-got-to-fulfil righteousness  
 in-its-entirety." Then he-leaves Him-  
 16 alone. And-then got-to-be-(G)baptized  
*as Jesus did* He-got-to-go-up direc-  
 from the water, and lo, opened-got  
 to-be-did the heavens to-HIM, and  
 He-got-to-see The Spirit of-God de-  
 scending-*as there He was*, as-it were a  
 a-dove, and coming-*as He was brooding-*  
 17 *ly-over Himself.* And, lo, a-voice  
 out-from the heavens, saying, "THIS  
 is My Son-The divinely,-LOVED†  
 One, in-organic oneness with Whom I-

IV. 1 Then Jesus got-to-be-led-up  
 the desert ward under-the guidance of  
 God's Spirit, to - have - got - to - be  
 tempted on - the - part of - the devil.  
 2 And having-got-to-fast-as He did  
 for - forty days and forty nights  
 3 He-got-to-be-hungry after-it. And  
 having-got-to-come-up-with aid-to Him  
 as-the-personal tempting-agent‡ did, he-  
 got-to-say, " Since § Son thou-art  
 essentially of-God, just-have-got to

word - spoken, so-that these stones-  
 here may-have-got-to-become bread-  
 loaves." But He got-to-break-out|| and  
 to-say, " IT-HAS-BEEN-WRITTEN,  
 ' Not upon bread merely shall a-human-  
 being be-living, BUT so far from that  
 upon the-whole revelation proceeding  
 out through *the mouth of-God.*" Then  
 off takes Him - does the devil the  
 holy City ward, and stands Him up-  
 upon the flying-wing of-the temple,  
 and says to-Him, " Since Son thou-art  
 of-God, have-gone-and-cast thyself  
 down-there, for ' IT-HAS-BEEN-WRITTEN,' ' To-His (G)angels He-shall-be  
 giving special-charge respecting THEE,  
 and so upon their hands they-shall-be  
 carrying THREEE aloft, so-as to-keep  
 Thee from-having-got to-dash the foot  
 of THREEE against-any-stone.'" Got-to-  
 reply-did Jesus to-him, " Again-on the  
 other hand it has-been-written, ' Thou  
 be-putting the Lord thy God  
 presumptuously.' " Again

¶ the devil takes Him-a-mountain ward  
 very high-indeed, and shews Him a-  
 panorama¶ of the kingdoms of-the  
 (G)cosmos and the glory of-them; and  
 says to-Him, " These-now the-whole-of  
 'hem' to-thee will-I-be-giving if-only  
 having-gone - and - prostrated - thyself  
 thou-shalt-have-gone - and - paid - ador-  
 ing-homage to-ME." Then says Jesus 10  
 to-him, " Be-gone, behind-as a disciple  
 ME, (G)Satan; for it-has-

\* "Be ye Holy, for I am Holy" (*wholly* true, 1 Thess. v. 23). Jesus fulfilled the eternal Law of God, and thus became Heir of the Righteousness of God, which is by perfect obedience; now He presents Himself before John on the footing of a sinner who has broken the Law, and so unable to fulfil it, and thus became Heir of the Righteousness of God through TRUST. There is no other righteousness but these two, and Christ Jesus fulfilled both. This is the meaning of the infinitely condescending "us" on the lips of the Lamb of God—"I and My fellow sinners" (2 Cor. v. 21).

† Thus is always printed here this love, which is always expressed by the same word; it is when in man the LOVE of the new Creation.

‡ No doubt the Holy Spirit uses this periphrasis of a masculine pronoun and verb in the participle

from the metropolis of the angelic Jerusalem He had thus moulded their polity and Church as its Monarch and Head. Satan, once a spirit of unrivalled purity and authority, was the right hand of that Divine Angel, and got to harbour the wish to reverse the relationship (Isa. xiv. 12-14). When exiled for a time, therefore, to the provincial government of this earth, we need not be surprised that hero, at least, he tried to secure the position. This gives additional force to St. Paul's argument of Christ's after all not taking into the closest and immediate organic oneness "the nature of angels," but our's, in the virgin's womb—our Immanuel. (See Heb. ii. 16, note.)

§ in. 17.

|| So here always is translated what seems a mere redundancy in the Authorised Version, '*answered and said;*' it expresses always the fire and vivacity of Eastern dialogue under strong, bent-up feeling. The word itself means to speak after reflecting upon what has been said on the other side.

¶ Round the Mediterranean. Rome the centre.

\*\* "Instead of trying to seduce Me (in My creature nature) into following thy example of selfish

- been-written ‘*To the-Lord thy God shalt-thou-be-paying-adoring-homage, and to-Him alone doing-service.*’”
- 11 Then leaves Him *does* the devil, and lo, (G)angels\* got-to-come-up and there they-were-ministering to-His-wants.†
- 12 But Jesus having-got-to-hear-as *He did* that John got-to-be-taken-into-custody, went-and-withdrew Galilee ward. And having-got-to-abandon-us *He did* Nazaret, *He-got-to-go and-to-settle*(G)Kapernaoum ward, a maritime-district, on the frontiers of-(G)Zaboulon and (G)Nephthalim; —that-so got-to-be-fulfilled-might-be *that which* got-spoken through (G)Hēsaios *His* (G)prophet, saying, “Land of-(G)Zaboulon, and land of-(G)Nephthaleim, a-sea-faring district, beyond the Jordan, Galilee of - the heathen - race - nations! —The people sitting-down in-organic oneness with darkness *it was who-got-to-see* a great light, and those sitting-down in-organic oneness with death’s region and shadow light got-to-rise-upon them.”‡
- 17 From then Jesus got-to-address-*Himself-officially* to-be-preaching and saying, “Be - yielding - to - a - change - of heart;§ for the kingdom of-the heavens has-now-been-coming near.”
- 18 But whilst-walking along-by the sea of-Galilee He-got-to-see two brothers, (G)Simōn, the-one called (G)“Peter,” and (G)Andreas his brother, casting as they were a-net the sea ward; for fishermen is what-they-used-to-be.
- 19 And He-says to-them, “Come-along behind-as *disciples imitating ME*, and I-will-be-making fishers of-MEN of you.” But they straightway having-gone-and-left-as they did their tackle
- 21 did-get-to-be-followers-of Him. And having-got-to-go-on-as *He did* from-pride with its awful consequences, imitate even now My unselfish humility with all its blessed possible consequences to thyself and others—I am God, and humble myself to be a man; thou art but an angel, and art trying to be more than God.”

\* Good unfallen spirits instead of the bad apostate one—if he is not a personality they are not.

—Food, &c. (verse 2). † Malaichi iv. 2.

Not ‘repentance’ (Authorised Version), that is ‘metaphysical work, and we are not justified (because we are not regenerated) by works of righteousness. This is fully explained in the Introduction, p. 28 (note). How different the miserable attempt to be something we are told we ought to be to satisfy an empiric Theology from a child’s yielding to the natural persuasion of the heavenly

that-spot, *He-got-to-see* some-others two brothers, (G)Iakōbos the-son of (G)Zebedaios and (G) Iōannēs his brother,|| in the ship along-with (G)Zebedaios their father, engaged-in-mending-as they were their tackle, and He went - and - called them: but they straightway having-gone-and-left-as they did the ship and their father got-to-be-followers-of Him-too.

And Jesus was-making-a-circuit-of the-whole-of Galilee, teaching-as *He was in-organic oneness with* their (G)synagogues, and heralding the glad-tidings of-*His* kingdom; and healing every-species of sickness and of-disease in-organic oneness with The People.¶ And got-to-go-forth-did the fame-of-Him the-whole-of (G)Syria ward; and so they-got-to-bring for aid-unto Him all that-were sick, the-subject-as they were-of various-kinds-of disorders and plagues, and those possessed-with-(G)dæmons, and lunatics, and (G)paralytics: — and He-went-and-healed them. And-so there-got-to-follow Him great crowds from Galilee-itself, and away-from (G)Decapolis, and away-from Jerusalem, and away-from Judea, and away-from the trans Jor-

V. 1 But having-got-to-see-as *He* \*\*\* the crowds He-got-to-go-up *His\*\** mountain ward; and having-got-to-take-His-seat-as *He† did*, His-disciples got-to-come-close-up-as the inner circle round Him; and having-got-to-open-as *He did* His mouth there-He-was-systematically-ethically-teaching them, saying-as *He was*:—

Blessedly-fortunate those poor in-their SPIRIT: because their’s is the kingdom-of-the heavens. Blessedly- 4 Father’s Spirit, and feeling all that we feel when first conscious of having wronged sympathy and parental love. A father is not less a father because all that makes up earthly parental affection is Heavenly and Infinite.

|| James and John.

¶ “I am not sent but to the lost sheep of the House of Israel;” and the suggestion is necessary that our Lord’s public Ministry must be treated as the same in kind as that of Isaiah or Jeremiah, and His utterances interpreted as (like their’s) applying immediately to literal Israel.

\*\* Literally, “the mountain”—He always thus used.

. . . That is, the preacher sat and the congregation stood.

fortunate those mourning ; because  
 5 they shall-be-being-comforted. Blessedly-fortunate the meek ; because  
 they shall-be-inheriting the land-of  
 6 Israel.\* Blessedly-fortunate those  
 hungering and thirsting-after the  
 righteousness-of God ; because they  
 7 shall-be-being-full-fed-always. Blessedly-fortunate those merciful ; because  
 they shall-be-being-the-subjects-of  
 8 mercy. Blessedly-fortunate those pure  
 in-their HEART ; because they shall-  
 9 be-gazing-on-their God. Blessedly-fortunate  
 the peacemakers ; because  
 they sons of God shall-be-designated.  
 10 Blessedly-fortunate those that-had-†  
 been-persecuted-for-the-sake-of right-  
 eousness ; because their's is the king-  
 11 dom-of the heavens. Blessedly-fortu-  
 nate are-ye when they-shall-be-re-  
 proaching you and persecuting, and  
 laying every-kind of morally-corrupt  
 outpour against you weaving-slant-  
 12 dorous-lies on-account-of ME. Be-  
 rejoicing and dancing-for-joy : because  
 that your reward is-abundant in-  
 organic oneness with the heavens, for  
 just-so they-got-to-persecute God's  
 13 (G)prophets, those before you. Ye-  
 of Israel are essentially‡ the salt of  
 God's earth ; but suppose the whole

of the earth's salt should have-got-to-  
 be-fooled§-out-of-its-virtue in-organic  
 oneness with WHAT-that is God-less  
 shall-it-be-recovering-its-saltness ? it-  
 has-goodness nothing ward further,  
 except indeed to-have-got-to-be-  
 cast outside,|| and to-be-being-trampled  
 under the feet of-mankind. Ye-of 14  
 Israel are-essentially the light-of the  
 world ;—a-polity located-as-it-has-  
 been right-on-the-top-of a-hill¶ can-  
 not-possibly have-got-hid ;—nor do 15  
 they-light the-lamp and-then put it  
 under the peck-measure, BUT-so far  
 from that up-upon its lamp-stand, and-  
 so it (G)lamp-lights all in-organic one-  
 ness with the house. Just-so let-your 16  
 own-Israelitish light have-got-as a  
 (G)lamp-to-shine before mankind,  
 so-that they-may-have-got-to-see YOUR  
 normally-human works, and-so to-come  
 to-gloryf The Father-of-you The One  
 in-the commonwealth of the heavens.

Keep - from having - gone - and - 17  
 fancied that I-got-to-come to-have-  
 gone-and-The Law or the (G)prophets  
 made void and-repealed ; I-did not  
 get-to-come to-have-gone-and-made-  
 void-anything, BUT-so far from that to-  
 have-got-to-fulfil-everything.\*\* For 18  
 verily I-tell-you until the heaven

\* iv. 23 (note). † When on earth.

‡ Because the depositaries of the Heaven-de-  
 rived Civilisation of the Sinai Covenant. The  
 'salt' is love, and the essence of love is trust, and  
 the working of trust is shown in the mutual confi-  
 dence and 'credit'—domestic, social, commercial,  
 political, and religious—which form the charac-  
 teristic of Revealed Civilisation, and make it to be  
 in its exuberance the 'salt' and 'light' of the  
 world. § Gen. iii 1-7.

|| At the fall of Jerusalem—God-excommunicate.

¶ Your Civilisation was meant to be like your  
 own Jerusalem—and ought to be "the joy of the  
 whole earth." The allusion is to the matchless  
 glory of Jerusalem, as seen from the Mount of  
 Olives, blazing in golden sunlight, weirdly-beau-  
 tiful in silvery moonlight, or on a dark night  
 sparkling jewelled, like a city in fairyland, with  
 ten thousand lights.

\* The failure to give its true value to this or-  
 ganic principle of God's Revelation of Sinai and  
 Calvary, which are not two clashing Dispensations,  
 but one homogeneous Civilisation, has led to the  
 Sectarianism and Antinomianism of contemporary  
 Christianity; one Church or one 'Party' witnesses  
 to one cluster of Gospel truths and another to an-  
 other, and some other 'Party' starts into compe-  
 tition to stand the apex of its inverted pyramid  
 upon a truth which both had forgotten to patro-

nise ; whilst all ignore Civilisation. A general  
 belief has by tradition been handed down that  
 the system of Moses has been repealed by that of  
 Jesus, and that the Law has been abrogated by  
 the Gospel ; it would be just as philosophical to  
 say that the education and obedience of the boy  
 are abrogated by the freedom and powers of the  
 man, who now 'puts away childish things,' where-  
 as the whole organic system has passed into a  
 higher development under the direction of an in-  
 finitely sterner and more subtle executive. It is  
 exactly so with the Dispensation of the 'School-  
 master,' and of 'Christ in us,' when the Law has  
 'brought us to Christ.' Of course the accidents  
 of the Jewish polity and typical worship have been  
 absorbed in Christian Civilisation and the historic  
 antitypes, but the essentials are eternal. The Law  
 is (as it were) held in solution by the Gospel—all  
 the cleanliness, neatness, thrift, punctuality, police,  
 and order of Christianity, are from Sinai ripening  
 in the system which has taken up and assimilated  
 them into itself in an imperfect but inchoate Mil-  
 lennial economy. What are called 'High Church'  
 and 'Evangelical' are the analysis of this whole in  
 an ecclesiastical form, the one is Judaism and the  
 other in great danger of being Antinomianism,  
 whereas the two blended and energised in each  
 individual's life by the Holy Spirit is Christi-  
 anity.

- and the earth shall have got to pass away, one (*G*)iota or one particle shall not have been allowed to have got to pass away from The Law, until haply everything shall have got to be hand-over thee to the officer, and thus prison ward thou shalt have got cast, verily I assure thee, thou shalt be 26 far enough from having got to get out thence, until thou shall have got to pay the last farthing of penalty.
- 19 27 Ye got to hear too that to the ancient-fathers it got to be said, "Thou shalt not commit adultery." But I say 28 to you, that every man who is gazing upon a woman yielding unto the having got to gratify his lustings upon her, did already go and commit adultery with her in organic oneness with the heart of him. But if even that thy right eye is a cause of stumbling to thee have gone and torn it out and have gone and cast it away from thee; for it is for thine own advantage that one of thy members shall have got to be destroyed, and so thy entire body have got to escape being cast (*G*)eënna ward. And if thy 30 right hand is a cause of stumbling to thee, have got to cut it off and have gone and cast it away from thee; for it is for thine own advantage that one of thy members shall have got destroyed, and so thy entire body have got to escape getting cast (*G*)eënna ward.
- 20 31 But too it got to be said, that who soever would have got to dissolve the union with that his wife let him have gone and given her a Certificate of divorce. But I say to you, that he 32 who shall have got to dissolve the union with that his wife,—except of course upon legal proof of uncleanness,—is making her to have gone and committed adultery; and he who perchance shall have got to marry her that has been thus divorced is committing adultery too.
- 21 33 Again ye got to hear that to the ancient-fathers it got to be said, "Thou shalt not ever go from thy oath, but shalt always be discharging to The Lord those thy oaths." But I say to 34 you, abstain from having got to swear the oath altogether,—whether by the heaven, because it is essentially GOD'S throne;—or by the earth, 35
- 22 23 the (*G*)eënna of Fire ward.† Suppose therefore that thou art presenting that thy gift there upon God's altar, and there shall have got to be reminded that that thy brother hath
- 23 24 some serious charge against thee, have gone and left there that thy gift in front of the altar, and be going away, first of all have got reconciled to that thy brother, and then, having got come, be presenting that thy gift. Be on good terms with that thy adversary quickly too, whilst that thou art in organic oneness with the journey-of life along with him; lest the adversary shall have got to hand over thee to the judge, and the judge have got to

\* Marking the transition from Judaism to Christianity. † i.e. 'hateful fool'

‡ This preposition is the same as in the formula,

'for ever and ever,' which is explained in a note to Apoc. v. 14. Attention is directed to it thus early for that reason.

because it is HIS foot-stool — o-  
36 Jerusalem ward, because it-is the city  
of-The Great King ;—nor by-thine  
own head-either shalt-thou-have-got-to  
swear, because-though thine thou-ar-  
not able to-have-got-to-make a-single  
37 hair white, or black. But let-your  
communication BE-essentially “Yea,  
YEA” “Nay, NAY;” that-which however  
goes-beyond THESE out from the evil  
one IS-essentially.  
 38 Ye-got-to-hear that it-got-to-be said,  
“An-eye as the penal equivalent-for an-  
39 eye, and a-tooth for a-tooth.” But I say  
to-YOU “keep-from having-got-to-give-  
resistance-to the morally-corrupt-act;  
BUT-rather whosoever\* shall-be-smiting  
thee on thy right cheek, have-gone-  
40 and-turned the other to-him also ; and  
let-him that-wants to-have-got-to-  
bring-an-action-against thee, and to-  
have-got-to-take-away that thy coat,  
41 have thy cloak as-well ; and whosoever  
shall-be-impressing† thee for one (G)  
mile, have-gone-and-served along-with  
42 him two ; to-him making-an-excise-  
demand-on thee, be-giving ; and  
from him that-wants to-have-got-a-  
forced‡-loan out-of thee, “keep-from  
having-gone-and-turned-thyself-away.  
 43 Ye-got-to-hear that-got-to-be-said,  
“Thou-shalt-love that thy neighbour,  
44 and hate that thy enemy.” But I say  
to YOU, be-loving those your enemies,  
be-blessing those cursing you, be-act-  
ing generously towards-those hating  
you, and be-praying on-behalf-of those  
brutally-illusing and persecuting YOU,  
 45 that-so ye-may-have-got-to-be sons of  
your Father who-is in-the common-  
wealth-of-the-heavens, because that His  
sun He-makes-to-be-rising upon bad  
and good, and rains-to-be-falling upon  
 46 righteous and unrighteous. For suppose  
ye-have-got-to-love them that-  
are-loving you, what-Divine reward  
are-ye-gaining? do not the tax-gather-  
 47 ers do that-too? And suppose ye-have-  
got - to - salute those your brethren  
only, what-Divine thing are-ye-doing  
extraordinary? do not the tax-

gatherers act thus? Be therefore YE 48  
perfect, since your Father Who is-over  
in the heavens perfect essentially-IS.

VI. 1. Be-taking-special-care your  
alms - giving to - abstain - from doing  
ostentatiously-before men, with an eye-to  
the having-got-to-be-stared-at by-  
them ; but, if ye-mpersist, reward ye-  
have not from-with your Father Who-  
is in-over the heavens. When there-  
fore thou-art-doing an-almsgiving,  
“keep - from having - gone - and  
sounded a-trumpet§ in-front-of thee,  
as the (G)hypocrites are-in-the-habit-  
of-doing in the (G)synagogues and in-  
the city-streets, so-that they-may-have  
got-to-be-glorified on-the-part-of their  
“fellow men ; verily I-tell you they-are-  
receiving their wages-now. But whilst-  
about thy alms-giving “keep that  
left|| hand of-thine from-having-got-  
to-know what-self-denying act that  
right¶ hand of-thine is-about ; so-that  
that thy almsgiving may-be in secret ;  
and The Father of thee,—The-Being  
seeing-as He is in secret,—Himself  
shall-be-paying thee-back out-openly-  
“tutely.

And whenever thou-art-at-prayers,  
be not like the (G)hypocrites ; for  
they-love in-the (G)synagogues or  
at - the corners of - the broadways  
having-taken-up-a-position to-be-at-  
their-prayers, that-so possibly they-  
may-have-got-to-make-it-evident to  
their fellow men that they are praying.  
Verily I-tell you that they-have that  
heir reward-now. Thou, however,  
when thou-art-at-prayers have-got-  
hee-gone-in that thy closet ward, and-  
then having-got-shut-to that thy door,  
have-gone-and-prayed to-that thy  
Father who-is in secret, and thy  
Father,—The-Being seeing-as He is in  
secret, — shall-be-repaying thee out-  
openly. But mavoid when-at-prayers  
having-got-to-go-on-talking-inarticu-  
late-nonsense like the pagans ; for  
hey-fancy that in the quantity-of  
words will-lie the secret of their-being-  
listened - to! Pray -“keep, therefore,

\* A magistrate—instructions for the spirit in which they were to suffer for Christ's sake after the destruction of Jerusalem and their dispersion permanently amongst the Gentiles. See Epistles of James, Peter, etc.

† As guide, labourer, etc.

‡ The History of Europe, *passim*.

§ Literally so.

¶ The old nature born of the first Adam.

|| The new nature born of the Spirit.

- from-having-got-assimilated to-THEM: for knows\*-well enough does your Father of-what-things ye-really-have need before your having-got-to-ask  
 9 Him.—After-this-pattern, therefore, be-drawing-near-in-prayer-to-God ye: “Father of us The-over Being-in-the heavens, *MAY†*—The Name‡ of-Thee have-got-to-be-regarded-as-holy.—  
 10 *May—that kingdom of Thine have-got-to-come.—May—that will-and plan of Thine have-got-to-be as it is-in-the*  
 11 common-wealth of heaven, so upon the earth.—*That our bread what-is-required*  
 12 site have-got-to-give to-us to-day.—And have-gone-and-remitted to-us those our debts, as also we are-in the habit of-  
 13 remitting§ to-those our debtors.—And <sup>m</sup>KEEP—from having-got-to-lead us testing-temptationward BUT-do that if necessary to have-got-to-save us from-the tyranny of-the morally corrupt-one. For  
 14 supposing ye-shall-have-got-to-forgive men those their wilful-transgressions,  
 15 your Father, The heavenly-Relative, will-also be-forgiving you: but supposing ye-<sup>m</sup>will-not have-got-to-forgive men those their wilful-transgressions, neither will-your Father be-forgiving those your wilful-transgressions.  
 16 But again, when ye-fast, keep-from getting like the (G)hypocrites, sad-faced; for they distort-away their true-features, so-as to-have-got-to make-it-evident to-MEN that-they-are-fasting: verily I-say to-you that they-are-receiving those their wages-now  
 17 But do-thou when-fasting, have-gone and-anointed thy head and thy face  
 18 washed; so-as to have-<sup>m</sup>escaped letting-thy-fellow-men know that-thou
- xt-fasting-at all,—BUT-only thy Father who-is in secret, and thy Father,—The-Being seeing-as He does in secret, —shall-be-ropaying thee out-openly-  
 'tirely.
- Keep - from treasuring - up for ourselves treasures upon the earth, where moth and rust make-things-disappear, and where thieves dig-through-ouse walls|| and-then thieve:—do-be- 19  
 20 reasuring-up however for-yourselves reasured in - the commonwealth of eaven, where neither moth nor rust ever makes things disappear, and where thieves do-not dig-through or hieve;—for where that your treasure 21 s-essentially there will-be-essentially-  
 22 also your heart. The lamp of-the body is-essentially the eye; supposing therefore that-thy eye be-essentially sound, the-whole-of thy body shall-be lighted:—but supposing thy eye be 23 unsound, the-whole-of thy body shall-  
 24 e dark,—if therefore the light which in thee is Darkness,—the darkness how-great!  
 Nobody can-possibly be-acting-as 24  
 25 house - slave - to two masters;—for either the one he-will-be-hating and the different-charactered-one loving, or one clinging-devotedly to and the different-charactered-one despising—ye-cannot possibly be - acting - as - home-slave-to both-God AND (G)Mammon. For this reason I-say to-you, <sup>m</sup>keep-from being-so anxious-about your animal-life,—WHAT-luxurious food ye-shall-be-eating, and WHAT-delicious vintage drinking, and for-your body WHAT-splendid clothing ye-shall-be-putting-on: is not the life more-than its meat,

\* Prayer belongs not to God's strength but to man's weakness. We are not to be guided by our analysed ideas of God, but by His Revelations to us. Not only in the whole edifice of Revelation practically based upon prayer, but it is specifically enjoined and elaborately articulated into every part of man in Christ. The instincts of the entire human family, for near six thousand years 'groaning and travailing' under the effects of the curse, are both truer heart guidance and truer philosophy than the cold syntheses from analysis of transcendental philosophy, however undoubted the premises.

† The emphasis on this word is correlative to God's revealed promises, and every petition in the Lord's Prayer should be thus accented—not a being some new thought or craved of an unsym-

pathetic Deity, but as the echo on earth of His Revealed counsels in heaven. And of course this is only true of the key-note of prayer because of all other prayer by Covenant people. In praying—not reading—the Liturgy of the Church this should be ever remembered, or the cast of the worship will be pagan, not Christian.

‡ CHRIST—in CHRIST-ianity—THE KING of the 'KINGDOM.'

§ Present-tense indicative-mood.

|| Of clay—'cob,' as it is called in Devonshire.

¶ The full value of the preposition brings out the meaning, that our Lord does not refer to a place, primarily, but to a state of heavenly-mindedness and God-likeness as a covenant member of His Church in daily life matters.

- and the body than *its* clothing? judge, ye-shall-be-judged-in return  
 26 Have-got-to-study the fowls wards yourselves, and in-organic oneness with  
 of heaven, how - that they do - not that standard-of-measurement which  
 ver-sow, or reap, or collect granaries ye-use-to-measure-people-with it shall-  
 wards, and-yet your Father, the heavenly - one, nourishes THEM-always; be-measured-in return to-you. But 3  
*are-not* ye very superior-in-preciousness WHY-is it that thou-dost-look-so-at the  
 27 to-them? But which-the richest and mote—the-one which is in-disorganizing  
 grandest of you can, by thus being the eye of-that thy brother—whilst  
 anxious, add-on upon his term-of-ex- the rafter which is in-disorganizing that  
 28 istence a-cubit, a-single one? And thine-own eye thou dost-not detect?—  
 about clothing why - ever are - ye- or how-ever wilt-thou-be-saying to-that 4  
 anxious? — have-got-to-learn-lessons- thy brother, “Pray-let me-have-got-to-  
 from the lilies of-the common how they- get-out the mote away-from that thy  
 go-on-getting-larger-and-larger, they eye?”—and lo, the rafter in that thine-  
 29 do-not toil, nor spin, but-yet let-me-tell own eye! (G)Hypocrite! have-got-to-  
 you that not-even Solomon in all that to-get-out the rafter first out-of thine-  
 30 glory of-his got-to-be-clothed as-splend own eye, and then thou-shalt-be-seeing-  
 idly as one of-THESE-here. But if the discriminatingly to-have-got-out the  
 grass of-the common,—to-day in-being, mote out-of the eye of-that thy  
 and to-morrow cast the oven ward,— brother. 5  
 God THUS arrays, will He-not much  
 more YOU, ye little - trustlings?  
 31 Keep - from having - got - anxious,  
 then, saying-as ye always are, “WHAT-  
 luxurious food shall-we-have-got-to-  
 eat?” or “WHAT-delicious vintage to-  
 drink?” or “WHAT-splendid clothing to-  
 32 put-on?” For for-all such-things-as-  
 THESE the gentile-race-nations are-  
 always-teasing ; for knows-well enough  
 does your Father The Heavenly-one,  
 that ye-are-in-constant-need-of-all such-  
 33 things-as-these. But be-going-on-peti-  
 tioning-always-for-first-of-all The King-  
 dom of-your God and that His Right-  
 eousness, and-then things-of-this-kind  
 the-whole-of them shall-go-on-being  
 added as covenant blessings to-you.  
 34 <sup>m</sup>Keep therefore from-being-anxious  
 God’s to-morrow ward, for His morrow  
 will-be-anxious-about the-things of-  
 itself ; quite-sufficient to-your day is-  
 the selfish-corruption of-its-experience  
 and pardon for it.
- VII. 1 <sup>m</sup>Keep - from judging -  
 people, so-that ye may-<sup>m</sup>escape having-  
 2 got-judged-yourselves,— for-in-organic  
 oneness with the-judgment which ye-

\* Verse 9.  
 † With all Israel’s faults, there has been, from the days of Abraham, Isaac, and Jacob, down to this day, one beautifully consistent trait in the Jewish character, and that is domesticity, love of home, and especially of children—sufficient pledge in itself that “God hath not cast away His people whom He did foreknow,” for they have to teach

(in “the thousand years”) all the nations of the world to do the same, in the future, as to the Jew we owe it that we are as domesticated as we are in the present. How little do we proud Christians realise, whilst boasting of our Protestant Christian Civilisation, that we owe the whole of it in origin to the Jew!

Everything, therefore, whatsoever- 12

- in spirit kind and degree, that ye-like for your fellow men to-be-doing to-you, be-doing ye even-so to-them ; for this is-essentially the spirit of\* The Law*
- 13 *and the (G)Prophets. Have-got-to-enter-in through the narrow gate-of unselfishness because wide-is the gate, and broad-enough the way which leads ever as it does the destruction-of the soul ward, and numerous-enough are*
- 14 *those entering-in through it ; but-how† narrow the gate, aye-and strait-all the way along has the way-been made the-which leads the life of the soul-ward, and few-enough are those that-find it !*
- 15 *Be-ever-on-your-guard, however-against the incursions-from the (G) pseudo-prophets-of Satan, a-subtile-set-which comes-ever with pretended aid-unto you in-the Ordained insignia of sheep's clothing, whilst inside they-are-essentially wolves ravening. From those their fruits ye-shall-be-detecting them ; — people do-not gather grape-clusters off thorns-do they, or off*
- 17 *thistles figs ? Even-so-it is that every generous tree produces-ever wholesome fruits ; but the selfish-diseased tree produces-ever indigestible fruits. The generous tree cannot-possibly produce indigestible fruits, neither a-selfish-diseased tree nobly-unselfish fruits.*
- 19 *Every human-tree "persisting - in - not producing nobly-unselfish fruitage, is and the fire ward it-is-*
- 20 *cast.— Well-so-now, from those their fruits ye-shall-be-detecting THIEF, not every-one who keeps on-saying to-Me "Lord, Lord" is-going-to-be-entering into the kingdom ward of-the heavens ; BUT-on the contrary he-that-as well-is-realizing the will-and-plan† of-The*
- 22 *Father The-One in-over the-heavens. Many-enough will-be-saying to-Me in that the-time-of judgment "Lord, Lord, did we-not in-Thy Name§ go-and-prophecy,|| and in Thy Name go-and-cast-out (G)dæmons and in Thy Name go-*
- and-bring-into-operation new-powers,¶ many-indeed ?" And then shall I-be-telling them-plainly "I-never went-and-knew-anything at all of YOU ;"—be-getting-to unidentified yourselves-away from ME all-those working lawless-transgression. Every-individual person, therefore, whosoever that-is-listening-to these truths of-Mine, and is-carrying-them into-practice, I-will-let him to-a sensible man, one-who went-and-built that his house-and-home upon The Rock : and-down-went-and-poured the rain, and on-got-to-come the floods, and blew-went-and-did the wind, and went-and-beat-against the house THAT-one, and-yet it-never got-to-fall ; for it-had-been-founded upon The Rock. And every-individual who is-listening-to these words of-Mine, and-then refusing to be carrying-them into-practice, shall-be-likened to-a-fool, who went-and-built that his house-and-home upon the sand ; and down-went-and-poured-did the rain, and on-got-to-come the floods, and blew-went-and-did the winds, and dashed against that-human house, and it-got-to-fall—and the fall of-it was GREAT."
- And it-got-to-be that-when Jesus went-and-completed the enunciation of-truths such as-THESE, the crowds were in-a-state-of astonishment hanging-upon His teaching :—for He-was-in the habit always of-teaching them as possessed-of inherent Authority, and not merely as-subordinate like the scribes-clergy.
- VIII. 1 But there-got-to-follow Him, when-He-got-to-descend from His mountain, immense crowds. And lo, a-(G)leper having-got-come was-worshipping Him, saying, "Lord, if-only thou-art-willing, thou-art-able to-have-gone-and-cleansed me." And having-gone-and-stretched-out-as He did His-hand, Jesus went-and-gave-and says "a new commandment God gives unto you that ye LOVE all men, as Christ LOVES you —MORE THAN SELF."
- + True reading : Narrow as the Cross of God Incarnate.
- † Genesis i. 26. § CHRISTianity.
- ¶ Preach.
- || In the inventions, arts, sciences, politics, and institutions of Christian Civilisation.

- him a-touch, saying “ am-I, have-gone-and-been-cleansed.” And immediately cleansed-away-got-to-be his (G)leprosy. And says Jesus to him, “ See-to it that thou have-got-to-tell nobody ; BUT-rather be-off, have-gone-and-presented-thyself for inspection to-God’s priest, and-then have-got-to-offer the oblation which Moses went-and-directed, satisfactory-testimony them wards.
- 5 But when-He got-to-enter Capernaum ward there-got-to-come-up to Him a-centurion beseeching Him-as He was, and saying, “ Lord, my page has-been-bedridden at-home with (G) paralysis,\* being-as he is-shockingly tortured.” And says Jesus to-him, “ I myself having-gone-and-sped, will-be-healing him.” And got-to-break-out-did the centurion and-to-declare, ‘ My “ Lord ! not worthy-enough am-I that under MY roof Thou-shouldst-have-got-to-come-at all ; BUT for that is all that is necessary just have-gone-and-spoken in-a-word, and-then my servant 9 will-be-in-process-of-healing ;—for, now-too, I am a-person under authority, whilst-having under myself soldiers ; and I-say to-this-one ‘ Have-got-to-get-off-on-duty,’ and going-off-on-duty-he-is ; and to-another ‘ Come-off-duty,’ and coming-off-duty-he-is ; and again to-the home-slave of-myself ‘ Have-got-to-do this,’ and doing-it-he-10 is.” But Jesus having-got-to-listen-as He did got-to-marvel, and-to-say to those following, “ Verily I-assure you not in-the Church of Israel itself trust such-in kind and degree-as-this 11 did-I-get-to-find. But let-me-tell you that many-indeed from eastern-parts and western shall-BE-coming-into Covenant-relationship with Me and reclining-at table along-with Abraam, and Isaak, and Jacob in-the Gospel privileges of the kingdom of-the heavens ; 12 but the sons of-the kingdom shall-be-being-cast-out the darkness on the outside ward ;— THERE will-be wailing

\* Not the disease so called now (*Introduction*, p. 24).

+ In the ‘darkness’ of half-civilised Christendom and Mohammedanism, the Jews have been ‘gnashing their teeth’ in pain, servitude, envy, bigotry, extortion, forced proselytising, social loathing, domestic circle mutilations, and persecu-

and gnashing of your teeth !”† And Jesus got-to-say to-the centurion, “ Be-going-away, and in the same measure-as thou-didst-got-to-trust so-let-it-have-got-to-be to-THEE.” And healed-got-to-be his page in that-very moment.

And got-come as-Jesus-was Peter’s 14 house ward, He-got-to-see his mother-in-law laid-up-as she had been and burning-as she was with-fever. And He-went-and-just-gave-a-touch-15 to her hand, and got-to-leave her did-the fever ; and up-she-got-to-get, and there-she-was-waiting-upon-them ! But evening having-got-to-come-16 people-got-to-bring-up-for-aid to Him (G)demon - possessed - persons many-of-them ; and He-got-to-cast-out the spirits legally, and-thus too the whole-of those that-were sick He-got-to-heal,—so-that the reason-got-to-be 17 spoken through Hesaios the (G)prophet might-have-got-fulfilled, saying “ Himself shall-have-got-to-take our infirmities, and to-bear our sicknesses.”‡

But having-got-to-perceive as-Jesus-18 did immense crowds round Him He-went-and-gave-orders to “ have-got-to-depart the opposite - side ward.” And having-got-come up-as-a-single 19 scribe-did he got-to-say, “ Teacher, I-mean-to-be-following thee-however whithersoever thou-mayest BE-‘departing.’” And says Jesus to-him, 20 “ The foxes HAVE burrows, and the fowls of-the heaven roosting-places ; but The Son of-Man HAS NOT anywhere to-be-laying His head-down.” But a-different-kind-of-person, one-of- 21 His disciples, got-to-say to-Him, “ Lord, have-gone-and-given-leave to me-to-have-got-to-go first-of-all and to-have-got§-to-bury my father.” But to-HIM Jesus went-and-said “ No,- 22 be now-following Me, and have-got-to-leave the Dead|| to-have-got-to bury their-own dead.”

And-then having-got-to-embark-as 23 He did-on-board His ship ward Him-

tions peculiar to the ‘hell’ of their purgatorial doom, for eighteen hundred years.

Consequently our Lord’s ‘going about doing good’ was a responsible legal affair.

S When he shall have got to die, futurely.

|| Mark the power of the capital letter here, as used in this translation to express the antitype of the type—the dead in sin.

- self, His disciples got to follow Him.
- 24 And lo, there-got-to-be a-great tempest in *the economy of the sea*, so-that the ship was-being-quite-covered beneath the waves ; HE however went sleeping-on. And having-got-to-approach-Him as-His disciples-did for aid they-went-and-roused Him, saying-as they were, " Lord ! have-got-to save us, here-we-are-perishing." And He-says to-them, " Why-ever are-ye fainthearted, ye - little - trustlings ?" Then having-got-to-get-up as-He did He-went-and-rebuked - threateningly\* the winds and the sea, and there-got-to-supervene a-great calm. But the men went-and-marvelled, saying-as they were, " What-other world-being is THIS that both the winds and the sea are-actually-obeying Him !"
- 28 And when-got-come-as-He-did the further-side ward the country of the (G)Gergesenes ward there-got-to-confront Him two ((c)dæmon-posseßed-persons coming-forth-as they were accustomed to out-of-the tombs, very fierce, so-that nshrank from ever-daring-was any-the very boldest from-having-gone - and - passed - along 29 through that way. And lo, they-got-to-yell-out saying " What-penal relation hast-Thou with-us, Jesus, Son of our God ? - didst - thou-go-and-come here before the-time-appointed just on purpose-to-have-gone - and - tormented 30 us ?" But there-was at-some-distance from them a-herd of-swine, a-great number, being-fed-and-tended. But the ((c) dæmons were-going-on-be-seeking Him, saying, " If out, thou-ART-casting us have gone and given-us permission to-have-got-to-go-away the 32 herd of-swine-there ward." And He-got-to-say to-them " Be-off." But

\* The "tempest in *the economy of the sea*" (v. 24) must have been the work of moral intelligents for intelligent rebuke. Bridgewater Treatise Theology completely breaks down just where its witness ought to begin ; apart from Revelation of the New Creation, the system of malignant disturbances of the Old Creation in earthquakes, sea-savagery, tempests, wild beasts, reptiles, and insects, stinging circumstances, and " accidents " leaves no escape from the " dual principle," or a capricious God. Sacramental Theology begins in such "mysteries"—not with the Noachian (pagan) Theology of "seedtime and harvest, summer and winter," "filling our hearts with food and gladness," but—with THE FALL, since the babe

they having-got-to-go-out as-they did did-get-to-go - away the herd of swine ward,—and lo, away-went-and-dashed the entire herd of-swine head-long-down-over the cliff the sea ward, and-then got-to-die in-organic oneness with its waters.† But those who were 33 feeding-and-tending-hem got-to-flee, and having-got-to-go-off-as they did the city ward, went-and-gave-a-full-account-of everything, and-all-about the (G)dæmon-posseßed-persons. And 34 lo, that entire city got-to-come-out for an-interview ward with-Jesus ; and having-got-to-see-Him they-got-to-be-seech-Him that He-would-have-got-to - go - away from THEIR districts somewhere else.

IX. 1 And having-got-to-embark *His* ship ward He-got-to-pass - over, and to - come His-own city ward. And lo, there - they - were - bringing-up to - Him a - (G)paralytic - person who-had-been-laid upon a-mattress ; and having - got - to - perceive as Jesus-did the spirit-of-trust of them He-got-to-say to-the (G)paralytic, " Cheer-up, son, thy sinful-wrong - doing have - been - forgiven thee." And lo, certain-important representatives of-the scribes got-to-say in-and among themselves, " This-man is-(G)blaspheming !" But Jesus knowing their thoughts, got-to-say, " For what-possible-quid pro quo is-it-that YE are-thinking what - is - morally-corrupt in those your hearts ?—for WHICH-equally Divine utterance of the two is-the-easier to-be-saying, ' Thy sinful-wrongdoings have - been-forgiven,' or to-be-saying ' Get-up, and be-walking ' ?— but to-the-end-that ye-may-have-got-to-know that The Son of Man officially as such upon *His*

5 enters the world with a cry, and not a laugh ; and this key-note is kept in the minor from the womb to the tomb, throughout " a groaning and travailing creation."

6 † The nature of dæmons cannot here be explained, but they must not be confounded with that of devils, which are a totally different order of evil spirits ; they were evidently of a lower moral and mental type, and some of them mischievous. They had to be "in organic oneness" with some organism ; it was not enough to be merely "in" it, whether swine, or water, or man, and Christ as the Creator alone has power to effect that.

earth does-possess power to-be-forgiving sinful-wrong-doings,"—then He addresses the (G)paralytic-person,— “Have-gone-and-got-up have-gone-and-taken-up thy mattress, and-then-be-going-away home ward.” And having-got-to-get-up-as he did he-got-to wend his-way that his home ward. But the people having-got-to-see-it got-to-wonder, and glorify God, who-went-and-gave such power-as this to-His human-beings.

9 And passing along as-Jesus-was from-thence He-got-to-see a-person sitting-as he was at the toll-house (G)Matthaios\* by-name, and He-says to him “Be-a-follower-of Me.” And having-gone-and-risen-as he did he-got-to-be-10 come a-follower-of Him. And it-got-to-be-that whilst-reclining-at-table as-He-was as a guest-in his house lo many tax-gatherers and abandoned-men having-got-to-drop-in-as they did, were - reclining - there - at - table - with 11 Jesus and His disciples. And catch-ing-sight-of-it as-the (G) pharisees-got to, they-got-to-say to-His disciples “For what-socialistic reason is-YOUR master EATING in-the-society-of tax-gatherers and abandoned-men?” But Jesus having-heard-as He got to go-to-say to-them “No need have those that-are-well of-a-physician, BUT-12 just those that-ARE sick;—but have-got - you - gone and - to - learn how-deep-a truth is-the passage ‘Mercy I-want, and not sacrifice’;—for I-got-not to - come to - have - gone - and - called righteous-people,† BUT-on the contrary disorbedit - sinners, change-of-heart-ward.”

14 Then up-there-are-coming-for lightement to-Him the disciples of John, saying “For-what commensurate reason is it that we and the (G)pharisees do-fast so-much, but those thy 15 disciples never fast-at all!” And got-to-say-did Jesus to-them “The sons‡ of - the bridal-chamber “cannot-possibly be-mourning-can they, so long-as The Bridegroom is in company-with them? There-shall-be-coming days,

however, when the bridegroom shall have-got-to-be-taken-away from them; and then shall-they-be-fasting. But§ 16 nobody ever-puts a-patch of-new cloth upon an-old garment; for what-is-put-in-to-fill-it-up tears-away from the garment, and-so the rent only-gets-to-be worse. Nor-again do-they-ever-put 17 (G)wine when-new into skin-bottles when-old, — but if they-will-do-so-at-least the skin-bottles are-burst-always and the (G) wine is-poured-out, and the bottles are-rendered-useless : BUT-rather they-put-always (G)wine new into skin-bottles new, and-then both are-preserved.—

Whilst He was-in-the-midst-of-saying-all-THIS to-THEM, lo, a-ruler got-to-come-in and-was-grovelling to Him, saying-as he was “My daughter just got-to-expire, BUT-yet for all that have-only-got-come, and-have-gone-and-laid thy hand upon-her, and she-shall-be-living-again.” And having-got-to-rise 18 as - Jesus-did He-went-and-followed him, and-so did His disciples.—And lo, 20 a-woman suffering-from-hemorrhage-as she was for-twelve years-now, having-come-up-as she got to from-behind-Him, just-went-and-touched-her the hem of His garment, for she-kept-on-saying 21 to-herself “If-once I-shall-have got-to-get-a-touch-of but His garment, only think-restored-I-shall-be.” But Jesus 22 having-got-to-turn-round-as He did-upon-her and gone-and-faced her went-and-said “Cheer-up, daughter, that thy spirit-of-trust has-restored thee.” And the woman got-restored from that instant.—And Jesus having-got-to-come 23 the house-of the ruler ward, and to-see-as He did the pipers, and the throng-of visitors confusedly-wailing-as they were, says-He to-them “Be-getting-away-ye 24 are out of place here!—for the little-maid never went-and-died-at all, BUT-so far from that is-only-sleeping.” And there-they-were-laughing-at Him. But 25 when the crowd got-turned-out, having-gone-in-as He got to He-went-and-took-hold of her hand, and the little-maid got raised-up. And got rumoured 26

\* Matthew, himself.

† Irony.

‡ These correspond to the ten virgins in the parable (xxv.).

§ Wait until they are ripe to fast intelligibly, from ab intrâ reasons, and not mechanically, as a task in a 'schoolmaster's' Dispensation.

- did so-famous-an act as THIS through-out the - whole - of that district ward.
- 27 And as-Jesus was-passing-along from-thence there-got-to-follow Him two blind-men keeping-on-crying-aloud-as they were and saying "Have-got-to-pity us, son of David!" But when-got-come-as He did the house-ward the blind-men got-to-come-up for eight-unto Him, and says Jesus to them, "Do-ye-really-trust-now that I-am-able to-have-gone-and-done-this?"
- 28 Say-they to-Him "Yes, Lord." Then He-went-and-gave-a-touch-to their eyes, saying "According-to your trust let-it-have-got-to-be to-you." And their eyes got-to-be-opened: and Jesus went-and-specially-charged-them, saying as He was, "See-now-that nobody be-knowing-it." But THEY when-gone-out got-to-publish-all-about Him in-the-whole-of that district.
- 32 As THEY were-going-out, lo, people-got-to-bring-unto Him a-dumb man (G)dæmon-possessed. And the (G)dumb got-to-speak; and the dæmon having-got-to-be-cast-out the crowds went-and-marvelled, saying-as they were "Never-yet did-there-ever-get-to-be-seen-anything like-this in God's Israel-itself!" But the (c)pharisees were-saying "In-the service of the prince of-the (G)dæmons it is that-he-is-casting-out his (G)dæmons."
- 35 And-then Jesus was-going-on-circuit-amongst all the cities and the villages, teaching-systematically-as He was in their (G)synagogues, and preaching-as He was the Gospel-good-news about God's kingdom, and healing-as He was every-kind of sickness and infirmity.
- 36 But having-got-to-see-as He did the crowds His-bowels-went-and-yearned over them, because there-they-were having-been-fleeced and knocked-about-hither-and-thither just-like sheep left-without-any shepherd.
- 37 THEN says He to-His disciples "The harvest indeed-is plenteous-enough but-
- it is the labourers that are-few : Have got-to-entreat the Lord of-the harvest therefore, that He-may-have-got-to sent out labourers that His harvest ward."
- X. 1 And having-gone-to-and-summoned-as he did those His twelve disciples, He-went-and-endowed them-with power-over unclean spirits, so-as to-be-casting them out, and to-be-healing every-kind of sickness and every-kind of infirmity. But of-the Twelve (G)Apostles the names are these :—first, (G)Simōn, he-who-is-called 'Peter,' and (G)Andreas his brother; (G)Iakōbos the son-of-Zebedee, and (G)Ioannēs his brother; (G)Philippos, and (G)Bartholomaios; (G)Thōmas, and (G)Matthaios the tax-gatherer; (G)Iakōbos the son-of-(G)Alphaios, and (G)Lebbaios sur-named-as he got to be (G)Thaddaios; (G)Simōn the (G)Kananite, and (G)Ioudas the (G)Iskariōte, who also got-to-be-tray Him. These - persons, "THE TWELVE," Jesus got-to-sent-forth-as (G)apostles,\* having-got-to-direct them-as He did, saying "The-way-of-Gentiles race-nations wards<sup>m</sup> keep-from having-gone-and-strayed-off; and any-city ward of-Samaritans<sup>m</sup> keep-from-having-got-to-enter: but being rather with aid-unto the sheep of-the house-of-Israel of them that have-been-perishing; but whilst-going, be-preaching, saying "The kingdom of-the heavens has-got-to-be-near!" Be-healing diseased-persons, be-cleansing (G)lepers, be-casting-out (G)dæmons; free-of-charge ye-have-got-to-receive free-of-charge have-gone-and-dispensed. <sup>m</sup>Keep-from having-got-to-provide gold, or silver, or brass, <sup>f</sup>those your girdles wards; <sup>m</sup>nor a-provision-bag for the journey, <sup>m</sup>nor two coats, <sup>m</sup>nor shoes, <sup>m</sup>nor staffs; for well-worthy of-his keep the workman is-undoubtedly. But whatsoever city 11 ward or village ye-shall-have-got-to-enter, have-got-to-find-out who in it ordinary Greek; the stress of the Holy Spirit is to be put upon the text of a language specially prepared to bear the strain, to elicit meanings rich and pregnant, sometimes up to the infinite, in the Revelation of an Eternal God.

\* Now this word becomes concrete; in ordinary Greek it only meant to 'send forth,' but now the word is pregnant, and 'apostles,' whether the Son, the Spirit, the Twelve, or Christian ministers, are ambassadors and persons of a special covenant character. This is a good specimen of the difference between the Greek of the Greek Testament and

<sup>f</sup> We use copper.

is a person-of-position, and THERE have-got-to-put-up, until ye-may-have-12 got-to-go-out. But upon-entering-into his house ward have-gone-and-saluted-3 it ; and supposing the house prove worthy, let your own peaceful-tranquility have-gone-and-come restfully-upon it ; but suppose it prove unworthy, let your own peaceful-tranquility have-got-to-return-back unto 14 to bless yourselves. And whosoever shall have got to<sup>m</sup>-refuse to-receive you-to hospitalities<sup>m</sup> or to-have-got-to-listen-to your words, coming-out-of-the house, or of-the city, that-one, have-gone-and-shaken-off the dust of-15 your feet.\* Verily, I-tell you, it-shall-be more-tolerable for-the-land of-(G)Sodom and of-(G)Gomorrah in the time of-judgment, than for-the city that-one.

16 Lo, I am-sending-as (G)apostles you-forth as sheep in-the-midst of-wolves ; be therefore subtle as the serpents 17 whilst harmless as the doves. Be-ever-on-your-guard-against however, what comes-from fallen men ; for they-shall-be-delivering you-up councils wards, and in their (G)synagogues 18 they-shall-be scourging you. And upon-charges before governors, aye and kings-too shall-ye-be-brought for-the-sake of-ME, witness ward to-their, 19 and to-the-gentile-race-nations. But when they - are - delivering you up, <sup>m</sup>keep-from having-got-anxious either-20 HOW-in eloquence or WHAT-in matter ye-shall-have-got-to-say, for given you shall it be in-that the very-instant WHAT-persuasive speech ye-shall-be-uttering ;—for not YE is-it-who-are-the-speakers, BUT-in reality The Spirit of-your Father that is-the-speaker in-21 organic oneness with-your-person. But betraying shall-be brother brother death ward-even, and father child ; and children shall-be-rising-up setting-upon parents, and getting-them put-to-22 death. And ye-shall-be the hated on-the-part of-everybody through-having been called by My Name ; but he that-shall-have-got-to-endure the-end ward,

he shall-be-being-saved indeed. But when they-are-persecuting you in THIS city, be-fleeing THAT ward : for verily I-tell you, ye shall-not have been able to-have-got-to-complete-the-sum-of the cities of-Israel before The Son of-man shall-have-got-to-come.† The-disciple however is not above his teacher, nor the home-slave above his lord ; It is-quite-enough surely for the disciple that he-should-have-got-to-be As his teacher, and the home-slave AS his lord :—if they-shall-have-got-to-call however the house-master (G) ‘Beelzeboul,’ how-much more-will they be them of-His household ! <sup>m</sup>Keep from having-got-to-fear-THEM therefore : for nothing is-there that-has-been-all-smothered-up, which shall-not be-being-uncovered, and secret which shall - not be - getting - to - be - known. That - which I - am - telling you in-organic oneness with-the darkness,‡ have-got-to-speak-ye in-organic oneness with-the light ; and that-which ward ye-are-listening-to in-the ear-in-direct Revelation, have-got-to-herald-upon the house-tops. And-so mavoid having-got-to-be-in-fear of-those able to-kill-as they are your body, but your soul utterly unable to-have-got-to-kill : but have-got-to-be-in-filial-fear rather-of Him able-as He is-to-have-got-to-destroy both soul and body in-organic oneness with-(G) geënna. Are-not two sparrows sold at-a-farthing-the pair ?—and-yet one of THEM shall-not ever-be-falling-shot-upon the earth without That YOUR-covenant-FATHER. Of-you, however, even the-very hairs of-your head have-the-whole-of them been-numbered. <sup>m</sup>Keep therefore-from having-got-to-be-in-slavish fear ; thou-many sparrows of-greater-value-are YE. Every-one therefore, whosoever that-shall-be-confessing-trust in-organic oneness with-ME, before his fellow-men, I-also-will-be-confessing-interest in organic oneness with-him before My Father The One enthroned-in the heavens. But whosoever shall-have-got-to-denry

\* They were sent out as Jewish prophets to Israel, and so in the spirit of The Law.

† Before the zeal of the early Church should have founded Christian churches in all the towns

of the Holy Land, Christ would have come in judgment to destroy Jerusalem and scatter the Jewish people.

Isaiah ix. 2.

**Me before his fellow-men, I also will-be-denying him before My Father The One enthroned in-the-heavens,**

- 34    "Keep - from having - got - to - imagine that I-got-to-come to-have-gone-and-cast - down peaceful - tranquility upon the earth. I-did-not get-to-come to - have - gone - and - cast - down peaceful - tranquility BUT-just the reverse a-sword. For I-got-to-come to-have-got-to-set a - man - at - variance against his father, and a - daughter against her mother, and a-daughter-in-law against her mother-in-law ; and a man's enemies shall be the-members of his-own household. He loving father or mother above ME, is not worthy of-ME ; and he loving son or daughter above ME, is not worthy of-ME. And whosoever is-not taking-up that his cross, and-so is-following after ME, is not worthy of-ME. He that shall have-got - to - find his life shall be throwing-away it, and he that shall have-got-to-throw-away his life for MY sake, shall-be-finding it-again.
- 40 He that-is-receiving you, ME is-receiving ; and he receiving ME, is-receiving HIM that-went-and-sent ME.
- 41 He receiving a-(G)prophet from respect-for the mere-name of-a-(G)'prophet,' shall-be-receiving a-(G)prophet's recompense ; and he receiving a-righteous-person from respect-for the-mere-name of-'a-righteous-person,' shall-be-receiving a-righteous-person's recom-pense ; and whosoever shall have gone and given-one of the least of-these here only a-cup of-cold-refreshing-water to-drink from respect-for the mere-name of-'a-disciple'-of Jesus, verily, I-tell you, he shall have-got-to "anything-but lose his recompense."

**XI. 1 And it-got-to-be-that when Jesus got-to-make-an-end-of getting as He was-those His Twelve disciples into-working-order, He-went-and-de-**

parted thence to-be-teaching-systematically and preaching on circuit-in their cities.

But John having-got-to-hear-tell-as he did in his prison-of the doings of The Christ, having-gone-and-sent-as he did two of - his disciples, got-to-say to-Him, " THOU, art thou The coming-One, or are-we-still to be-on-the-look-out-for a-different - One ?"

And Jesus got-to-break-out and-to-say to-them, " Have-got-to-go-away and have gone and given-John an-account-of what ye-are-hearing-with your own ears and are-seeing-with your own eyes,—blind-people are - seeing - again, and lame are-walking, lepers are-being-cleansed, and deaf are-hearing, dead are-being-raised, and poor are-being-(G)evangelized :—and blessedly-fortunate is whosoever shall escape having - got - (G)scandalized in Me."

But as-these were-proceeding-on-their-way, Jesus address got-to-Himself to-be-saying to-the multitudes respecting JOHN ;—" WHAT-religious phenomenon did-ye-get-to-go-out the desert ward to - have - gone - and - stared - at ? — agreed, set-in-motion by every-wind ?—

BUT-if not that WHAT did-ye-get-to-go-out to - have - gone - and - looked - at ?— a human-being that-had-been-dressed-up in-fine clothes ?—lo, those that have to be-enduring all-the-luxurious-things are in the houses of-kings. BUT-if not that, now WHAT did-ye-get-to-go-out to have - got - to - see ?—a - (G)PROPHET ?

Yea, I-tell you, and much-more-than a-(G)prophet :—for THIS-man is-he respecting whom it-has-been-written, 'Behold, I am-sending that My messenger before Thy face ; who shall-be-preparing as pioneer that Thy civilization-way in-front-of Thee.' Verily, I tell you, there has-never risen-up in-birth as one of those brought-forth of than

\* The profoundest secret in the physiology of the New Creation is here glanced at ; namely, that the Regenerate are actually born like the august "First-born among many brethren," they are "born of woman," and new-born of the direct operation of the Holy Spirit, the Divine nature of the second birth not neutralising, but assimilating, the human nature of the first birth. The new spiritual body, which is to last for ever, is being generated now, and is as much a growth of God's Spirit as when

It "breathed into our nostrils" the life of the psychic body. St. Paul tells us that the at present forming body of the regenerate is a pneumatic body, so as to be the cognate vehicle of a spiritual being, born at the second Resurrection, when the whole man will be "partaker of the Divine nature" and "in the image and likeness" of the Creator. The latter clause of the verse has now a meaning indeed.

- John the (G)baptist ;—but the least in-organic oneness with The Kingdom of-the Heavens a-greater-than-he is essentially.\* But away-from the days of-John the (G)baptist until now-henceforward The Kingdom of-The Heavens is-to-be-being-stormed, and stormers are taking-it by-force.† For the-whole-of the (G)prophets and the law up-to John, got-to-foretell merely ;‡—and if ye-like-ye-are-at-liberty to-have-gone-and-received-it—that THIS-is-in all essentials (G)Elias, —he who is-going to-be-coming,§—he possessing-as he is Ears on purpose-to-be-listening-with, let-him-be-listening! —But to-WHAT-the most contemptibly volatile shall-I-be-likening such-a-generation as-THIS ?—like is-it to-children that-sit about in market-places,|| and crying-as they do to-those their playmates, and saying, ‘We-went-and-piped to-you, and ye never got-to-dance-for a wedding ; we-went-and-wailed to-you and ye-never got-to-howl-for a funeral.’—For John got-to-come “abstaining - in eating ” and drinking, and they-are-saying, ‘He-is-possessed-of a-(G)demon.¶ The Son of-Man went-and-came eating and drinking-like people generally, and they-say, ‘Lo, a-glutton and a-drunkard, a-friend of-tax-gatherers and of-abandoned men.’—And-yet The Wisdom-of God shall - have got- to - be-justified from-the witness of those Her children.’
- Then He-went-and-addressed-Himself-to-be-reproaching the cities in-organic oneness with which the most-of His mighty-works got-to-be-done, because they did-not get-to-yield-to-change-of heart. ‘(G)Woe to-thee (G)Chorazin,

\* Verse 25.

+ This is the dispensation of election of individuals, as specimens of the Christ-like ('a kind of first-fruits offering of God's creatures'), and only the very strongest morally are enrolled in the Lamb's Book-register of Life, and become the members incorporate of 'The Bride' which is to rise at the beginning of the Millennium, and forever to be to Christ what St. John was to Jesus. The world of Nature and of man is eloquently full of sacramental symbols of this truth as broached by our Lord in these verses. Darwin's law, e.g., of the struggle for existence and the survival of the strongest, finely illustrates this spiritual mystery, for they are not 'the elect' who dream of

(G)woe to-thee (G)Bēthsaïda, because if in (G)Tyre and (G)Sidon the mighty-works had got-to-take-place which got-to-take-place in you, long-ago doubtless, in sackcloth and ashes, had-they-got-to-yield-to change of-heart. But, I-tell you, for-Tyre and Sidon more-bearable shall-it-be in-the time of-judgment, than for-you. And THOU (G)Capernaoum, exalted-as thou didst get-to-be even-to heaven unto (G)hades shalt-thou-be-being-cast down ; because if in-Sodom the mighty-works had got-to-take-place which got-to-take-place in thee, it-had-got-to-remain haply until the-present-day. Let-me-tell you, however, that for-the land of-Sodom more-bearable shall-it-be in-the time of-judgment, than for-TIIEE.” At THAT time-it was that Jesus got-to-break-out and-to-say, “I-am-adoringly-vindicating Thee, Father, Lord of-angel's heaven and of-man's earth, because Thou-didst-go-and-hide these-things array from wise and prudent-people, and didst-go-and-reveal them to-infants !—even-so My Father, for thus it-went-and-approved-itself-as well-pleasing in Thy sight. Everything got-to-be-devolved on the part of The Father upon-ME ; and no creature knows The Son, except The Father ; nor The Father does-any-the highest creature know except The Son,—and he-to-whom The Son may-be-pleased to-have-gone-and-reveal Him. Ho !—hither for salvation-unto ME the-whole-of you, ye-the slaving-as ye are and heavy-laden-as ye have been and—I will give-you refreshment-and-rest. Have-gone-and-taken MY yoke upon you, and have-got-to-learn from ME, because I-am-essentially meek and

easy favouritism, but those who can 'stand the most' in witnessing for Christ in His own character and nature in Satan's world.

¶ But John pointed to the Lamb of God as His contemporary.

¶ Elijah, Elisha, and John the baptizer, were only links in the chain of a civilisation which is fast ripening into a symmetrical forerunner system which will have 'prepared the highway of the Lord' completely by His second Advent.

|| What we call 'gutter-children.'

¶ Not necessarily a devil, but crazy, 'fond,' and so under the power of a good, but eccentric spirit or dæmon (see John x. 20).

lowly in-heart ; and-then ye-as well-shall-be-finding refreshment-and-rest for-those your souls. For MY 'yoke' is-helpfully-easy, and MY burden light is-indeed !"

- XII. 1 At that-the season-of ripe grain Jesus got-to-go-along on-the (G) sabbath-day through some-fields-of-standing-corn ; but His disciples got-to-be-hungry, and-so they-went-and-set-to-plucking ears and eating. But the (G)pharisees having-got-to-catch-sight-of-them-as they did got-to-say to-Him, "Look ! those disciples of Thine are-doing what it is-not proper to-BE doing in-as part of the keeping of the-(G)sabbath-day." But He got-to-say to-them, "Did ye-never go-and-take-notice-of what-impiety David got-to-be-guilty-of when he-got-to-be-hungry, and those along-with him—how-actually he-went-and-entered the house of-God ward and ate the show-bread-loaves, which it-was not lawful for-HIM to-be-eating, nor for-those along-with him, but 'ONLY for priests' ? Did ye-never go-and-take-notice, too, in-organic oneness with\* The Law itself, how-that upon-(i)sabbath-days the-very priests, in-as part of the temple itself, profane-with work when on duty the (G)sabbath, and are blameless ? But I-tell you, that a-Greater-thing than the temple-itself is here. 7 But if ye-had-been-knowing what-a deep spiritual truth is 'Mercy I-want, and not-merely sacrifice,' ye had-not perhaps got-to-condemn the unblame-worthy ; for Lord of-the (G) sabbath-day is-absolutely The Son of Man.'
- 9 And having-got-to-depart as He did from thence, He-got-to-go that their (G)synagogue ward. And lo, a-person there - was having his hand withered. And-so they-went-and-asked-Him the-question, "Is-it-lawful to-be-healing on-(G)sabbath-days?"—in-or-

der-that-they-might-have-got-to-get-a-ground-of-accusation of-Him. But 11 He-got-to-say to-them, "What pious Jew shall-there-be of-you, a-human-being, who shall-be-possessed-of a-sheep, a-single-one, and supposing this-sheep got-to-fall on-a-(G)sabbath-day a-pit ward, will he not be-toiling-to-get-hold-of it, and-then be-hauling-away-at-it-up ? How-much more-precious is, then, a-MAN than-a-SHEEP !—So-that it-is-lawful on-the (G)sabbath-day to-be-acting humanely." Then He-says 13 to-the man-himself, "Have-gone-and-stretched-out that-thy hand." And out-he-did-go-and-stretch-it, and it-got-to-be-restored sound as his other-one. But the (G)pharisees got-to-take 14 counsel-together against Him, having-got-to-go-out-as they did of synagogue so-as to have-got-to-destroy Him. But Jesus having-got-to-ascertain-it 15 got-to-go-away-into-another-place-from-thence ; and there-got-to-follow Him great crowds, and He-went-and-healed them the-whole-of them. And 16 He-got-strictly-to-charge them to-mabstain-from having-gone-and-made Him known-publicly :—so-that what got-to-be-spoken through (G)Hesaios the (G)prophet might-have-got-to-be-filled, saying, "Behold, my servant, 18 whom I-went-and-chose, my Divinely-LOVED one, whom ward my soul† went-and-delighted-in-absolutely I-will-put My Spirit upon Him, and judgment to-the gentile-race-nations shall-He-be-proclaiming. He shall-19 never be-quarrelling or making-a-disturbance, nor shall any magistrate be-hearing in-the streets His voice-as a brawler. A-reed which-has-been-all-20 bruised-about He-will not be-crushing-still more;‡ and flax so long as ever it is-smoking-only He-will not quench until He shall have-got-to-bring-forth victorious-vindication ward the person's penal-judgment. And in-21

\* Not a case of necessity, but organically part of the system, as ordered by God Himself.

† Anthropomorphitically—as God's eye, hand, arm, etc.

‡ The method of the Good Shepherd of Israel was to be the clean contrary of pharisaic shepherding in all ages ; instead of loading the laden and crushing the crushed with moral duties and spiritual tyranny, and then cursing the people who

know not the Law, He takes the burden Himself, and infuses strength into the dispirited, stimulating them to try to love and please God, up to the triumphant climax of trust, when, instead of having reason for being cursed, they will be vindicated, as having achieved Divine likeness, and struggled up to the pattern of the image of God —'the man Christ Jesus'—by the aid of His Cross-bought Spirit.

- Ritual oneness with The Name\* of-Him shall-the gentile-race-nations have hope-opened up to them.”†*
- 22 Then there-got-to-be-brought-up to-Him a-(G)dæmon-possessed blind and dumb-person; and He-went-and-healed him, so-that the blind and dumb was-both speaking and seeing.
- 23 And got-to-be-amazed-did the-whole-of the multitudes, and kept-on-saying, “*Why-THIS-man* is The Son of David,‡ is *He-not?*” But the(α)pharisees having-got-to-hear-as they did got-to-say, “*This-fellow* is-not casting-out the (G)dæmons-at all, really,—<sup>m</sup>except indeed in-as commissioned by (G)Beelzeboul, the prince of-the(α) dæmons.” But Jesus, having-got-to-know their *very-thoughts* got-to-say to-them, “Every kingdom that-has-got-to-be-divided against itself is-going-to-ruin; and every CITY or HOUSE§ that has-got-to-be-divided against itself is not going-to-keep-standing. And too if your Satan your Satan casts-out, he-has-got-to-be-divided against himself; how then shall-that his-own kingdom keep-standing? And if I in as commissioned by Beelzeboul am-casting-out the (α) dæmons, those sons of-yours in-commissioned by WHAT-kind of being are-they-casting-them-out?—for this-reason they of-you must-be-futurely censors. But if in-essential oneness with God’s Spirit I am-casting-out the (G) dæmons, why-then there-got-to-steal-unawares upon you The Kingdom of your God!—Or-else, how-ever is-it-possible-for any-the strongest being to-have-gone-and-entered the house ward of-the strong - person, and those his arsenal-stores to-have-gone-and-spoiled without first having-chained-as he shall-have-got-to the strong person?—and then he-will-be-spoiling that his 30 house. He that-<sup>m</sup>will-not be-being
- along-with ME, is-necessarily against Me; and he that-<sup>m</sup>will-not be-gathering-in-harvesting-along-with ME is. For THIS-reason, I-tell you, that every-kind-of sinful - wrong - doing and (G) blasphemy shall-be-being-forgiven God’s frail-human-creatures; but the (G) blaspheming of-THE SPIRIT shall not be-being-forgiven men. And who-ever haply may-have-got-to-say a-word against The Son of-man, it-shall-be-being-forgiven him; but who-ever haply may-have-got-to-speak against The Spirit, The HOLY-one, it-shall not be-being-forgiven him, neither in-the economy of this present world-age nor in-the economy of the one imminent-as it is. Either have-gone-and-made the tree nobly-*unselfish*, and - thus organically its fruit nobly-*unselfish*, or have-gone-and-made the tree unwholesome, and-thus organically its fruit unwholesome; for from the fruit-it is that the-state of the tree is-ascertained. Brood of-vipers, how-ever can-ye-possibly be-speaking benevolent - words being-essentially as ye are selfishly-corrupt?—for out-of the overflowing of-the heart-it is that the mouth speaks-always;—the benevolent man organically-out-of his benevolent heart-treasure gives-and the selfishly-corrupt man out-of his selfishly-corrupt heart-treasure gives forth - ever selfishly - corrupt - things. But I-tell you, that every idly-in-organic out-flow||-of soul which men shall-have-gone-and-spoken account of-it they-shall-be-rendering in the time of-penal-judgment,—for from those thy word-fruits thou-shalt-be-proved-to-be-righteous, and from those thy word-fruits thou-shalt-be-proved-to-be-unrighteous.”
- Then got-to-break-out-did certain- 38

\* Through Baptism—CHRIST-ians.

+ Those deepest read in classical pagan history, who have travelled most amongst the teeming millions of the semi-civilized, or seen the poor Indians desiling on the trail through their melancholy forests, best know the blessed meaning of ‘the hope’ of Gospel Civilization to the heathen.

‡ His name is down on our public genealogical tables as David’s lineal representative; the Messiah

is to be that, and the astounding miracles which He works complete the proof—do they not? Do not our rulers know that this is in very deed The Christ?

§ The ‘House’ of Israel and the ‘City’ of David.

|| God makes no distinction between words and acts—words are acts, as trust is work and non-trust apostasy. It is not on record that the husband of Sapphira said anything.

- important-persons of the scribes and (G) pharisees, saying - as they were, "Teacher, what-we-want is-to-have-got - to - see a-sign-in evidence from thee." But He got-to-break-out and-to-say to-them, 'A-selfishly-corrupt and adulterous generation is-seeking-after a-sign ! and a-sign shall not be-vouch-safed to-it,—except indeed the allegorical sign of - (G) Jōnas the (G) prophet; for analogously-as (G) Jōnas was-there in-organic oneness with the belly\* of the whale three days and three nights, so shall-The Son of-man be in-organic oneness with the very-core of the earth† three days and 41 three nights. (G) Ninevites-men shall-be-rising-up in the-general judgment at-the-same-time-as this your generation, and shall-condemn it; because they-got-to-yield‡ to-change-of-heart at the preaching of-(G) JONAS, and lo, far-more-than (G) Jōnas is-HERE !
- 42 The-queen of-the-south shall-be-rising-up in the-general judgment at-the-same-time-as this your generation and shall condemn it; because she-went-and-came out-of the ends of-the earth to - have - got - to - listen - to - that the wisdom of-SOLOMON, and lo, far-more-than Solomon is-HERE !
- 43 But when the unclean spirit got-to-go-out away-from the moist human-being, it - wanders through places-lacking-moisture seeking refreshment-and-rest, without ever-finding - any.
- 44 Then it-says, "I will-be-returning that house of-mine ward, from whence I-got-to-come-out : and when-it-got-to-come it-finds-it unoccupied, having-

\* The most fleshly part.

+ How can this possibly refer to our Lord's being in the world of spirit, and not of flesh? How can it refer to what is not historic, for He was not three 'days' and certainly not three 'nights' in the grave? The 'sign-in-evidence' was for the present, not for the future, and concerns something 'selfishly-corrupt.' It refers to the 'three days' and 'three nights'-of 'Heavenly light, and alternate withdrawals, of 'the Sun of Righteousness,' in His three years of Ministry. In the allegory of Jonah the 'whale' is the Gentile world, and the lower viscera are the Theocracy of Israel, the most whale-like part of the whale, nourishing and strengthening the whale-like in the whole bloated blubber carcass. The sins of the Jews were of so gross and disgusting a kind that they stimulated the "selfish-corruption"

been-swept-out,§ and decorated-as it had been|| Then off-it-goes and 45 takes - into - partnership along - with itself seven other-kind - of spirits¶ more-morally-wicked-still even-than itself, and-then having-got-to-enter-as they did they-are-now-making-themselves at-home there ; and the final-experiences\*\* of - THAT-particular-man are going-to-be worse-to bear-than his former - captivities :—so analogously shall-it - be also in - the case of - this generation, the "so-corruptly-selfish."

But whilst He was-speaking to the 46 crowds, lo, that His mother and those His brothers had-been-standing outside, waiting-as they were-for-an-opportunity of-having-gone-and-spoken to Him. But some-one-of importance got- 47 to-say-to-Him, "Look ! thy mother and thy brothers have-been-standing some time outside, waiting-for-an-opportunity of-having-got-to-speak to thee." But He got-to-break-out and- 48 to say-to-him that-got-to-speak to Him, "WHAT-Divine Being is the mother of-ME ? and WHAT-Divine Beings are the brothers of-ME ?"— And having-gone-and-stretched-out- 49 as He did His hand appropriatingly-upon His disciples, He-got-to-say, "Behold, the mother of-ME, and the brothers of-ME !—for whosoever shall- 50 have-got-to-realize in his life the will-and plan of-My Father, The-One in the New Creation of the-heavens, THIS person of-ME brother and sister and mother really-IS."††

XIII. 1 But on that-same-day Jesus having-got-to-go-out as He did away-

of the world, xii. 15. "In-organic oneness with" the "belly" of this corruption Immanuel became "God organically-with us" men, and for our salvation "abhorred not the virgin's womb."

† Did not "resist the Holy Spirit" (Acts vii. 51).

§ By Ezra, Nehemiah, the Maccabees, etc.

|| Luke xxi. 5, 6. "Decorated" by the Herods, etc.

¶ Explanation of the process by which the sensual apostasy of verse 40 was reached.

\*\* In their present dispersion (viii. 12, note).

†† All the relationships of the present world-state put together are a parable of the one relationship of the new-born of The Spirit of The Father to Him who is infinitely more than father, mother, brother, sister, husband, wife, son, daughter, friend, put together.

from the house was sitting-down on the sea-shore. And there-got-to-be-gathered many crowds for instruction unto Him, so that He having-gone-and-got-on-board the ship-as He did was sitting-down-there; and the whole of the multitude was, where it had been-standing, on the shore.

And He-went-and-spoke to-them a-great many-truths in (G)parables, saying-as He was, "Lo, out-got-to-go the sower for his sowing. And in the-experience of his sowing, some of the seeds indeed got-to-fall along the pathway:—and the birds got-to-come and to-eat them-up. But some-others got-to-fall upon the stony-places, where they did-not get-to-enjoy much earth;—and forth-with up-they-got-to-come, on-account-of their lacking depth of earth; but the sun having-got-to-rise-as it did, they-got-scorched-up; and, on-account-of lacking root, they-got-dried-up. But some-others got-to-fall among the thorns;—and up-got-to-sy-ring-did the thorns, and to choke them. But some-others got-to-fall upon the earth, the generous-earth,—and was-producing fruit,—some indeed a-hundred fold increase, some sixty, some thirty.—He that possesses ears on purpose-to-be-listening-with, let him-be-listening."

10 And the disciples having-got-to-come-up-as they did got-to-say to-Him, "WHY in the world in (G)parables art thou-talking-always to-them?" But He - got-to-break-out-and-to-say to-them, "Because to-you it-has-been-vouchsafed to-have-got-to-know-the true meaning of the (G)mysteries-of Redemption delineated in outward phenomena of The Kingdom of the heavens, but to-THOSE-persons it has-not been-vouchsafed. For whosoever possesses, it-shall-go on being-given to-HIM, and he-shall-be-having-ever more and more-abundantly; but whosoever does-not possess, even what he-does-possess, shall-be-being-taken-away from HIM.

\* As has been abundantly explained elsewhere (in the Introduction and other places), the capital letters refer to the inner, the spiritual senses, the others to the outer bodily organs which come in actual contact with the outward phenomena of the

For this-reason in (G)parables to-them I-am-talking, so that whilst-seeing they are-not Seeing,\* and whilst-hearing they are-not Hearing,—neither are they-understanding. And the (G)prophecy of-Hesaios is-being-fulfilled in-them, which says, 'With-all your hearing ye-shall-be-hearing, and-yet not "willing to-have-got-to-understand, and with-all-your-looking be-looking and-yet not "willing to-have-got-to-See;—for bloated-got-to-be the heart of-The People this, and with-their ears they-got-to-listen sluggishly, and their eyes they-got-to-close-tight, for-fear-that they-might have-got-to-See with-their Eyes, and to-Hear with-their Ears, and have-got-to-understand with-their Hearts, and so have-got-to-be-converted, and thus let me-heal them.' But blessed-edly-fortunate-are YOUR Eyes, because they-are-Seeing; and your Ears, because they-are-Hearing. For verily I tell you, that many (G)prophets and righteous - persons got-to-set-their-Hearts-upon having-got-to-See the-things which ye-are-Seeing, and-yet never did-get-to-See-them; and to have-got-to-Hear the-things which ye are-Hearing, and never did-get-to-Hear-them. Do YE therefore have-got-to-hear the (G)parable of-The Sower.—In the case of everybody listening-to-The Truth of-The Kingdom, and "wilfully-understanding-it not, there-is-ever-coming the wicked-one, and snatching-away what had-been-sown in his heart; this is the-person sown-as he got-to-be 'along-on the pathway.' But he sown-as he got-to-be 'upon the stony places' this is he listening-as he is-to The Truth, and forthwith with joy receiving it-as he does; but he-has not root in-organic oneness with himself, BUT-so far from that only-a-time-server is, but when-it-got-to-be-a time of-tribulation or persecution for The Truth's-sake he-is-(G)scandalized immediately. But the person sown-as he got-to-be 'the

cosmos in Nature and Art, even the minutest organic part of which is sacramentally symbolic of Redemption in some one or other of its infinite phases, (verse 10).

- thorns' ward, this is he listening-to The Truth, and the worry-of-this-present world-age, and the witchery-of-wealth, choke-ever The Truth, and 23 does-not reach fruit. But the person\* sown-as he got to be upon 'the earth the generous-earth,' this is he listening-to The Truth and understanding-it-as he does, one who, mark-you, does-bear-fruit, and is-producing some as-much-indeed-as a-hundred, some sixty, some thirty per cent.'*
- 24 Another, a - companion - (G)parable He-got-to-place-along-side-it-before them,† saying, "The kingdom of-the heavens got-made-like to-a-person Sowing-as he was generous Seed in his Field: but using cunningly the fact that people Sleep, went-and-came did that his enemy and got-to-Sow Bastard-wheat all-about amongst the Corn, 26 and-then got-to-make-off. But when the Blade got-to-Grow-up and to-make Fruit, then also the Bastard-wheat 27 got-to-be-detected. But the Servants of-the House-master having-got-to-come-up-as they did got-to-say to-him, 'Lord, didst-not thou-get-to-sow generous Seed in that Field of-Thine?' — 'Yes?'—whence-comes it, then, that now 28 it-has Bastard-wheat?' But He got-to-reply to-them, 'An-enemy went-and-did this.' But his Home-slaves got-to-say to-him, 'Is-it-Thy-will, therefore, that we-have-got-to-go-away and got-29 to-be-gathering them-out?' But he got-to-reply, 'No; for-fear-that whilst Gathering-out-as there ye are the Bastard-wheat, ye-shall-have-got-to-root-out 30 with them the Corn. Have-gone-and

\* 'Sown,' in the sense of a field being sown with any crop. The fact is by our Lord brought out that the field is identified with the crop upon it: 'this is a wheat-field,' not 'this is a clay-field,' or 'a loam-field,' or whatever the earth may be, but all soils are lost, and all are identified with the golden corn, if wheat it is (Jer. xxiii. 6; xxxiii. 16).

+ To the multitudes exoterically; the explanation afterwards made to the disciples esoterically is picked out in capitals.

† At the creation of the cosmos by the Creator-Redeemer, (verse 35).

§ The 'Woman' the Church 'Leavened' the three dispensations (Patriarchal, Jewish, Christian) of human-beings (all the same poor ground 'Meat') with one and the same Revelation of God in Christ, 'at sundry times and in divers manners.'

left-them to-be-going-on-growing-together, both-of-them, until the Harvest; and-then at Harvest tide I-shall-be-telling the Reapers, 'Have-got-to-collect-out first the Bastard-wheat, and to-have-bound them-up Bundles wards to-have-got-to-burn them; but the Corn have-got-to-gather-together that My Garner ward.'

Another, a - companion-(G)parable, 31 He-got-to-place-along-side-it-before them, saying, "Like is The Kingdom of-The Heavens to-a grain of-mustard-seed, one-which a-man having-got-to-take-as he did he-got-to-sow-it in his-own field; One-which indeed is 32 the-least of-all the seeds; but when it-has-got-grown, is the-biggest of-plants, and grows up-into a-tree, so-that the birds of-heaven got-to-come, and there-they-were-tabernacling in the branches of-it."

Another (G)parable He-got-to- 33 speak to-them. "Like is The Kingdom of-The Heavens to-leaven, which a-woman having-got-to-take got-to-mix-it three measures of-meal wards, until the time-when the-whole got-to-

The-whole-of this got-to-speak-did 34 Jesus in (G)parables to-the multitudes, and out-of (G)parable-medium He-was never making-a-spiritual utterance to-THEM. So-that that-which 35 got-to-be-spoken through the (G)prophet might-have-got-to-be-fulfilled, saying, "I-will-be-opening in (G) PARABLES that My mouth; I-shall-be opening-out-in cosmic symbolic teaching|| mysteries that-have-been-kept-

|| As higher class education has been divided into school and university, so has the Christian Church dispensation. Up to the era of the discoveries which have opened out to science those deeper secrets which are emancipating intellect and civilising the world, the surface phenomena of Nature and Art formed the parables, or, rather, empirically applied school similes than organic symbolism, from which sporadic spiritual light upon Redemption was extracted; but now the school era is passing, and sanctified science will have to find, in the whole of the organic parts and subtleties of the mysteries of chemistry, astronomy, geology, and all the cycle of scientific knowledge of natural and artificial processes and essences, the deeper of those 'deep things of God' for lack of which 'strong meat' infidelity is so rife, because men are now so advanced that they crave the scientific and the complex every-

*secret from-the date of the-physical-construction-of-the-(G)cosmos."*

- 36 Then Jesus having-got-to-dismiss as He did the crowds, got-to-go the house ward. And then His disciples got-to-come-up-for instruction to-Him, saying-as they were, "Have-got-to-explain to us the (G) parable of-the-bas-tard-wheat in-the field." But He got-to-break-out-and-to-say to-them, "He Sowing' The generous Seed is the Son of-Man ;—the 'Field' is-sacramentally the world ;—the 'generous Seed' these are the sons of-The Kingdom ;—the 'Bastard-wheat' are the sons of-the wicked-one ;—the 'enemy' who Sowed them is the devil ;—the 'harvest' the end-of-the world-age is ;—and the 'Reapers' are angelic-intelli-gences. As therefore the 'bastard-wheat' are 'collected together,' and 'burnt' in-fire, so shall-it-be in the end of-this, the world-age ;—The Son of-Man, shall-be-sending-forth those His angelic-intelligences, and they-shall-be collecting out-of His Kingdom the whole-of the scandal-mongerings and those that-are-perpetrating Satan's lawless-wickedness ; and they-shall-be casting them Satan's Furnace of God's Fire ward : THERE-under those circumstances shall-be the wailing, and the gnashing of-the teeth-of despair.
- 43 Then the righteous shall-be-Shining-out like The SUN in-as fac-similes of it in The Kingdom of-Their Father. He possessing as He does Ears on purpose to be Listening-with, let-him-BE-Listening.

44 Again, like is The Kingdom of The Heavens to-treasure that-had-been-hidden in-as organically part of the field of a farm ; the-which a-man having-got-to-find went-and-kept-secret ; and-then away-he-goes from turning his back upon his good-luck, and everything that-he-possesses he-sells, and-so is-in a position to-purchase THAT field.

45 Again, like is The Kingdom of-the where, and have got beyond the well-known schoolmaster elements of the first stage of the Pentecostal dispensation. Empiric is gently developing into Scientific Theology—Sacramental Theology, the Theology of the Master (verse 24). The golden catena of illustrations of moral and spiritual truths in this one (but significant)

Heavens to-a-merchant, on-the-look-out-as he was for fine pearls. But 46 having-got-to-find as he did a-single pearl-of-immense-value, having-got-to-go he-has-been-selling every-single thing whatsoever-which he-was-being-possessed-of, and went-and-purchased IT.

Again, like is The Kingdom of-The 47 Heavens to-a-net that-got-cast the sea ward, and having-got-to-gather together-as it did some-of every sort ; which, when it-got-to-be-quite-full, 48 having-got-to-drag-it-up-along-as they did upon the beach,—and-then to-sit down,—they-got-to-collect-together the wholesome jars wards, but the un-wholesome they-went-and-threw-away outside, excommunicate. So shall-it-be 49 in the end-of-the world-age : the (G) angels shall-be-coming-forth, and shall-be-separating the selfishly-corrupt from-the midst of-the righteous ; and 50 shall-be-casting them Satan's Furnace of-Fire of-God's ward ; THERE-under such circumstances shall-be the Wailing and the Gnashing of-the Teeth-of despair."

Says Jesus to-them, "Did-ye-get-to-understand-the-whole-of this?" They say to-Him, "Yes, lord." But He 52 got-to-say to-them, "Thanks-to this-system\* every scribe that-shall-have got-to-be well-taught thus The Kingdom of The Heavens ward is like-in its symbolism to-a-housemaster, a good-one-who is-always-throwing-into-use selected-out-from that his treasure-store family necessities-new and old."

And it-got-to-be-that when Jesus 53 got-to end-these (G)parables, He-went-and-departed from-thence. And 54 having-got-to-come-as He did His father-land ward there-He-was-systematically-teaching them in their-own (G)synagogue, in-such-a way-as-that they were-astounded and were-saying, "From whence-got THIS-man such-wisdom as this, and his wonderful-works-too?-- Is not this the son-of-the

55 chapter is suggestive enough surely to unprejudiced and thoughtful minds.

\* It is the one secret of wealth of ideas, for illustration of the didactic, in all teaching, but for preaching to mixed congregations of the deepest hopes in man and the Infinite God, it is the only way to be intelligible or interesting.

builder?—Is not his mother called head of ‘John the (G)baptist.’” And 9  
 (G)Mariam, and His brothers (G) Iakōbos, and (G) Iōsēs, and (G)Simōn,  
 56 and (G)Ioudas?—And His sisters too grieved-got-to-be-did the king; but  
 are they not all-of them familiar-to on-account-of his oaths and his guests,§  
 57 THIS-one-get ALL THIS?” And there he-did-get||-to-issue-an-order for-it-to-  
 they-were-being-(G)scandalized in-re- have-got-to-be-given :—and-so having- 10  
 ligious connection with Him. But gone-and-sent-as he did he-got-to-be-  
 Jesus got-to-say to-them, “A-(G) head John in the prison. And-so his 11  
 prophet is not held-cheap-anywhere so completely-as in-as a reformer of his-  
 own fatherland, and in-as firm head of (G)pine-wood-platter, and to-be-given  
 58 his-own household.”—And-so He did- to-the damsel ;—and she-went-and-  
 not get-to-be in a position to do many carried-it to her mother. And having- 12  
 mighty-works there, on-account-of got-to-come-as his disciples-did, they-  
 THEIR untrust. got-to-take-up the trunk, and it they-  
 got-to-bury; and -then having-gone-  
 told Jesus-all about it.  
 And-then Jesus having-got-to-listen- 13

to-it all, as He did went-and-left that  
 2 of the fame of “Jesus”; and to-say to neighbourhood by ship for-a-desert  
 his attendants, “THIS is John the place ward privately-all by Himself:  
 (G)baptist! he-himself did\*-go-and-rise and having-got-to-hear-tell-of it, as the  
 from the dead, and for this-awful crowds-did, they-went-and-followed  
 reason wonderful-works are-(;)gener- Him on-foot-by the land route out-of  
 gizing in-as added credentials of his- the cities. And having-got-to-go- 14  
 3 Ministry.” For Herod having-got-to-get forth-as Jesus-did He-got-to-see a-  
 John into-his own-power-as he did great crowd, and His-bowels-got-to-  
 went-and-manacled him, and put-him yearn over them, and He-went-and  
 in prison on-account-of (G)Herodias healed their sick.  
 4 For John persisted in-telling him, “It- But having-got-to-be evening-as it 15  
 is not lawful for-THEE to-be-possess- lid, His disciples went-and-came-up-to  
 5 ing HER.” And having-got-to-wish-as Him, saying, “The place is a-desert,  
 he did to-have-got-to-kill him, he-went- and the hour-for having dismissed them  
 and-feared the populace because they- now got-to-go-by-some time since :—  
 were-esteeming him as a-(G)prophet.  
 6 But the birth-day-festivities of-Herod crowds, so-that having-got-to-go-away  
 being-on-as they were, the daughter of the villages wards they-may-have-got-  
 Herodias got-to-dance in-as an amateur to-buy for-themselves provisions.”  
 7 the lust of Herod; out-of-which-it But Jesus got-to-say to-them, “They- 16  
 arose that upon oath he-went-and-pro- have no need to-have-gone-and-left-at  
 mised to -have-gone-and-given her all; have-gone-and-given them your-  
 whatever she-might-have-got-to-ask- selves provisions-to-eat.” But they say 17  
 8 for herself. But she, having-got-to-be- to-Him, “We have not here-anything  
 pre-instigated-as she was on-the-part- except indeed five loaves and two  
 of that her mother, “Have-gone-and- fishes.” But He got-to-say, “Be- 18  
 given me,” says-she, “here, congruously- bringing them to-Me here.” And 19  
 upon a-(G)pine-wood†-platter,‡ the having-gone-and-given-directions-as  
 \* John had preached to him of ‘righteousness. He did-for the crowds to-have-got-re-  
 temperance, and a judgment to come. clined down-upon the grass, having-  
 † A clown’s plate, as a vulgar fellow, who in gone-and-taken-as He did the five  
 his impudence reproved a king. ways remembered that the sarcasm or irony is The  
 ‡ Luke i. 63 for the touching way in which Awful and August AUTHOR’S.  
 this redounded to his glory.  
 § Well matched! In such instances be it al  
 || After unsuccessful efforts to get them to choose something else.

¶ The cast of the Greek sentence indicates vague rising fear at the responsibility which seemed imminent: hungry crowds are a peril anywhere, but then, and there, peculiarly so.

loaves and the two fishes, having-gone-and-looked-up-as *He did* heaven-ward, He went-and-asked-a-blessing ; and-then having-gone-and-broken-as *He did*, He went-and-gave to-the disciples the loaves, but the disciples  
 20 to-the multitudes. And got-to-eat-did the-whole-of-them and got-to-be-filled ; and they-got-to-take-up the overplus-of-the broken pieces, twelve  
 21 baskets full. But those eating were some five thousand men,—besides  
 22 women and children. And straight-way He-got-to-persuasively-constrain the disciples to-have-got-to-go-on-board the ship, and to-be-going-before Him the other-side ward, until-such-time-as He-should-have-got\*-to-send-  
 23 away the crowds. And having-got-to-send-away the crowds, He-got-to-go-up *His* mountain ward all-alone† to-have-gone-and-prayed-for power-but having-got-to-be-evening-as it did alone He-was-still THERE. But THERE  
 24 the ship was now in-the-midst-of the sea, being-knocked-about-as it was by the waves ; for the wind was contrary.  
 25 But, in-the-fourth watch-of-the night, Jesus went-and-departed with aid-unto them, walking-as *He was* upon-the-surface-of the sea. And having-got-to-see Him as-the disciples-did walking upon-the-surface-of the sea, they-got-terrified, saying, "A-ghost it-is!" and from sheer fear they-got-to-scream.  
 27 But immediately Jesus went-and-conversed with-them, saying, "Be-brave !  
 28 I AM, "keep-from being-afraid." But got-to-break-out-in-reply-to-Him did-Peter-and-to-say, "Lord, since Thou it-is, have-gone-and-ordered ME to-have-gone-and-come right up-unto Thee upon-the-surface-of the waters."  
 29 But He-got-to-say, "Have-gone-and-come!" And-so having-got-to-descend right away-from the ship Peter went-and-walked upon-the-surface-of the waters, to-have-gone-and-made  
 30 right up-unto Jesus. But looking-as he kept-on-at the wind strong, he-got-to-be-frightened, and-then beginning-as he got to be-sinking he-went-and-cried-out saying, "Lord ! have-gone-

and-saved me!" But instantly-Jesus 31 having-gone-and-stretched-out-as *He did* His hand got-to-get-a-good-hold of him, and says to-him, "Little trustling! what-possible peril ward didst thou get-to-doubt?" And upon- 32 their having-got-come-on-board the ship, the wind went-and-dropped. But those in the ship having-got-to- 33 come-as they did went-and-worshipped Him, saying, "Truly GOD'S Son-Thou-ART!"  
 And having-gone-and-crossed-over- 34 as they did they-got-to-come the land of-(G)Gennēsaret ward. And the men 35 of-that place having-got-to-recognize Him-got-to-send-out the-whole-of the country-round ward, and to-bring-up to-Him all those that-were sick. And they-were-beseeching Him that 36 they-might-have-got-to-touch only-the hem of-His garment ; and as-many-as did-get-to-touch-it got-to-be-restored-to-health.

XV. 1 Then there-are-coming-up to-Jesus the Jerusalem scribes-clergy and (G)pharisees, saying, "Under-what-license‡ are those thy disciples disregarding the traditions of - the presbyters ; for they never wash their hands when they-take their-meals?" But He got-to-break-out and-to-say to-THEM, "Under-what-license-are YE also disregarding the commandment of-GOD for-the-sake of-that your tradition-system? For God went-and-commanded saying, 'Honour thy father and thy mother,' and, 'He that-rebelliously-answers-again father or mother let-him-be-dying the-death-of stoning.' —YE however saywhosoever shall-have-gone-and-recited-the formula merely to his father or to-his mother 'As-an-oblation has that been vowed to God which perhaps thou-didst-get-a-right-to-expect out of-me,' shall-mevade the duty-of honourably-providing for his father, or his mother.—And-so YE went-and-rendered-null-and-void the commandment of-GOD through this tradition of-YOUR's! (G)Hypocrites! well went-and-(G)prophesied - did (G)Hēsaios about YOU, saying, 'This

\* This seems to imply that after they were refreshed, our Lord resumed His preaching to the multitudes, so that the disciples would have time

to get home by the time He would dismiss them.

† Verse 13.

‡ From some Board having dispensing power.

people does-draw-nigh to-ME with their mouth, and with-their lips does abundantly-honour ME ; but THEIR HEART is far-enough-off-away - from ME. All-to gain-nothing however are-they-doing-reverence-to ME, whilst teaching-systematically-as they are doctrines which are only-the ordinances of mere human-beings." And then having-gone-and-called-up-as He did for instruction the multitude, He-got-to-say to-them, " Be-listening and understanding,—NOT the -thing -going-into the mouth ward 'vulgarizes\*' the immortal man ; BUT-rather the-thing coming-out from-the mouth THIS does-vulgarize the-immortal man."

12 Then having-got-to-come-up-as His disciples-did they-went-and-said-pertinently-to-Him, " Knowest thou that the (g)pharisees having-gone-and-listened-to that remark-of thine got-really to be quite-(i)scandalized!" But He-got-to-break-out-and-to-say, " Every plant which My Father The Heavenly One never got-to-plant shall-be-being-rooted - up. — Never - mind them, 'leaders' they are - undoubtfully—the blind of the-blind ; but if a-blind-man be-leading a-blind-man, both-of them shall-be-falling the-pitward." But got-to-break-out-did Peter and-to-say-to-Him, " Have-got-to-explain for-us the (g)parable this-one-which gare such offence." But Jesus got-to-say, " Are ye also as-stupid as-THAT?—are ye-not-yet understanding, that every-individual-thing going-in-the mouth ward -digestion the belly ward, the draught ward is-cast-out? But all the things that-come-out-of-the mouth, proceed-out from the heart, and they it is which vulgarize the-immortal man;—for out-of-the heart proceed-out selfishly-corrupt-sophistical-reasonings, murders, adulteries, fornications, thefts, false-witnessings, (g)blasphemies. Such things as-THESE it is which vulgarize the-immortal man ; but the mechanical act of eating with-unwashed hands never vulgarizes the immortal man."

\* The subject of verse 9 continued in a specimen of the clashing of tradition with truth.

† No earthly father of Mine.

‡ They only just over the border and wanting to be hid (verse 12).

And having-got-to-go-out-as Jesus-did from - thence He-went-and-departed-expatriate the districts of-Tyre and Sidon wards. And lo, a-woman a-Canaanitish - one a native - from the frontier-territories of THOSE-Gentile parts, having-got-to-come-out-got-to-cry-out to-Him, saying, " Have-gone-and-pitied me, lord, son of - David ; my daughter is - possessed - of - (6) demons badly." But He never went-and-made-a-reply to-her - of a-word. And having-got-to-come-up-as His disciples-did to the rescue they-were-begging-of Him, saying, " Have-gone-and-sent-her-off-satisfied, for she-is-crying-out-so after us!"‡ But He-got-to-break-out and-to-say, " I did-not get-sent-to any "except the sheep ward those that-have-been-lost of the-house of Israel." But she having-got-to-come-up-as she did was-doing-homage-to Him, saying, " Sovereign-Lord, do-be-succouring ME!" But He - got-to-break-out and-to-say, " It is not proper to-have-gone-and-taken the bread of the children and to-have-gone-and-thrown-it to the 'dogs.' " But she got-to-say, " Just-so, my-lord, and because the 'dogs' are-fed-always from the broken-meat that which falls from the table-of-their masters."§ Then got-to-break-out-did Jesus and to-say to-her, "(g)O woman, great is thy trust!—let-it-have-got-to-be to thee even-as thou thyself-wilt." And cured-got-to-be-that her daughter from that-very instant.

And having-got-to-depart thence as-Jesus-did He-got-to-come near-along the Sea of-Galilee ; and having-gone-and-ascended His mountain ward He-had-been-taking-His-seat there. And great crowds got-to-come-up-for aid to-Him, bringing along with themselves-as they were friends that were lame, blind, dumb, crippled, and many different-cases, and them they-went-and-each in turn-cast-down along-at the feet of-Jesus, and He-went-and-healed them. So-as that the multitudes went-and-wondered, seeing-as

§ Her answer is theological—she sees our Lord's meaning and answers it. She acknowledges the Covenant superiority of Israel.

*they were the-dumb talking-as they were, cripples cured, the-lame walking, and the-blind seeing ; and they-went- and-glorified the God of-Israel. But having-got-to-call-up-on duty as Jesus-did His disciples He-got-to-say, " My-bowels-are-yearning over the multi- tude, because here now three days are-they-waiting-upon Me, and they-have no meal got-left-to-eat : and I do-not mean to-have-gone-and-sent them-away all-hungry, for-fear-of their-having-got-to-be-exhausted in-the journey."* And say His disciples to-Him, " From whence are we to get-such-a-supply-of bread-loaves in-a- desert, as shall-have-got-to-satisfy a- multitude such-as-this?" And says Jesus to-them, " How-many loaves have-yet?" But they got -to -say, Seven,—and-a-few small-fishes." And He-went-and-directed the crowds to- have-got-to-just-drop-down upon the ground. And-then having-got-to-take-as He did the seven loaves and the fish, after-having-gone-and-given-thanks He-got-to-break-them-up, and to-give-them to His disciples, but the disciples to-the multitude. And the-whole-of-them-went-and-ate and got-to-be-satisfied, and they-got-to-take-up the overplus of-the broken pieces, seven hampers full. But those that-got-to-eat were four thousand men, besides women and children. And having-got-to-send-away-as He did the multitudes He-got-to-go-on-board the ship ward, and to-come the Magdala districts wards. XVI. And having-got-to-come-up-with a purpose as the (G)pharisees and ((i)sadducees - did, tempting with tests-as they were, they-got-to-require-of Him to-have-gone-and-shown-to THEM a-sign-in evidence from heaven. But He got-to-break-out and-to-say to-them, " When-it-has-got-to-be evening, ye say, ' Fine weather, for the heaven is-red.' And early-in-the-morning, ' Stormy to-day, for the heaven is-red and threatening - storms.' (G)Hypocrites ! the appearance of-the heaven ye-do-know-how to-be-discriminating, but the signs of-the times ye-are not able to be. A-generation selfishly - corrupt and adulterous is-seeking-after a-sign-in- evidence ; and a-sign shall not be-given to-it-at all, since <sup>mb</sup>blind-to the sign of-Jōnas\* the (G)prophet." And having-gone-and-left them He-got-to-go-away. And having-got-to-go-as His disciples-did-the other-side ward, they-quite-got-to-forget to-have-gone-and - taken bread with them. But Jesus in course of teaching-got-to-say to-them, " Take-care to-be-on-your-guard-against-peril-from the Leaven of-the ((i)pharisees and (G)sadducees." But there were they disputing in-and among themselves, saying, " That's- because bread we-never-got-to-bring!" But Jesus having-got-to-know-it got-to-say, " Why-in the world are ye-disputing in-and among yourselves, little-trustlings, because 'bread' ye-never-got-to-bring'?—Do ye-not-yet understand, nor remember the five loaves of-the five thousand, and how-many baskets ye-got-to-take up?—nor the seven loaves of-the four thousand, and how-many hampers ye-got-to-take-up? What-is the reason- that ye are-not understanding, that it was not-in-connection-with loaves-of bread that-I-went-and-told you to-be-on-your-guard-against peril-from the Leaven of-the ((i)pharisees and (G)sadducees." Then they-did-get-to-comprehend that He did-not go-and-tell them to-be-on-their-guard-against peril-from the leaven of-BREAD-at all, BUT peril -from the teaching of-the ((i)pharisees and (G)sadducees.

But having-come-as Jesus-got to the districts wards of-Caesarea Philippi, He-was-asking His disciples, saying, " What extraordinary person do-people say-that ' The Son of-Man ' is?" But they got-to-say, " Some, indeed, John the ((i)baptist, but others Elias, but a-different-set (G)Hieremias, <sup>any rate some-one of</sup> The (G)Prophets." Says-He to-them, " Ye-yourselves how-ever, what-Divine person do-ye-say that I am?" But got-to-break-out did Peter and-to-say, " Thou art THE CHRIST, The Son of-God The Living-God ! " And got-to-break-out-did Jesus and-to-say to-him, " Blessedly-

\* xii. 39, and yet now asked for again.

+ Of Whom I am so often speaking.

- fortunate art-thou, Simon Bar Jonas, because flesh and blood never went, and-revealed-it-to-thee, BUT-just the reverse My Father The One in the 18 heavens. But and-I-moreover to-thee do-say that THOU ART essentially rock-like,\* and Apostolically-upon This The Rock† I-shall-be-erecting of-ME The Church ; and (G)hades'-death laws shall-not be-strong-enough-to-be-prevailing -against that same-Rock.
- 19 And I-will-give to-thee the keys of The Kingdom of The Heavens ; and whatsoever possibly thou-shalt-have-got-to-bind ecclesiastically-upon the earth, shall-be bound as it had been already in-the Commonwealth of heaven, and whatsoever possibly thou-shalt-have-got-to-loose ecclesiastically-upon the earth shall-be loosed as it had been already in-the Commonwealth of the heavens." — Then He-went-and-charged His disciples strictly, that they-should-have-gone-and-told nobody that HE is-essentially THE CHRIST-of God.
- 21 From THIEN got-to-address-Himself-did Jesus to-be-showing to-His disciples, how that it-behoves Him to-have-gone-and-left-for Jerusalem ward, and-then to-have-gone-and-suffered much-indeed from the (G)presbyters and chief priests and scribes, and to-have-got-to-be judicially murdered and on-the third day-after to-22 have-got-to-rise-again. And having-gone-and-taken Him-for enlightenment to him as Peter-did he got-to-address-himself to-be-rebuking Him, saying, "God-bless thee, lord, no, THIS-at any rate shall-be<sup>m</sup>kept from-happening to-23 Thee." But He having-gone-and-turned-round-as He did got-to-say to-Peter, "Get thee-off behind-as a ciple of ME, Satan; for thou-art-essentially My righteous-abhorrence ; because thou-art-ambitious-of-nothing

See note on Acts xii. 17. The present is the dispensation of spiritual selection ; the strongest characters take the great prize of co-heirship with Christ as His 'Bride,' by sheer force of character, and persevere in spite of the long and searching system of trial in 'drinking of the cup' that Jesus drank of, and in being 'baptized with His baptism.' Rock-like character has been the agent in building up the Church.

The same Greek word exactly as in 1 Cor. x. 4. The idea is not that 'Christ is a Rock and each member of His Apostolical Church a living

that-is of-God, BUT-just the reverse what is-of-fallen-human-beings. -

THEN Jesus got-to-say to those His 24 disciples, "If some-covenant person has-the-will-to-have-got-to-come behind-as a disciple of ME, let-him-have-got-to-denry himself, and got-to-take-up HIS cross, and-so let-him-be-following ME. For whosoever haply has-the-will-to-have-got-to-save his life, shall-be-throwing it away ; but whosoever haply shall-have-got-to-throw-away his life for-the-sake of-ME, shall-be-finding it-again. For WHAT adequately 25 shall-it-be-profiting a-human-being § just-supposing the world the-entire-world he-should-have-got-to-gain as-a-bargain, but of-his soul should-have-got-to-be-bankrupt ?—or WHAT shall a-human-being-be-giving as-an-equivalent-in-exchange-for after losing that his-own SOUL ? For The Son of Man is-27 as an objective historic fact-to-be-coming in-organic oneness with the glory of-The Father of-Him, accompanied-by His angelic-beings, and then He-will-be-rendering to-each-of His creatures in-accordance-with his practice.—Why-28 Verily I-tell you, there-are some-privileged individuals here-standing as they have been who shall be<sup>m</sup>kept from having-got-to-taste-of-death, until haply they-shall-have-got-to-get-a-sight-of The Son of-Man thus-coming in-the economy of that His Kingdom."—XVII. And-so after six 1 days Jesus is-taking-with-Him Peter, and James, and John his brother, and brings them up a-high mountain ward by-themselves-privately, and He-went-and-was transfigured|| entrancingly-before them, and got-to-shine coruscatingly did His face as the sun, but His-very garments got-to-become white as the light-is. And lo, there-got-to-appear-visible to-them Moses and

stone upon this foundation only, but that from base to pinnacle of THE ROCK-grown Temple of Christ's Body God is the homogeneous material.

† Peter, intoxicated with praise and fancied prospect of imminent preferment, is in danger of falling into the condemnation of, through assimilation by, the devil.

§ A common-sense question to rational creatures by Himself endowed above all other intelligences with commercial instincts.

|| Lit. (G) metamorphosed.

Elias, in-conference-as-they-were kneeling-to Him, and saying-as he was, 15  
 4 along-with HIM. But out-got-to- "Lord, have-got-to-pity my son, be-  
 break Peter and to-say to-Jesus, cause he-is-lunatic, and suffers dread-  
 "Lord! Oh-how grand it-is-for-us here fully; for he-is constantly falling  
 to-BE!" — if Thou-art-graciously- sometimes the fire ward, and sometimes  
 pleased, let-us-have-gone-and-made the water ward. And I-got-to-bring 16  
 here three tents, for-Thee one, and him for aid-unto thy disciples, and  
 for-Moses one, and one for-Elias." they got-not sufficient-power-to-have-  
 5 Whilst still-speaking-as there he-was, gone-and-cured him." But got-to- 17  
 lo, a-cloud, all-luminous, got-to-over- break-out-did Jesus and to-say, "(G)O,  
 shadow them; and lo, a-Voice out-of- generation untrustful, and that-has-  
 the cloud saying, "THIS Being is The been-perverted, up-to when shall-I-be  
 Son of-Me The Divinely-LOVED- along-with you?—up-to when shall-I-be  
 one, in-organic oneness with Whom I went-and-delighted-absolutely,-to- 18  
 6 Him be-ye-listening." And having-got- break-out-did Jesus and to-say, "(G)O,  
 to-listen-to-this, as the disciples-did, generation untrustful, and that-has-  
 they-went-and-fell flat-upon their been-perverted, up-to when shall-I-be  
 faces, and got-to-be-terrified exceed- along-with you?—up-to when shall-I-be  
 7 ingly. And having-got-come-up-as 19  
 Jesus-did with aid He-went-and- disciples-for-enlightenment-to-Jesus pri-  
 touched them, and got-to-say, "Have- vately, and to-say, "How-came it-that  
 got-to-get-you-up, and "keep-from- we did-not get-to-have-sufficient-  
 being-frightened." But having-got- power-to-have-gone-and-cast this-one  
 to-lift-up their eyes-as, then, they did, out?" But Jesus got-to-say to-them, 20  
 they-got-to-see no-one, except Jesus "On-account-of your-own lack-of-  
 9 only. And as-they-were-coming-down trust-in-Me; for verily I-tell you, sup-  
 out of-the mountain charged them posing ye-possess trust as a-grain of-  
 did-Jesus-get-to-strictly, saying-as He mustard-seed, ye-shall-be-saying to-  
 was, "To-not-a-soul have-gone-and- this mountain here, 'Have-got-to-be-  
 said-a-word-about the vision, until removed from-here to-there,' and  
 the-time-when The Son of-Man shall-have- being-removed-it-shall-be: and no-  
 got-to-rise from-among the dead." thing shall-be-being-too-hard for-you.  
 10 And got-to-ask-a-question of-Him- —But this-particular kind-of damon 21  
 did His disciples, saying as they were, never does-go-out, "except in-organic  
 "Why-ever then say the scribes, that oneness with prayer-for-strength and  
 Elias must have-got-to-come first?" fasting."  
 11 But Jesus got-to-break-out and to-say But during-their stay in Galilee got- 22  
 to-them, "Elias indeed is-'coming to-say-did Jesus to-them, "The Son  
 first,' and-then he-shall-be-normally- of-Man is-going-to-be betrayed human  
 12 restoring everything: but I-tell you beings' hands wards; and they-shall- 23  
 that Elias already did-get-to-come, be-judicially-murdering Him, and on  
 and they got not-to-be quite sure about the third day He-shall-be-raised-  
 HIM, until they lost him BUT-rather again." And they got to be-extremely  
 got-to-do in his-case exactly-what wretched.  
 they-got-to-lust; similarly even The But when-got-come Capernaum 24  
 Son of-Man is-going to-be-suffering ward-as they did up-got-to-come on  
 13 on-the-part-of-them." Then got-to- business those gathering-as they were  
 understand-did the disciples that re- the-temple (G)didrachmas,† and to-say,  
 specting John the (G)baptist He-got- "Your teacher, does he not regularly-  
 to-be-speaking to-them.  
 14 And having-got-to-come-as they did pay up his (G)didrachmas?" He-says, 25  
 on-duty-unto the multitude there-got- "Yes." And when he-got-in the  
 to-come-up-for aid to-Him a-person house ward, Jesus went-and-anticip-  
 ated him, saying-as He was, "What is-thine own opinion, Simon,—the

\* Not so dazed but that he remembered that it had been promised (xvi. 28).

† Out of which doubtless went the nation's "census" to Rome.

ruling-powers of the earth from what constituency now do they gather tribute to and (G) census,—from their own sons, 26 or from aliens?" Says Peter to Him. "From the aliens." Got-to-reply-did Jesus to-him, "Why if so then the 27 sons are exempt.—But in-order-that we may-mavoid having-got-to-(G)scandalize them, have-got-thee-gone the sea ward and to-have-cast-a-hook; and the fish that shall have-got-to-come up first have-gone-and-laid-hold-of; and on-having-got-to-open its mouth thou-shall-be-finding<sup>a</sup> a (G)stater; that have-got-to-take and-to-give to-them instead-of-Me, and of-thee."

XVIII. 1 In-logical connection with the episode of that hour come-up for instruction as the disciples-got-to-Jesus, saying He was, "What character now, is the greatest in the economy of The 2 Kingdom of-the Heavens?" And having-gone-and-called-up as Jesus-did a-little-child,<sup>f</sup> He-went-and-stood 3 it in their midst, and-then to say, "Verily I-say to-you, suppose ye "will-not have-gone-and-turned-right-round and become as little-children, ye shall have been<sup>m</sup>kept-from having-got-to-enter The Kingdom ward of-The 4 Heavens. Whosoever therefore shall be-sinking himself into being-as this little-child-here, HE is the greatest in 5 The Kingdom of-The Heavens. And too whosoever haply shall have-gone-and-received one-little-child-only in the New Creation answering to this-one in the old upon-the strength of The Name<sup>g</sup> 6 of-Me, ME is-receiving. But whoever haply shall have gone and caused-ONE of-the least of-THESE the child-like-trusters in ME ward to-stumble-morally it were for-his-own interest that a-great-mill-stone got-to-be-hung round his neck, and he-got-submerged right away down-in the depth of-the sea. (G)Woe to-the world just from inconsistent lives of (G)scandal-causing pietists for necessary is-it that there have-got-to-come the (G)scandals, but (G)woe to-that man through-the agency of whom the (G)scandal does-come. But if thy Hand or thy Foot is-a-cause-of-offence-to thee, have-gone-

and-cut-off it and-to-cast-it right away from thee; it is handsomer for-thee to have-got-to-enter-in the life-of the soul ward lame or crippled, than possessing two hands, or two feet, to have-got-to-be-cast the Fire ward which is eternal. And if thine Eye is-a-cause-of-moral-offence to thee, have-gone-and-plucked-out it and-to-cast-it right away-from thee; it is handsomer for-thee one-eyed the life-of the soul ward to-have-got-to-enter-safe-in, than possessing two eyes to-have-got-to-be-cast the (G)gienna ward of Fire. See 10 to-it-then-that ye<sup>n</sup>keep-from having-got-to-despise one of-THESE My-little-ones; for I-assure you that their (G) angels in-the economy of the-heavens perpetually behold the Face Of-The Father of-Me The One in The-Heavens. For The Son of-man got-to- 11 come on purpose to have-got-to-save that which-had-been-lost. What is-your 12 opinion-now.—Suppose a certain-rich farmer has-got-to-possess a-hundred sheep, and one-only of-them shall-have-got-led astray, does he-not—having-gone-and-left the ninety-nine and-set-off over the mountains—go-seeking that being-led-astray-as it is? And supposing that-so-it-shall-have- 13 got-to-be that-he-should-have-got-to-find it, verily I-tell you, that he-is-rejoicing triumphantly-over IT more-than over the ninety-nine which had been<sup>m</sup>kept from-being-led-astray. Even-so it-is not the-will-and plan-in- 14 the-sight of-your Father The-One in-the economy of The-Heavens that one of the least of-these should have-got-to-perish.

Supposing however thy brother 15 should have-gone-and-transgressed thee ward, be-going-off and have-got-to-convict him lovingly-between thee and him alone;—suppose he-shall-have-gone-and-listened to-thee, thou-shalt-have-got-to-gain thy brother. But suppose he<sup>n</sup>refuse to-going-one-and-listened, be-taking along-with thee one or two more, that upon the strength of-the-mouth of-two witnesses, or three, every utterance may-have-got-to-be-placed-on-a-legal basis. Sup- 16

<sup>a</sup> Ex. xxx. 12—15.

<sup>b</sup> The "sons" of xvii. 28.

<sup>c</sup> One belonging to the house, perhaps (xvii. 25).  
§ CHRIST-ianity.

posing however he-shall-have-got-to-disregard them, be-telling-it in-synagogue;\*—but suppose even the synagogue he -shall- have- gone-and-disregarded, let-him-be to-thee as the pagan  
 18 and the tax-gatherer.—Verily I-tell you, whatsoever ye-may-have-got-thus-to-bind ecclesiastically-upon the earth, shall-be bound-as it had been already in-the economy of the Heaven ; and whatsoever ye may-have-got-to-loose ecclesiastically-upon the earth, shall-be loosed-as it had been already in the  
 19 economy of the Heaven. Again I-tell you, that suppose two-of-you shall-have-got-to-agree-together ecclesiastically-upon the earth respecting any practical-matter about-which ye-may-have-got-to-ask, it-shall-be-brought-to-pass for-them from-with The Father  
 20 of-Me The-One in The-Heavens—for where there-are two, or three, that-have-been-gathered-together My Name ward, THERE am-I-in as The Head of  
 21 The Church the midst-of-them. Then up - got - to - come - for - enlightenment Peter and-to-say to-Him, “ Lord, how-many - times - arithmetically after his having-gone-and-transgressed me ward am-I-to-be-forgiving that my brother  
 22 —up-to seven-times ? ” Says Jesus to-him, “ Not, I-tell thee, ‘ up-to seven-times ’ , BUT-so far from that up-to  
 23 seventy-times seven. On this-account The Kingdom of-The Heavens got-to-be-likened to-a mere-earthly king, one-who wished to-have-got-to-settle accounts with his household-servants.—  
 24 But having-addressed-himself-as-he-got to to-be-settling, there-got-to-be brought-up-for-judgment to-him one-person a-debtor to the amount-of-ten-  
 25 thousand(G)talents. <sup>m</sup>Hopelessly destitute however as-he-was of-where-with-to-have-got-to-pay-up, got-to-give-orders-did his lord that-he have-got-to-be-realized-by-sale, and his wife, and his children, and every single-thing he-was in-possession-of,—and for-full-payment-to have-got to be-made.  
 26 Having-got to-fall-down there-

fore as-the household - servant - did there-he-was-worshipping him, saying-as he was, ‘ Lord, have-got-to-have-patience with me, and everything to-thee will-I-be-paying-up.’ But having-gone- and - yearned-as - did - the - bowels of-the lord of-that household-servant he-went-and-loosed him from prison and his debt went-and-forgave him. But having-got-to-out-as that household-servant did he-got-to-find one-of-his fellow-household-servants, one-who was-owing him a-hundred pence; and-so having-gone-and-seized him-as he did there-he-was-nearly-choking him, saying, ‘ Have-got-to-pay-up to-me SUCH-a debt-as thou-art-owing ! ’ Having - gone - and - fallen down, therefore, all-his-fellow-household-servant-as he was, his feet ward, there-he-was-pleading-with him, saying, ‘ Have-gone-and-had-patience with me, and everything will-I-be-paying thee-up.’ But he persisted in-not choosing-to, BUT-instead went-and-made-off-for a warrant and-cast him prison ward, until the-time-when he-should-have-got-to-pay-up his debt. But his-fellow - household - servants, 31 having-got-to-see-as they did all-that-got-to-take-place, got-to-be-extremely grieved; and to-go and to-acquaint their Sovereign-lord-with all-that-got-to-take-place. Then having-got-to-call him up for judgment his lord-says to-him, ‘ Wicked slave ! the-whole-of my debt one such as-THAT did-I-go-and-forgive THEE, since thou-didst-go-and-impose me ;—was it-not behoving thee also to-have-got-to-pity that thy fellow-servant, as I THEE also went-and-pitied ? ’ And wroth-us his lord- 34 got-to-be he-went-and-handed him over to-his tormentors, until the-time-when he-should-have-got-to-pay-up the-whole-of what was-going-on-on-due to-himself. Exactly-in-the-same-way 35 also shall-The Father of-Me The Heavenly-Father be-doing to-you, supposing ye shall have got to-mpersist-in-not forgiving, each-one that his-human

\* The public assemblies for worship of the Jewish Christians were called ‘ synagogues ’ (James ii. 2) even, but our Lord is here speaking as a prophet of the Jewish Church; so that to translate this passage according to subsequent technical

phraseology is unscholarly anachronism, and fertile of confusion of thought—if not more. The word in the text here is ‘ ecclesia ’—and is compounded of ‘ εκ ’, ‘ out ’, and καλεω, to ‘ call ’—‘ the corporation of the selected.’

brother, right-from-the bottom of your hearts, those THEIR wilful-transgressions."

- XIX. 1 And it-got-to-be that-when Jesus got-to-finish these His dis courses, He-went-and-transferred-His Ministry away-from Galilee, and got-to-come the regions of-Judea wards 2 beyond the Jordan. And there-got-to-follow Him immense crowds, and He-went-and-healed them, there.
- 3 And there-got-to-come-up-for-a-purpose to-Him the (G)pharisees tempting Him, and saying to-Him, "Hypothetically-now is-it-lawful for-a-person to-have-gone-and-dissolved-the union with his wife for every-kind-of\* fault?"
- 4 But He got-to-break-out and-to-say to-them, "Never got-ye to-read how- that He that-got-to-make-them right away-from the-beginning, 'male and 5 female got-to-make them?' And got-to-say, 'For this-reason a-man shall be-leaving his father and his mother, and shall-be-welded-into-union-with that his - wife, and they - will - be- 6 being, the two, as one-single-fleshly- nature.' So-that no-longer are-they essentially+two, BUT-instead of that one single flesh;—the twin nature therefore-which-GOD went-and-yoked-together let-a-human-being<sup>m</sup>keep-from unyoking." They-say to-Him, "Why-ever then, did-Moses get-to-provide-for having-gone-and-given a-certificate of divorce, and-then to-have-gone-and-legally dissolved-the union with her?"
- 8 Says-He to-them, "Because Moses allowing-for your hard-heartedness did-get-to-permit you to-have-gone-and dissolved-the union with your

wives ; but right away-from the-beginning it-has-not been-being so. But I tell you, that whosoever shall-have-gone-and-dissolved-the union with his wife, except upon-legal proof of fornication, and then shall-have-gone-and-married another, is-committing-adultery ;—and-too he that-shall-have-got-to-marry the-divorcee, is-committing adultery." Say His disciples to-Him, 10

Since the case is-undoubtedly thus of-the man along-with his wife, it is-not advisable to-have-got-to-marry-at all." But He got-to-say to-them, 11 'Not every-one is-it who-can-follow-out such a-doctrine as-THIS, BUT-only those-to-whom it-has-been-given-to do ',—for there-are (G)eunuchs, some- 12 such-as-that congenitally-out-of their-mother's womb got-to-be-born thus ; and-again there-are (G)eunuchs, such-as got-to-be-made-(G)eunuchs§ under-the tyranny of-their fellow men ; and-again there-are (G)eunuchs, such-as shall have gone and made-themselves (G)eunuchs|| for - the sake of - The Kingdom of-the Heavens. He that's-ABLE to-be-following-the doctrine, et-him-BE-following-it"

THEN¶ there-got-to-be-brought up- 13 for-a blessing to-Him little-children, in order-that His hands He-should have-gone-and-placed-upon-them, and have-offered-up-a-prayer-on their behalf :—but His disciples went-and-discouraged them - chidingly. But 14 Jesus got-to-say, "Have-got-to-suffer the little-children, and be=manything-but hindering THEM from-having-got-to-come for blessing-unto ME ;—for of hem who answer in character to-these

\* Not only for conjugal infidelity.

+ In the next chapter of Genesis, when Eve was evolved and given to Adam.

‡ When our Lord speaks of such matters He speaks 'physiologically,' and not as a mere law-giver—He speaks as the Omniscient Exponent of the laws of His Own Creation. No greater mistake in connection with this subject can be made than to distinguish between *affinity* and *consanguinity*—how can there be 'one flesh' without there being first one blood? The same end is reached by two different means, strictly parallel in vegetables to a natural branch, and a scion, which equally participate in the root and fatness of the tree. Neither Papal dispensation, nor Puritan, laxity, can alter physiological facts, and so cannot prevent the self-same penal consequences from in-

itably following disregard of this identity of blood between the families of which the husband or wife have become organic parts as of marriage between corresponding affinities through natural birth. A nation's destiny is at stake here, for the hev and sinew of its sons, in body and mind, depend upon scientific reverence for the laws of marriage.

§ The verb, used here three times, means the same as the noun—strictly and only physical, and it's in the Greek the word applied to 'preparing' horses.

In the monastic system, practically and to any great extent.

' Yet show I unto :

if more unselfish love for Me in the trials, industries, forbearances, and fruitfulness of domestic life.

is The Kingdom of-The Heavens composed and possessed." And -then having-gone-and-placed-upon them His hands, He-got-to-pass-on from thence.

16 And lo, one-individual got-to-come-up-and-to-say to-Him, "Teacher so-GOOD,\* what one extraordinarily GOOD-act shall-I-be-doing, that I-may-be-in-possession-of life eternal?" But He 17 got-to-say to-him, "WHY art thou calling Me 'good'?—no-one-is good except One—GOD. But if thy desire is to have-got-to-enter-in life ward,—have gone-and-kept His commandments." Says he to - Him, "Which-ones?" But Jesus got-to-say, "The,—'Thou-shalt not kill,'—'Thou-shalt not commit-adultery,'—'Thou-shalt not steal,'—'Thou-shalt 19 not bear-false-witness,'—'Honour thy father and thy mother';—and 'Thou-shalt-be loving that thy neighbour as 20 thyself.'" Says the young-man to-Him, "The-whole-of THESE I-did-go-and-keep from my youth-up ;—what higher kind is there still further?" 21 Got-to-reply-did Jesus to-him, "If thou-art-desirous-of being COMPLETE—be-going-away now, have-gone-and-sold those thy possessions, and to-have-got-to-give-all to-the-poor;† and-then thou-shalt-BE 'possessing' treasure in-the-economy of Heaven ; and-then come 22 along be-a-follower-of ME." But having-got-to-hear-as the young-man did the advice away-he-got-to-go sorrowing-as he was ; for he-was a-possessor-of much-and-varied property. 23 But Jesus got-to-say to-His disciples, "Verily I-tell you, that a-rich-man will-enter with-great difficulty The Kingdom of the Heavens ward. 24 What-is-more however let-Me-tell you, it-is easier for-a-(c)camel through the-eye-of-a-needle to-have-gone-and-passed, than for-a-rich-man The Kingdom of-God ward to-have-got-to enter." But having-got-to-hear-this 25 as did the disciples they were-beyond-measure astonished, saying, "Who-in-the-world then can-possibly have-got-to-be-saved?" But having-gone-and-looked-intently-on-at them Jesus got-to-say to-them, "With men this is-absolutely impossible, with God however everything is possible." Then 26 got-to-break-out-did Peter and-to-say to-Him, "Lo, we did-go-and-leave everything, and follow THEE ; WHAT-in-kind and degree, then, are-we going-to-be-getting?" But Jesus got-to-say 27 to-them, "Verily I-tell you, that ye who got-to-follow ME in-the economy of the dispensation when all will be-new-born then-when The Son-of-Man‡ shall-have-got-to-take-His-seat upon the throne of-His Glory ye also shall-be-sitting Royally-upon twelve thrones ruling-over the twelve tribes of-Israel. And everybody whosoever 28 that shall-have-gone-and-left-by that time houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, from-loyalty to The Name of - ME, in - hundred - fold - measure shall-be-receiving, and life eternal shall-be-inheriting. But many shall-30 there-then-be—first-now last-then, and last-now first-then! XX. For like 1 2 the Kingdom of-The Heavens to-a-mere-human house-master, such-an-one-as got-to-go-out with the-dawn to-have-gone-and-hired-him labourers his vineyard ward. But having-got-to-make-a-bargain-as he did along-with his labourers at a-penny the 3 whole day, off-he-went-and-sent them that his vineyard ward. And having-got-to-go-out-as he did about the third hour, he-got-to-see others that had-been-standing in the market-place unengaged ; and-to-those-too he-went-and-said, 'Be-YE going-off also my vineyard ward, and whatever haply may-be just I-shall-be-giving

\* The emphases here indicate gushing pietism.

† This young man's case sharply defines, in illustration, the essential difference between the merely regenerant and the new-born, the Zacchaeus who loves his neighbour as himself, and the Apostolic Church at the white heat of the love of its espousals (Acts ii. 44, 45), which loved its neighbour more than itself (vii. 12, note).

‡ That is "at the manifestation of the sons of

God" ("The Bride") at the beginning of 'The Thousand Years'—now it is only the Regeneration-Dispensation ; the next will be the actually Born-again-Dispensation. The actually new-born in the present Dispensation are very few indeed ; it is only giants in moral and intellectual character who 'can drink of the cup and be baptized with the baptism' of The Crucified, because giants in trust (xx. 16).

5 to-you.' But they-did-get-to-go-off. Again, having-got-to-go-out-as he did about the sixth, and ninth, hour, he 6 got-to-act-similarly. But about the eleventh hour having-got-to-go-out he-got-to-find others that-had-been-standing unengaged, and says-he to-them, 'Why-in the world have-ye-been-standing about-here the-whole-of the day unengaged?' They-say to-him, 'Because nobody went-and-hired us?' Says-he to-them 'Be-YE going-away also the vineyard ward, and whatever haply may-be just, ye-shall-be-receiving.' But evening having-got-to-come says the master of-the vineyard to-his managing-man, 'Have-gone-and-called the labourers, and given them their pay, having-gone-and-begun away-from the last unto the first.\* 9 And having-got-come-as did those hired-about the eleventh hour, they 10 got-to-receive a-penny a-piece. But having-got-to-come-as did the first, they-went-and-imagined that they-are-going-to-receive more, and they too 11 got-to-receive a-penny a-piece. But having-gone-and-taken-it there-they-were-grumbling-away abusively-at the 12 house-master, saying, 'This the last-gang got-to-make only-a-single hour, and equal to-us didst thou-go-and-make them, who got-to-bear the weight of-the day's-work, and its heat-too!' 13 But he went-and-broke out and-said to-one of-them, 'My-dear-fellow, I am doing-THIEE no injustice; didst thou-not go-and-make-a-bargain with- 14 me for-a-penny? — have-got-to-take thine-own, and be-off; I-mean however to-this the last to-have-gone-and- 15 given the-same-as to-thee.—Or is it not lawful for-me to-have-gone-and-done what I-like in-right of gift of my-own-goods? — is-thine eye selfishly-corrupt because I benevolent am- 16 essentially?' THUS 'shall-there-be the last-now, first-then, and the first-now, last-then':—for many are-at present called, but few selected."† 17 And in-the course of His-journey-up Jerusalem ward Jesus went-and-took-

aside The Twelve disciples privately, on the road, and got-to-say to-them, "Now,-mind, we-are-now-going-up 18 Jerusalem ward and the Son of-Man shall-be-given-over-treacherously to-the chief-priests and scribes; and they-shall-be-condemning Him to-death; and-then shall-be-handing 19 Him over to-the gentile-race-nations, for them-to-have-gone-and-mocked, and to-scourge and crucified Him; —and on-the third day He-shall-be-rising-again." THEN‡ got-to-come-up 20 for-aid to-Him the mother of-the sons of-Zebdee, along-with her sons, doing-homage, and begging-as she was a-favour from Him. But He 21 got - to - say to-her, "WHAT extraordinary favour dost thou want?" Says-she to-Him, "Have-gone-and-promised that they-may-have-got-to-sit-on thrones these the two sons of-mine, one-of them on Thy right-hand, and one-of them on Thy left, in that Thy kingdom." But got-to- 22 break-out-did Jesus, and-to-say, "Thou-dost not know for-WHAT-experiences of moral testing thou-art asking;—are-ye-able to-have-got-to-Drink The Cup, which I am-going-to-be-Drinking, or The (G)Baptism with which I am-being-(G)Baptized to-have-got - to - be Baptized - withal?" Say-they to-Him, "We - are - able." And says-He to-them, "That Cup 23 indeed of-Mine shall-ye-be-Drinking, and The (G)Baptism with which-I am being - (G) Baptized shall-ye-be - (G) Baptized-withal,—but as to-the having-got-to-sit-on thrones on My right-hand and My left, why that-is not Mine to-have-gone-and-given;—BUT it is for-those-for-whom it-has-been-prepared on-the-part of-The Father of-ME." And having-gone-and-listened-as did the ten they-got-to-be-jealously-annoyed about-the conduct of the two brothers. But Jesus Himself 25 having-got-to-call them up for explanation got-to-say, "Ye-know how-that the rulers of-the gentile-race-nations, 'lord'-it - well-over them, and those lected' to develop the regeneration into New Birth.

\* These are the same words in Greek as those in xix. 30; and here in verse 16.

† 'Many called' to be Regenerated, 'few selected' to develop the regeneration into New Birth.

The reason for this copula being emphasized plain.

- their magnates multiply-authority-  
26 over THEM. Not thus however is-  
it-to-be-in-as part of YOUR-system \*BUT-  
so far from that whoever haply may-  
be-willing in ecclesiastical authority  
among you to have-got-to-be great,  
let-him-be your ministering-servant ;  
27 and whoever haply may-be-willing in-  
ecclesiastical authority among you to-  
be first, let-him-be of you home-  
28 slave. Even - as The Son of - Man  
did-not get-to-come to have-got-to-be  
ministered-unto, BUT-so far from that  
to - have - gone - and - ministered, and  
moreover given His-own life a-ransom  
instead of many.”
- 29 And as-they-were-going-out array-  
from Jericho, there-got-to-follow Him  
30 an - immense crowd. And lo, two  
blind-men sitting-as they had been by-  
the-side-of the road, having-got-to-be-  
hear-tell-as they did how-that “Jesus’  
is-passing-by,” - went-and-cried-out,  
saying, “ Have - gone - and - pitied us,  
31 lord, son of-David ! ” But the crowd  
went-and-rebuked them so-as to have-  
got-them - quiet ; but they kept-on-  
crying-out all-the-more, “ Have-gone-  
and-pitied us, lord, son of-David ! ”
- 32 And Jesus having - gone-and-stood-  
still went-and-called them, and-then  
got-to-say, “ What-great favour do-  
ye-want Me to-be-doing to - YOU ? ”
- 33 Say-they to-Him, “ Lord ! that our  
eyes may - have-got - to - be - opened.”
- 34 But having-gone-and-compassionated-  
them-as Jesus - did, He - went-and-  
touched those their eyes ; and straight-  
way their eyes got-to-look-up ; and  
they-went-and-followed Him.
- XXI. 1 And when He-got-near  
Jerusalem ward, and come (G)Beth-  
phagē ward, at-the crest of the mount  
of-olives, then Jesus went-and-sent-off  
2 two disciples, saying-as He was to-  
them, “ Have-got-ye-gone that village-  
there ward the-one opposite-to you ;  
and straightway ye-shall-be-finding  
an-ass that-had-been-tied-up, and a-  
foal along-with her ; having-gone-and-
- untied, have-got-to-bring-them-led to-  
ME. And supposing some-one-inte-  
rested in them shall-have-gone-and-said  
to-you something, ye-shall-be-reply-  
ing, ‘ The Master of-them wants to-  
use-them ; ’ but straightway-then he-  
will-be sending them.” But the-whole  
of THIS has-been-coming-to-pass, in  
order - that what got - to - be - spoken  
through the (G)prophet might-have-  
got-to-be-fulfilled, saying, “Have-gone-  
and-told-ye the daughter of-Sion,  
‘ Behold, thy king is-coming to-thee,  
meek and that-has-been-seating-him-  
self upon an-ass—even the male† foal  
of-a-beast-of-burden.”
- But got-to-go-their-way-did the dis-  
ciples, and to-do-exactly-as Jesus  
went-and-directed them, they-did-  
get - to - bring - led the ass and her  
foal ; and-then got-to-put-upon them  
their garments, and-then went-and-  
seated-Him on-the-top of-them. But  
the-greater-part-of the heterogeneous-  
multitude went-and-spread their-very  
garments in-as part of the road ; but  
others kept on-cutting-down branches  
off the trees, and spreading-them in-  
as part of the road. But the crowds,—  
those leading-the-way, and those fol-  
lowing,—kept-on-crying-out, saying-  
as they were, (G)Hōsanna ! to-the son  
of-David ; blessed-by the universe he  
coming-as he is in the-name of-The  
Lord ! —(G)Hōsanna in the highest-  
heavens ! ” And having-got-to-come 10  
as He-did Jerusalem ward, the whole  
city got-to-be-upset, saying-as people  
were, “ What august personage is  
THIS ? ” But the crowds kept on-say-  
ing, “ This is ‘ Jesus the (G)prophet,’  
he from (G)Nazaret of-Galilee. And 12  
got-to-go-in-did Jesus the temple  
ward of-God, and to-cast-out the-  
whole-of those selling and marketing-  
as they were in-organic oneness with‡  
His temple, and the banks of-the-  
money - exchangers He - went - and-  
overturned, and the seats of-those  
selling the-sacrificial doves ; and says- 13

\* Christian Civilization in Church and State—  
the canon of normal Preferment.

† Our Lord identified Himself with the young,  
vigorous male, whilst the female, the mother, ac-  
companied, with no one upon her back. How  
beautifully suggestive is this ! Our Lord left the  
other ass for His Bride the Church, that she may

have His Spirit, and, down crushed and spiritually  
travailing of souls, may, in each new-born indi-  
vidual, ride ‘ meek and lowly in heart ’ to self-  
crucifixion, and glory everlasting.

‡ The force of the preposition here is that they  
were not there by accident, but made a regular  
market of it, under pretence of selling for sacrifice.

He to-them, "It-has-been-written, 'MY House a-house of-prayer shall-be-called-ever.' YE however got-to-  
 14 make-it a-den of-thieves." And there-got-to-come-up-for healing to-Him blind-folk and lame in-His temple, and  
 15 He-went-and-healed them. But having-got-to-see-as did the chief-priests and the scribes the wonderful-things which He-got-to-do, and the children crying-aloud-as they were in-as part of the Divine Worship of\* the temple, and saying, "(G)Hosanna to-the Son of-David," they-got-to-be-jealously enraged ; and to-say to-Him, "Hearest thou what blasphemous idolatry these are-uttering ?" But Jesus got-to-say to-them, "Yes ;—never got-ye-to-read, 'Out-of babes' and sucklings' mouths thou-shalt-have got-to-perfectly-reset-  
 17 the broken bone of† praise." And having-gone-and-left them He-got-to-go-out outside the City Bethany ward, and got-to be obliged to-lodge-in-the-open-fields‡ there.  
 18 But early-in-the-morning returning-as He was the City ward, He-got-to-be-hungry§ ; and having-got-to-catch-sight-of-a-solidary fig-tree upon the road-side, He-went-and-made up-to it, and nothing did-He-get-to-find on it except leaves only : and says-He to-it, "Never let-there have-got-to-be from thee fruit eternity ward."—And the fig-tree went-and-dried-up instantaneously. And having-got-to-see-it-as did the disciples, they-went-and-marvelled, saying-as-they-were, "How instantaneously the fig-tree went-and-dried-up !" But Jesus got-to-break-out and-to-say to-them, "Verily, I-tell you, supposing ye-possess trust, and

"keep-from having-got-to-doubt, ye shall-not only be-doing this of-the fig-tree, BUT supposing-even ye-went-and-said to-this mountain-here 'Have-got-to-be-carried-off and to-be-cast the sea ward,' it-shall-be-coming-to-pass.— And everything whatsoever ye-shall have-got-to-ask in your prayer, trusting -ever, ye-shall-be-receiving-in its proper season." And to-Him come-as 22 He got to be the temple ward, there-got-to-come-up-breaking in upon Him, whilst - He - was - teaching, the chief priests and the (G)presbyters of-The People, saying-as they were, "In-the strength of WHAT authority-in its source|| art-thou-doing all-this ?—and-moreover WHO got-to-give THIS the authority to-THEE?" But Jesus got-to- 24 break-out and-to-say to-them, "I also am-going-to-be-asking YOU a-question, one-single-one, which supposing ye-shall-have-got-to-tell-ME, I-also will-be-saying, 'in-the strength of what authority I-am-doing all-this';—the 25 (G)baptism of-John from-whence was it ?—in authority-out-from heaven, or out-from men ?" But they were-arguing among themselves, saying, "Supposing-we-shall-have-got-to-say 'From heaven,' he-will-be-sure to be-saying to us, 'Why-ever then did ye-not go-and-trust him ?' But supposing we-shall- 26 have-gone-and-said 'Out-from men,' we-are-in-terror-of the populace, for the whole-of-them esteem John as a (G)prophet." And got-to-break-out 27 did-they to Jesus and-to-say, "We do-not know." Got-to-reply-did He also to-them, "I also will not tell you 'in the strength of what authority I-am-doing all-this,' but what is your con- 28

\* They extemporized possibly a private Service, sang the Messianic psalms, and worshipped God-INCARNATE to His very face ;—the first, and hitherto the last, time on earth.

† Praise is the characteristic of godliness ;—it was broken at the Fall ; badly set in the Jewish dispensation ; broken again on the Cross ; perfectly reset on the day of Pentecost. The characteristic of Christianity, as foretold in this prophecy, began to manifest itself from the first in the Baptism and tender care of babes : but it was only as Christianity waxed powerful that by the University system of the early Middle Ages it began to reduce the education of youth to being an organic part of itself ; then grammar schools came, private schools, middle class schools, national, infants, and Sunday

schools. The praise of the present day shows signs of being less the pious flattering homage of will-worship hitherto prevailing, even in the most enlightened parts of the Church, and more the intelligent expression of ecstatic admiration for God in His works of power and love, natural and spiritual, developed from the inner nature as the flower from the plant. But, of course, the deepest meaning of this quotation is of babes in The Church of the Bride.

‡ This is the necessary meaning of the word (see Luke xxi. 37).

§ Verse 17.

|| Home, every-one present understood what they meant. It was their policy to assume our Lord's secret inspiration as from the hated Romans.

- scientious-opinion?—A-person was possessing two sons, and having-got-to-go-up-as he did to set him his work to-the first-one, he-got-to-say, “Son, go, to-day be-working in my vineyard.”
- 29 But he went-and-broke-out and-got-to-say, “I do not choose-to;”—subsequently, however, having-got-to-repent-as he did, away-he-went-and sped. And having-got-to-go-as he did, to set him his work, to-the second-one he-went-and-told-him to do-the same: but he got-to-break-out and-say, “I\*, . . . lord!”—and-then got-not to-
- 31 go. Which of the two got-to-practise the will-and plan of-his father? They-say unto-Him, “The first-one.” Says Jesus to-them, “Verily I-tell you, that the tax-gatherers and the harlots are-preceding you The
- 32 Kingdom of-God ward. For there-got-to-come with aid unto you John, in-organic oneness with the-way-of-righteousness, and ye got-not to-trust-in him; the tax-gatherers and the harlots however did-get-to-trust-in him; but ye having-got-to-see-that got-not to-repent subsequently so-as-to-have-got-to-trust-in him-too.
- 33 Another (G)parable have-got-to-listen-to—A - human - being One - of specially high position there-was a house - master, one-who went - and-planted a-vineyard, and got-to-throu-a-fence round it, and-to-dig a-wine-press in-organic oneness with it, and to-build a-fort, and farm it-out to-farmers, and - then - went - and - left
- 34 home. But when got-to-draw-near-did the season of-its-fruit, he-got-to-send his home-slaves unto-his farmers so as-to-have-got-to-receive his-own fruits. And the farmers having-gone-and-taken those his home-slaves, one indeed they-got-to-half-flay, another 35 however to - kill, another to - stone. Again he-got-to - send other home-slaves more-in number than the first; —and they-went-and-did to-them just-

\* The Greek word is ‘Ego,’ from whence our noun ‘egotism,’ the ‘plenary ego’ is the soul of pharisaism, Jewish, Christian, and Pagan; the son here in the parable is so absorbed in self-consciousness that he did not even know what his father said, but took it for granted that whatever it might happen to be he would be sure to have done it.

the-same. As - a-last-resource, how-ever, he-got-to-send with aid unto them his son, saying - as he was, ‘They-will-be-reverencing the son of-me.’ But the farmers having-got-to- see the son got-to-say in-and-among themselves, ‘This is the heir-at-law, come-along let - us-be-judicially-murdering Him, and-so have-got-to-make-sure-of his inheritance.’† And - ac-cordingly having-got-to-seize Him-as they did they-went-and-cast-Him-out outside-excommunicate‡ the vineyard, and did-get-to-judicially-murder-Him. When therefore the master of - the vineyard shall - have-got - to - come-himself, what-tremendous penalty will-He-be-inflicting-on THOSE farmers?’ . . . Say - they to - Him, “The Wretches! wretchedly will - He-be-destroying them ;§ and-His vineyard will-He-be-giving-in-charge to-other farmers worthy ones-who shall-be-giv-ing-in-return to-Him the fruits in their season.” Says Jesus to-them, 42 “Did ye-never get-to-hear-read|| in The Scriptures, ‘A-Stone which those building after trial-got-to-reject, that-is the one-which shall-have-got-to-come-to-be the corner’s head ward; from-with The Lord got-to-come-into-being-did this-same-Head and-so it-is-undoubtedly wonderful in-as feasted upon by our eyes?’—consequently, I- tell you, that away-from YOU it-is-that-shall-be-being - taken The King-dom of - God, and given to-a-race realizing-as they shall be the fruits of-it. And-moreover as a matter of 43 individual responsibility he that-shall-have-got-to-fall in penitence-upon The Stone That-same-‘Stone’ shall - be-heart-broken, but in judgment-upon whomsoever haply it-shall-have-got-to-fall it - will - be-pulverizing him.” And having-got-to-listen-out as did 45 the chief-priests and the (G)pharisees to-His parables, they-then-got-to-per-ceive that all-about THEM He-is-speak-

† Satan’s aim—“the children of their father the devil” are credited with his policy (see note on iv. 3).

‡ Hebrews xiii. 12.

§ The Romans—they assumed.

|| In the course of the Lectionary at your Synagogue.

- 46 ing. And anxiously-seeking - opportunity-*though they were to have got to lay-hands-on* Him, they-got-to-be-in-terror - of the crowds, since there-they-were-esteeming Him as a-(G) prophet.
- XXII. 1 And Jesus having-got-to-break-out again-as *He did* got-to-speak to-them in (G)parables, saying-  
 2 as *He was*, "Likened-got The Kingdom of - The Heavens - to - a - mere-human being, one - who went-and-made wedding-festivities for his son ;  
 3 -and sent-off his home-slaves to-have-got-to-summon those that-had-been-invited the wedding-feasts ward,—and there-were-they-all-unwilling to-have-got-to-come !\* Again off - he-got-to-send other home-slaves, saying, 'Have-gone-and-told those that-have-been-invited, 'Lo, that my entertainment I-got-to-get-all-ready those my oxen and those my fatlings all-killed-a-they have been, and-in short EVERY-THING† ready; come-along the marriage - festivities ward.' But they having-got-to-be-apathetic - about-it, got-to-take-themselves-off, one indeed his own estate ward, but another his business ward ; the rest however having-gone-and-seized-hold-as they did-of those his home-slaves went-and-treated them - with - insult, and-then judicially-murdered-them." And having-got-to-hear-of-it-as that king-did he-got-to-be-full-of-wrath, and having-gone-and-sent his armies he-got-to-destroy those murderers, and their city he-got - to - burn-to-the-ground.
- 8 Then‡ says-he to-his home - slaves, 'The wedding indeed is all-ready, but those that-had-been-invited were-in a state of-being not worthy ; be-going-out therefore upon the thoroughfares of-the great-highways, and as-many-as-ever possibly ye-shall-have-got-to-find, have - gone-and-summoned the

\* To a series of wedding-banquets ! Isaiah xxv. 6; John ii. 1, 2, 11.

† 1 Cor. iii. 21, 22.

‡ After the destruction of Jerusalem.

§ God's purpose with regard to the Christian Church.

|| Sublime irony !—paraphrased it would be : 'of course when the king went in it was marvellous for one single one not to have been only too proud to secure a Royal Garment enveloping the wearer in bliss and glory ;—how many does The King

wedding-feasts ward. And having-got-to-go-forth \* as did those home-slaves the great - highways wards they-got-to-gather - together all as-many-as-ever they - got - to - find—aye the morally - corrupt as-well-as the benevolent : and-so the wedding did-get - to - be - furnished - with guests. § Having-got-to-go-in however - as the 11 king - did - to - have - got-to-introduce-Himself-to the guests-reclining-as there they were he - got - to - catch-sight-of THERE a-person|| that had-never-been-putting-on any-wedding garment !—and-so says-he to-him, 'Guest ! HOW- 12 ever didst thou get-to-come-in HERE, m escaping-as thou art-from being-possessed-of a-wedding garment ?' But he-got - to - be - dumbfounded. Then got-to-say-did the king to-the attendants, 'Have-gone-and-bound his hands and feet and then-taken-him up and have-got-to-cast-him-out the darkness ward, the comparative-darkness-outside ; there shall-be the wailing and the gnashing of-the teeth-of despair. For many are the-called, but 14 few the-chosen.'

Then having-got-to-proceed elsewhere 15 as did the (G)pharisees they-went-and-took counsel-together how-that they-might-have-got-to-ensnare Him in-organic oneness with speech. And-so 16 there-they-are-sending-forth to-Him their-own disciples together-with those of-the Herodians, saying, "Teacher, we-know that true thou-ART-undoubtedly and the way of-God in-truth arteaching, and it is-no matter to-THEE about anybody, for thou-regardest not the countenance of-MEN ;—be 17 telling us therefore, what-norw is thy conscientious-opinion ?—Is-it-a-lawful-thing for us-to-have-got†-to-pay (G) census to-Cæsar,—or not ?" But 18 Jesus having-known-as *He got to that* their corrupt-selfishness, got-to-say,

see in the visible Church clothed in "The Righteousness of Christ" ? The fewness (verse 14) of those in the professing Church who avail themselves of what is pictured by this Oriental robe—royal wedded oneness, through trust in Christ, with God, to be made the individual believer's eternal 'fee-simple,' without money and without price—can alone be indicated by irony.

¶ For the suggestive power of the Aorist (on a future basis) here, and also the meaning of verse 21, see note on Mark xii. 15.

‘er are-ye-putting ME to-the-  
 19 test, “(G)hypocrites! — Have-got-to-  
 show Me the coin of-the (G)census.”\*  
 But they got-to-bring-up-to-Him a-(G)  
 20 denarius. And says-He to-them, “Of-  
 what-sovereign is-this the image and  
 21 the legend?” They-say to-Him,  
 “Why-of-Cæsar-to be sure.”† Then  
 He-says to-them, “Why-then have-  
 gone-and-paid-back the things that be-  
 long to-Cæsar to-Cæsar,‡—AND-more-  
 over things that belong to God to-God.”  
 22 And when-they-got-to-hear, they-  
 went-and wondered, and having-got-  
 to-leave Him-alone off-they-got-to-  
 go.  
 23 On THAT day-to-go-to-come-up-for an  
 opinion to-Him-did some-(G)Sadducees  
 —a sect which-says that there “can-  
 not be a-resurrection-at all for sci-  
 entific reasons; and they got-to-ask-Him  
 24 a-question, saying—“Teacher, Moses  
 got-to-say, ‘If any-Israelite shall-have-  
 got-to-die “unpossessed-of children-at  
 all his brother shall-be-affinity-wed-  
 ding his-brother’s widow, and-so shall-  
 be-raising-up issue to-his brother.’  
 25 But there-were with us seven brethren,  
 and the first having-got-to-be-married,  
 got-to-die, and-being “unpossessed-of  
 any-issue, got-to-leave his widow to  
 26 his brother; and so-too the second,  
 27 and the third, up-to the seven. But  
 last of all got-to-die-did the woman  
 28 also. In the resurrection,§ then, of  
 which-lawful owner-of the seven-men  
 shall-she-be-being wife, for the whole-  
 of them got-to-have-right of posses-  
 29 in her. But got-to-break-out-did  
 Jesus and-to-say to-them, “Ye-are-  
 wandering-allastray, from-your mut-  
 ter ignorance-of the Scriptures, and-  
 30 mutter|| of-the power-of-God. For in

The Resurrection men-neither marry,  
 nor are-women-given-in-marriage, BUT-  
 so far from that as the (G) angels of-God  
 in heaven are-they physically. But-  
 now as-to the fact of a rising-again of  
 those dead, did ye-never get-to-hear-  
 read what got-to-be-spoken to-you on-  
 the-part-of-God, saying, ‘I AM-now  
 31 the God of-Abraam, and the God of-  
 Issak, and the God of-Iacob?’—GOD  
 is not a-God of-dead-people, BUT-so far  
 from that of-living-ours.’ And having-  
 32 got-to-listen-as did the crowds they-  
 were-in-a-state-of-wonderment upon  
 that-His teaching.

But the (G)pharisees—having-got-to-  
 33 hear that He-went-and-silenced the  
 (G) Sadducees—got-to-be-gathered-to-  
 gether agreed-upon the self-same-ob-  
 ject. And one of them got-to-ask-a  
 question, a-lawyer, putting-Him to-the-  
 test-as he was, and saying, “Teacher, 35  
 which-is the great commandment in  
 The Law?” But Jesus got-to-an-  
 swer him, ‘Thou shalt-be-loving The  
 Lord thy God  
 with the-entire heart of-thee, and in-  
 whole-souledness with the-entire soul  
 of-thee, and in-whole-mindedness with  
 the-entire mind of-thee.’ THIS IS-  
 necessarily the-first and great command-  
 ment;—the-second however is-kin-to 39  
 it,—‘Thou-shalt-be-loving thy neigh-  
 bour as thyself.’ In-orbital obedience 40  
 round the centre of these, the two-  
 correlated commandments, the entire  
 law and the (G) prophets hang-sus-  
 pended.”

But the (G)pharisees having-been-  
 41 gathered-together, Jesus went and  
 asked-them a-question, saying, “What 42  
 is-your conscientious-opinion about  
 The Christ, — son of-what Being IS-

\* The denarius was the ‘census’ money, then it was the tribute which a conquered people were obliged to pay, so there was no question of the conscientiousness or not of paying tribute, but what was the question of the day was whether, under the nursing of the Romanising Herods, they should become a legal homogeneous part of the Roman empire and the ‘census’ should no longer be a compulsory tribute but a willing tax. The ‘census’ was the genus of which ‘tribute’ and ‘tax’ were the species. In the casuistic question proposed for solution in verse 17, ‘Shall we have got to pay census to Cæsar?’ the abstract and general is used for the concrete and particular, the question being so well known. This interpre-

tation arises entirely out of the force of the Aorist tense. † The ‘to be sure’ was in their tones.

‡ The denarius taken out of the pocket of some body present—so they were using a Roman currency, and ‘the pharisees who were covetous’ cared not how much of that pagan currency flowed through their own proprietorship. Our Lord’s answer amounts then to this: ‘As ye are placently using Roman money, you may as well have got to be Roman citizens.’

§ Their idea of the resurrection was that of a return to the economy and conditions of the present life, as with the young man of Nain, Lazarus, and others, to which their dilemma would logically apply. || I.e., unscientific.

- He essentially?" Say-they to-Him, borders of-their garments, aye-and-  
 43 "Of - David." Says - He to - them, how they love - too, the seat-of-honour in 6  
 "How-comes it then that David in - the their banquets, and the first-seats in  
*Revelation of The-Spirit* entitles Him the (G)synagogues, and the greetings-  
 44 'Lord,' saying, 'Said got-to-THE of-respect in the market-places, and  
 LORD to my Lord, 'Be-sitting at to-be-addressed *slavishly-on-the-part*  
 MY right-hand, until I-shall-have-got- of *their fellow men* (G)'Rabbi,' (G)  
 to-make thy enemies a-footstool of-thy 'Rabbi.' *Do-YE* however "keep-from  
 45 feet.' Since then David does-entitle having-got-to-be-entitled (G)'Rabbi';  
 Him 'Lord 'how-can-he-be-his son ?' —for a-single *Personality is-essentially*  
 46 And there-nobody was-able to have got of-you The Teacher—The Christ; but  
 to say-a-word to-Him in-reply!—Nor the whole† of you are-essentially  
*did-any-the cleverest or boldest-one* brethren. And 'I'father'‡ "keep-from  
*go-and-dare from that day-forward* having-gots-to-entitle anyone-of-your-  
*to-have-gone-and-asked-Him a-question* selves, a *frail creature* upon the 7  
*any-more.* earth;—for One-Being is-essentially  
 XXIII. 1 Then Jesus got-to-speak of-you THE FATHER, The One in-  
 to-the crowds and to His disciples, the one family of The Heavens. Nor 10  
 2 saying, "Upon-in *hereditary authority* the seat of-Moses got-to-sit the scribes  
 3 and the (G)pharisees, everything therefore whatsoever perchance they-  
 shall-have-got-to-tell you to-be-observ-  
 ing, be-observing, and practising; but 11  
 "keep-from practising after-the model  
 4 of their works, for they-theorize\* of you shall-be of-you a-  
 and do-not practise. For they bind- ministering-servant whosoever how- 12  
 up heavy and well-nigh-intolerable ever shall-in history be-exalting him-  
 moral-burdens, and-then put them-up self, shall-be-being-abased; and who-  
 upon the shoulders of-their poor fellow soever shall-be-abasing himself  
 men;—but with a-finger of-their-own shall-be-being-exalted. But (G)woe 13  
 5 they do-not choose to-have-gone-and- to-you scribes and (G)pharisees, (G)  
 moved them *themselves!* But the whole-of their works they-do with-a hypocrites;—because there-ye-are-  
 view to the having-got-to-be-an-inter- eating-up the pensions of-the-poor  
 resting-spectacle to-their fellow men; widows, and-to that end for-decoying-  
 —for they-enlarge their (G)phylac- appearance long-at a time continuat-  
 teries, and increase-the-size-of the at-prayers: on-account-of this ye-  
 14 which fall from the children's table.  
 \* The pharisee—from a root meaning to 'separate'—is not extinct, because spiritual pride is not extinct, but flourishes as a 'plant which the Heavenly Father hath not planted' now with tropical luxuriance and in a thousand species in Christianity, and nowhere more so than where the ground of civilization is fattest and the dews of The Holy Spirit most abundant. To listen to the discourse and discourses of not a few, and to read the journals edited, one might imagine that the only change which Protestantism had effected was the substitution of a thousand popes, in sect, parlour, pulpit, platform, and editorial chair, instead of the one in 'the chair of St. Peter!' The pharisee 'separates' contemporaneous mankind into two parts, the little coterie with which he symbolizes, or are his disciples, or take in his journal, and the entire human race outside; for the first he claims the benefits of the covenant of God in Christ, the omniscient guidance of His Spirit, the authority of the whole Bible, the 'consensus of

the fathers,' and, in short, everything necessary for making him and his friends the sole depositories of what is orthodox in Creed, evangelizing in effort, and directing in providence; for the Syro-phoenician myriads outside—Christian and pagan—the more benevolent grudge not 'the crumbs which fall from the children's table.'

† Clergy and Laity.

‡ The Great Head of the Church foresaw, and warned it against, the natural tendency in this world of the Ministry in every Church centripetally to form itself into a clerical caste different in kind from the laity, each member of which should arrogate to himself some one prerogative or more of Christ, veiled under some title more or less euphemistic.

§ All the apostasies of the Church are factoidly in the "got" of the Aorist-tense here—for pride, 'the condemnation of the devil,' is the secret of them all, ancient and modern, 'Church' and 'Chapel.'

up the kingdom of-the heavens *in-the-faces of-your fellow men*; for ye-selves are-not going in, nor those entering-in do-ye-ever-leave-free to have-got-to-enter-in. (G)Woe unto you scribes and (G)pharisees, (G)hypocrites;—because ye-compass sea and land for-the sake-of having-got-to make a-single (G)proselyte, and when he-has-got-so-to-be, ye-make him a child of (G)geënna two-fold more-even than yourselves-always. (G)Woe to you 'guides' but-blind-ones who say-as you do, 'Whosoever possibly got-to-swear-by-an-oath on the sanctuary there-is nothing-in it; but whosoever possibly got-to-swear-an-oath on the gold of-the sanctuary, he-must-be-keeping-his oath.' Fools and blind!—for which is greater, the gold, or the sanctuary, which hallows its gold?—And 'Whosoever got-to-swear-by-an-oath on the altar, there-is nothing-in it; but whosoever got-to-swear-by-an-oath on the oblation which is upon it, he-must-be-keeping-his oath.' Fools and blind!—for which is greater, the oblation or the altar which hallows its oblation? He then who shall-have-got-to-swear-an-oath on the altar, is-swear-ing on it, and on every-thing that is up-upon it. And he that shall-have-got-to-swear-an-oath on the temple, is-swear-ing on it, and on Him inhabiting it as *He is*. And he that shall-have-got-to-swear-an-oath on God's heaven, is-swear-ing on the throne of-his God, and on Him that-is-sitting upon it.

(G)Woe unto - you, scribes and (G)pharisees, (G)hypocrites:—because ye-tithe the mint, and the anise, and the (G)cummin, and went-and-passed-over the weightier-obligations of-The Law—the justice, and the mercy, and the trust, these it was-that ye-were-always to-have-got-to-do, and to have-kept-from neglecting those-other-things. 'Guides' but blind ones! straining-as-ye-do 'the gnat,' out-of the wine, but 'the (G)camel' swallowing-down! (G)Woe to you, scribes and (G)pharisees, (G)hypocrites;—because ye-are accustomed to be-making-nice-

and-clean the outside of-your cup and of-your bowl-platter, but within they-are-full of luxuries bought-by ex-tortion and unrighteousness. (G)Phari- see! blind-guide! have-got-to-purify first-of-all the INSIDE-part of thy cup and thy bowl-platter, in-such-way-as that the outside of-them may-have-got-to-be pure too! (G)Woe to you 27 scribes and (G)pharisees, (G)hypocrites;—because ye-are-just-like sepulchres that-have-been-white-washed, such-as looked at - from - without seem - ever sightly-enough, but when looked at from-within\* are full of-dead men's bones and of-every-species of-nasti-ness. Thus also ye when looked at 28 from-without appear to-your fellow human beings to be-righteous, but when looked at from-within† are full of-(G)hypocrisy and lawless-transgres-sion. (G)Woe to-you scribes and 29 (G)pharisees, (G)hypocrites; because ye-do-build-as 'memorials' the sepul-chres-of-your (G)prophets, and embellish the tombs of-the righteous, and 30 say, 'If we-were-living in the days of-those fathers of-our-own, we were-never doubtless being participators with them in the blood-of-the (G)pro-phets.' So - that ye-bear-testimony- 31 against your-own-selves, that sons ye-are-of-men that-got-to-murder-their (G)prophets! And YE shall-have-got 32 to-fill-full-up the measure of-your fathers. Serpents!‡—broods - of vi-pers!—how shall - ye - have-got-to-es-cape away-from Satan's punishment of God's (G)geënna? For this-reason, lo, 33 I am-sending-forth-now with aid-unto you (G)prophets and wise-men, and scribes; and some-of them ye-shall-be-judicially-murdering and crucify-ing, and some-of them ye-shall-be-scourg-ing in your (G)synagogues, and shall-be-persecuting away from city city ward: so that there-may-have-got-to 35 come in judgment-upon you the-whole-of the righteous blood spilt-as it is being fertilizingly - upon the earth, right away-from the blood-of-Abel the righteous and right-up to the blood-of-Zacharias§ son of-Barachias, a person whom ye-shall-have-got-to-murder

\* Luke xvi. 15. † By God.

‡ 'The old serpent,' whose children they were, is 'Apollyon'—a destroyer.

§ Just before the siege of Jerusalem (verse 38) by Titus, we read in Josephus, the great Jewish historian ("Wars of the Jews," b. iv., ch. v.,

36 somewhere-between the temple and its altar. Verily, I tell you, that these crimes the whole of them shall-be-coming in penalty-upon THIS age-and-race.—Jerusalem! Jerusalem! judicially murdering-as thou art God's (G)prophets, and stoning those that have been-sent-forth with aid-unto thee, how-frequently did I go-and-be-Oh /-so-willing to-have-got-to-gather-together thy children in the same-way-as a hen-bird gathers-together those her-own chickens underneath her wings and ye got-not to-be-willing!

38 Lo, here is this your house being-already-left-to-you desolate.\*—For I declare to-you that ye shall-never mno-never have-got-to-catch-a-sight-of Me right away-from henceforth until possibly ye shall have-got-to-say, 'Blessed-is The Coming in The-Name

XXIV. 1 And having-got-to-go-out-as He did there was-Jesus on-His-way away-from His temple; and His disciples got-to-come-up on purpose to-have-got-to-point-out to-Him the architectural additions made to-the temple.—But Jesus got-to-say to-them, "Do ye-not perceive *the real character of all these fine improvements?*—verily I tell you, there shall not be allowed-to have-got-to-be-left here a-stone-plumb-upon a-stone-now which is-not destined to be-thrown-down."

3 But whilst-sitting up-on the mount of-olives, His disciples got-to-come-up-for instruction to - Him secretly, saying, "Have-got-to-tell us when all-THIS shall-be;—and WHAT awful portent the harbinger of-that coming-presence of-Thine-is to be;—and of-the completion of-the dispensation?"

4 And Jesus got - to-break-out-and-to-say to-them, "See-now and m keep sec. iv), "And so as they intended to have Zacharias, the son of Baruch, one of the most eminent of the citizens, slain—so what provoked them against him was, that hated of wickedness and love of liberty which were so eminent in him. . . . Now there appeared no proof or sign of what he was accused. . . . He turned his speech to his accusers, and went over distinctly all their transgressions of the law. . . . They fell upon Zacharias in the middle of the temple and slew him . . . . and threw him down from the temple immediately into the valley beneath."

some specious deceiver from-you having-gone - and - led astray ; for many shall-be - coming relying - upon The mere Name of-Me, saying, 'I am really The Christ,' and many they-shall-be-leading-astray. But ye-are-about-to - be - hearing - of wars and rumours of-wars, be-seeing-to-it that ye m-keep-from being-troubled ; for it-is - inevitably-necessary - that the whole-of-this must have got-to-be ; BUT-still not directly is the end. For there shall be going on-race springing-up after race, and kingdom after kingdom ; and there-shall-be famines and pestilences and earthquakes throughout districts :—but all these-things are but the earlier birth-pangs.† Then shall - they - be-delivering-over 9 you persecution ward, and shall-be-judicially-murdering you ; and ye shall-be - being the-detested on-the-part-of everybody among the-gentile-race-nations thanks-to The Name of-ME. And then shall-many be-(G) 10 scandalized at the cross, and shall-be-betraying one-another, and hating one-another. And many (G)pseudo- 11 (G)prophets shall be-springing-up and leading-astray many. And on - account-of the-fact that lawless-transgression shall - have - got - to - abound, the divine LOVE of - the greater-part-of Christendom shall-be-cooling. But he that - shall - have-got-to-per- 12 severe-in his trust in Me to the-end 13 of his life he - it is that shall - be-saved. And there - shall - be - being- heralded-in Missions this The Gospel of - The Kingdom in-organic oneness with the economy of the entire-inhabited-world a-witness-of the nearness of My Advent ward to-the-whole-of the gentile - race - nations :—and THEN-I grant you† the end shall-be-coming. When therefore ye shall- 15

\* The same word (as an adjective) as in xxiv. 15 (as a noun) ; the Romans were the 'Apollyons' the 'desolators' of the earth —and their standards might well be vultures—'Roman eagles.'

† The present Pentecostal Dispensation the 'birth pangs' of the 'palingenesia,' the new-birth Dispensation of Christ's Personal Reign. This verse refers to the Apostle end of the Dispensation.

‡ Verse 3.

have - got - to - see the abomination-standard of - the desolation\*-caused, that which got - to - be - spoken - of through Daniel the (G) prophet,—reared-as-it-shall-have-been in the-holy place-itself,—he-who is-recognizing-to what I refer let-him-bear-it-in-16 mind,—then-let those that are-in Judea  
 17 be-fleeing upon its mountains:—he that is-upon the house-top let him-m<sup>m</sup>keep-from-even-going-down so - as - to - have-got-to-take-away the -goods out of-18 his house:—and he that is at work-on-his-farm let him-m<sup>m</sup>keep-from having-got-to-turn-back so - as - to - have-19 got-to-take-again his garments. But (G)woe to-those with-child, and to-those giving-suck, in THOSE the days-20 of God's vengeance. But be-praying-for-as a favour that <sup>m</sup>escaped may-your flight have-got-to-be in-winter-time, mor on the sabbath-day :—for there-shall-be then GREAT tribulation, of-a-KIND-such - as has - never been right away-from the beginning-of-the world until the present - time, no nor shall - have - got-m<sup>m</sup>suffered to-be-21 ever-again. And unless THOSE days had-got-to-be-lessened, all flesh had-never got-to-escape destruction ; but thanks - to-the intercession of God's (G)elect those days shall - be - lessened. Then suppose some-pretentious - person - shall - have - got - to - say to - you, 'Lo, here - is the Christ !'—or 'here,' <sup>m</sup>keep-from having-got-to-22 give-any-credence-to-it. For there-shall-be-rising (G) pseudo - (G) christ's and (G)pseudo-(G)prophets, and shall-be-tendering mighty evidences, and-also wonders, so-as to-have-gone-and-led astray,—if - that were a - possible-23 thing,—even God's (G)elect. Lo, I-24 have-been - forewarning YOU. Supposing therefore they-shall-have-got-to-say to - you, 'Lo, in the desert - e,' <sup>m</sup>keep-from having-got-to-go-out; 'lo, in the secret-chambers,—<sup>m</sup>keep-from having - got - to - repose-

your-trust-in-him.† For analogously- 27 as the lightning comes from the east, and shines even-until-it reaches the west, THUS-‡ Evangelistically shall-be The presence of-The Son of-Man. For where possibly the dropt-body- 28 politic happens-to-be, THERE will-be-gathering-together the 'eagles.'

But straightway,—subsequent-to the tribulation-of-the days those-above referred to,—the 'Sun' shall-be-getting-eclipsed, and the 'Moon' shall-no-longer be-giving that which is her light, and the 'Stars' shall-be-dropping out-from the heaven—even the powers-in authority of-The Heavens'-ordinings§ shall-go-on-being-shaken-down. And then-at that stage shall-be-appear-ing the token-sign, of-The Son of-Man, in-the economy of the heaven ; and then shall all the tribes of-the earth be-wailing, and gazing-upon The Son of-Man coming as *He is to be* upon the Clouds-of-the heaven, together with power and great glory, yes-and forth- 31 shall-He-be-sending His (G)angels with trumpet note loud-and-long, and-then He-shall-be-gathering-together His (G)elect out-from the four winds, from the-one-extremity of-the heavens up-to the-other of-them. But from the fig-tree have-got-to-learn its (G)parable lesson ;—when now its foliage has-got-to-be tender, and it-is-shedding-forth its leaves, ye-know that near-is the summer :||—in-the-same-way also ye, 33 when ye shall-have-got-to-see the whole-of these-things, know that it-is close,—at-the doors. Verily, I-tell you, 34 this generation-and-race shall-be-kept-from having-got-to-pass-away, until the-whole-of these-things shall have-got-to-come-to-be.—The heaven 35 and the earth shall-be-passing-away, but these My words shall-be-m<sup>m</sup>kept-from ever-having-got-to-pass-away. As respects, however, the day referred-to and the-hour not-a-creature knows-it, —not-even the (G)angels of-The Hea-

\* xxiii. 38.

† I.e., the pseudo Christ.

‡ Not in a concrete, dramatic form, but gradually, impalpably dispensationally from the East, where the light of conviction was flashed like lightning upon the Gentiles *in semine* in the Magi shall the Gospel continue its westward march

through Antioch, the "seven Churches of Asia," Rome, London, and across the Atlantic—lightning-like "conviction of sin, of righteousness, and of judgment," individually, over its characteristic.

§ Rom. xiii. 1, etc.

|| Of The Millennial Dispensation, in our own day not far distant.

vens\*—*all-kept-from-but My Father only.* But as the days of-(G)Nōē so shall-be also the Presence of-The Son of-Man ;—for as in the days before the deluge there-they-were-eating-away† and drinking, marrying and giving-in-marriage, up-to the day-on which Noe got-to-enter-in the vessel ward, and they never got-to-know until the deluge got-to-come, and to-sweep-off the-whole-of them :—analogously also shall-be the Presence of The Son of-Man. Then two-men shall-be *out-at-work*-on the farm, the one shall-be-welcomed-away,‡ and the other-one is-left-behind : two-women grinding-as usual at the mill,—one-of them shall-be-welcomed-away, and one is-left-behind. *Keep*-watching, therefore, because ye do-not know the-likeliest instant your Lord is-coming. But this ye-do-know-for certain that if the house-master had-been-knowing the likeliest watch the thief is-coming, he-had-got-to-keep-watch possibly, and-so perhaps had-not got-to-suffer his house to-have-got-to-be-dug-through.

44 For this-reason *keep-YE* also ready ; because at-the instant ye-do-not-think-likely there is-The Son of-Man coming. §

45 What-high-aiming-person then is the trust-worthy servant and intelligent, such-an-one-as his Lord shall-have-got-to-set-up over his household *for-the-sake* of-giving them their meat at the proper-times ?—blessedly - fortunate that home-slave, the-one-whom when-got-to-come-as his Lord shall have He-shall-be-finding going on acting so,||

47 verily I-tell you, that as steward-over the-whole-of that His property He-shall-be-setting HIM. But supposing that the selfishly-corrupt home-slave shall-have-gone-and-said in his heart, “Goes-on-postponing-does my lord to-have-got-to-come ;”—and-then shall-have-got-to-set-to to-be-beating his

\* Paul calls them ‘the elect angels.’ St. John in the Apocalypse (iv. 6) ‘beautiful-creatures-all-alive.’

† It is a strong word for ‘eating,’ and really means ‘chewing.’

‡ As a very member incorporate of the mystical Body of Christ—‘The Bride’—having ‘overcome’ and ‘by any means’ achieved ‘The First Resurrection’ (1 Cor. xv. 23). These are the elect of men, and are symbolically represented in the same

fellow-servants, but whilst he is-eating too and drinking along-with drunkards ;—coming-shall The Lord of that home-slave-be in-the economy of a Dispensation day¶ in-which he is-not looking-out-for Him, and in-the form of an opportunity hour in-which he does-not recognise-Him ; and-then shall-He-be splitting him-in two, and assigning him his share along-with Satan’s (G) hypocrites ;—THERE shall-be the wailing and the gnashing of-teeth-of despair. XXV. THEN-at that epoch shall-1 The Kingdom of-The Heavens be-likened to-ten virgins, which got-to-take their (G)lamps, and-to-go-forth their meeting ward of-The-Bride’s Bridegroom.\*\* But five of them were prudent, and the-other five foolish,—such foolish-ones as to-have-gone-and-taken-as they did their (G)lamps, and-not to-have-got-to-take along-with them-any-oil. The prudent-ones however did-get-to-take oil in their vessels, as-well-as their (G)lamps. But The Bridegroom going-on-as he was-postponing-His coming, to-napping-got the-whole-of them, aye-and went-fast-off-to-sleep-too. In-the-middle how-ever of-the-night a-shout has-gone-on-taking-place, ‘Lo, The Bridegroom is-coming, be-going-forth His meeting ward.’ Then up-got-to-rise the-whole-of those the virgins, and to-have-got-to-trim their (G)lamps. But the foolish-to-the prudent got-to-say, ‘Hare-gone-and-made-us-a-present††-of-a little of your oil, because our (G)lamps are-going-out.’ Got-to-break-out-did the prudent-ones however, saying, ‘By no means ! for fear there should-be m<sup>n</sup>ot sufficient for-us and for-you too ; but be-going-your-way rather for aid unto those that-sell, and have-got-to-buy for-your own selves.’ But during the 10 time they-were-going-away to-have-got-to-buy, The Bridegroom got-to-

chapter of the Apocalypse as the ‘twenty-four presbyters’ — twelve from each Dispensation, Jewish and Christian.

§ Possibly in the Jesus-like person of a fore-runner, first. ¶ Verse 45; Acts xx. 28.

\*\* Of a Reformation time.

† Where in the text is ‘The Bride’ ?—She is conspicuous by her absence.

†† Experience in the (virgin) Regeneration-life must be bought, it cannot be given as a present.

come ; and the-ones ready went-and-entered along-with him the wedding-festivities ward ; and-then locked-got-to-be the door.\* But after-a-while there are the rest-of-the virgins also coming, saying, ‘ Lord ! Lord ! have-gone-and-opened to-us ! ’ But he got-to-break-out and-to-say, ‘ Verily I tell-you I have-not been accustomed to know you.’—Be-watching, therefore, because ye-know not the day nor the hour in-Dispensational and Providential oneness with which The Son of Man is-coming.

14 For He will be-like a-man-who when-got-to-call His domestic home-slaves and to-deliver-over-to their-charge His property :—and to-one indeed He-went-and-gave five , but to-another two, but to-another two, and -then went-and-started-on-His-journey-abroad immediately. But having-got-to-set-as-did he that-got-to-receive the five (G)talents he-went-and-traded-him well in-the investment of them, and 17 realized five (G)talents more. And-in-like-manner he with-the two also went-and-gained two more. But he that-got-to-receive the one having-got-to-go-off went-and-dug-a-hole† in-systematic burrowing into the earth, and got-to-hide the money of-his Lord. But after a-good-long time the lord of-those home-slaves comes, and settles-up with them. And-then having-got-to-come-up-as did he that-got-to-receive the five (G)talents he-went-and-brought-in-addition five (G)talents more, saying-as he was ‘ Lord, five (G)talents thou-didst-go-and-entrust to-me, lo, five (G)talents more did-I-21 get-to-gain on-the-top-of-them.’ Got-to-say-did-his lord in-reply to-him, me-slave benevolent and there-in responsibility-st thou faithful, many I-am-going-to-be-placing thee,—hi got-to-enter-in-the happiness‡ ward of-thy lord. But having-got-to-come-

up too-as did he that-got-to-receive the two (G)talents, he-got-to-say, ‘ Lord, thou-didst-go-and-entrust to-me two (G)talents, lo, I-went-and-gained two (G)talents more on-the-top-of them ! ’ Got-to-say-did-his lord 23 in-reply to-him, ‘ Capital ! home-slave benevolent and trustworthy, there-in a few-things wast-thou faithful, in many I-am-going-to-be-placing thee ;—have-then-got-to-enter-in the happiness ward of-thy lord.’ But having-got-to-come-up too as did-he that-had-received the one (G)talent, he-got-to-say, ‘ Lord, having-got-to-know-as I did thee that a-hard-fisted man thou-are, reaping-always where thou-never didst-get-to-sow-anything, and gathering whence thou-never didst-get-to-scatter, and-so frightened-as I got-away-I-got-to-go and-to-hide (G)talent of-thine, in the earth ; lo, thou-still-possessost it as-thine.’ But his lord got-to-break-out and-to-say to-him, ‘ Morally-corrupt home-slave, and lazy, thou always-hadst-been-knowing-hadst thou that I-am-<sup>in the habit of</sup> reaping where I-got-to-sow not, and of-gathering whence I-got-to-scatter not ? —it-was-the-duty of-thee 27 then to have-gone-and-given that money of-mine to-the bankers ; and-then got-come-as I have I had-got-to-resumed-me haply what-is-my-own, and that-with interest. Have-gone-28 and-taken therefore away-from him the (G)talent, and-then to-have-given it to-him that already-possesses his ten (G)talents ;—for to-him that already-29 possesses to-any-one-else-as well as to him§ shall-it go on being-given, and ever more and more-shall-he-be abounding : but away-from him that-refuses to-be-possessing, even what he-does-possess, shall-be-being-taken-away from him. And-moreover the 30 useless home-slave have-gone-and-cast-out the darkest ward the-comparative darkness outside ;—wailing and the gnashing of-teeth-of despair. But then-when The Son of- 31

\* For the millennium.

† With his face to the sordid earth, toiling perhaps as hard to burrow as the fruitful investors to

I Benevolence ;—more benevolent ever with ever-enlarging opportunity.

§ It is on fixed eternal principles—there is no favouritism with God.

Man shall have got to come in-organic oneness with His glory, and all the holy (G)angels along-with Him, then shall He be sitting Royally-upon the-throne of-His glory. And then there shall be-gathered before Him all the races of man, and He will be sorting them individually from one-another, as the shepherd sorts the sheep from the goats. And He will be placing the sheep indeed on His right-hand, but the goats on His left. Then shall The King say to-those on His right-hand, 'Come hither ye blessed-as ye have been\* of My Father, have gone-and-become-heirs-at-law-of The Kingdom prepared-as it has been being for-you right away-from the founding of-the world.—For I-got-to-hunger, and ye went-and-gave Me to-eat:—I-got-to-thirst, and ye-went-and-gave Me to-drink:—there-was-I a-stranger, and ye-went-and-entertained-Me-hospitably:—naked, and ye-went-and-clothed Me;—I-got-to-be-infirm and ye-went-and-looked-after Me;—there-in prison ward, and ye-went-and-visited-with aid Me.' Then shall the righteous be-breaking-out-in-answer-to Him, saying, 'Lord! when-ever did we get-to-see Thee hungering, and go-and-nourish-Thee,—or thirsting, and go-and-give - Thee - to - drink?—But when did we get-to-see Thee a-stranger, and hospitably-went-and-entertained-Thee,—or naked, and went-and-clothed-Thee?—But when did we get-to-see Thee infirm, or in prison, and went-and-came with aid-unto

Thee?' And having-got-to-break-out- 40 in-reply The-King shall be-saying to-them, 'Verily I-tell you, just so-far-as ye-did-go-and-do-it to-one of-these brethren here of-Mine, the-very-least of-them, to-Me ye-did-go-and-do-it.' Then shall He be-saying also to-those 41 on His left hand, 'Be-going-your-own-way exiled away-from Me, ye cursed-as ye have been the Fire ward, the eternal-fire which had-been-prepared for the devil and His (G)angels;—For I- 42 got-to-hunger, and ye-never went-and-gave Me anything-to-eat;—I-got-to-thirst, and ye-never went-and-gave ME-to-have-got-to-drink;—there-a- 43 stranger was-I, and ye-never went-and-entertained Me-hospitably;—naked, and ye-never went-and-clothed Me;—infirm, and in prison, and ye-never went-and-looked-after Me.'† Then shall they also be-breaking-out- 44 in-answer, saying, 'Lord! when-ever did we get-to-see Thee hungering, or thirsting, or a-stranger, or naked, or infirm, or in prison, and never went-and-waited-as-servants-upon Thee?' Then shall He be-breaking-out-in- 45 answer-to them, saying, 'Verily I-tell you, just so-far-as ye-went-and-did-it not to-one of the least of-these, ye-went-and-did-it not to-ME.' And so 46 going-their-way-shall these-last-be agonized-chastisement eternal‡ ward: but the-righteous life eternal ward."

XXVI. 1 And it got-to-be that when Jesus got-to-finish the whole-of these discourses, He-got-to-say to those His disciples, 'Ye know that 2

\* Our Lord Himself is here exercising the power of the keys, and in the exact legal terms in which He delegated it to His Church: this is the same participle (perfect or pluperfect) as there (xvi. 19). Our Lord is 'binding' in verse 41, and 'loosing' here in pardoning love.

+ A most important query comes in here—in a normal Church system who is responsible for 'looking after' the sick, infirm, and poor? Modern ecclesiasticism replies immediately, "The parish priest." So it comes to this, the relieving officer is appointed to look after paupers, and the Minister of Christ is called of the Holy Spirit and Ordained of the Church to look after the poor outside the Union. An empiric translation of the Inspired text has given us an empiric Theology; and an empiric Theology an empiric Church economy. The very members of the Church whom God has endowed with the 'gifts to dispense' of the Holy Spirit on purpose 'to wait on this very thing'

delegate the whole—with some contemptible tax upon their means, often snarlingly thrown to, as their almoner, the pastor—to that convenient servant-of-all-work, often some half-starved Curate or broken-hearted Vicar, for him to agonize to do out of his penury what they loftily, Dives-like, dream not of doing out of their abundance. It is as much incumbent upon all the laity—the rich and titled and the well-to-do of every grade—to make a ministerial business of visiting up to their God-marked-out bounds, wisely to relieve the sick and infirm, and efficiently to start the able in industries, as ever it is for ministers of other 'gifts' and endowments to preach, teach, and administer The Sacraments. But a scientific translation of the Inspired original will be followed by a scientific Theology and a scientific Church organization—The Church of the future.

† See Apocalypse v. 14, note.

after two days Pass-over-tide comes-on, and-then The Son of-Man is-to-be-betrayed the having-got-to-be-crucified ward."

- 3 Then got-to-be-gathered-together the scribes and the chief-priests, and the (G)presbyters of-The People the Hall ward of-the-acting high-priest, the-one called (G)Kaïphas, and got-to-take-counsel-together that *they might have got-Jesus* into-their-power by-stratagem and-then have-got-to-judicially-murder - Him. They - were-saying, however, "Keep-clear-of-doing it on The Feast-day, that-so ye may escape a-riot having-got-to-take-place amongst the populace,"
- 6 But during-the stay which Jesus got-to-make in Bethany, in the-house of-Simon the one that used to be a leper.
- 7 there-got-to-come-up - for-a purpose unto-Him a-woman having-in-her-possession-as she was an-(G)alabaster-box of-(G)myrrh - oil very-valuable, and there-she-was-pouring-it-all-over devotedly-upon His head as-where-He-was-reclining. But having-got-to-catch-sight-of-it-as did those His disciples they-got-to-be-jealousy-annoyed, saying, "What-practical end ward-is such waste as-THIS?—why-for this could have-got-sold for-ever so-much, and-then have-got-to-be-given to-the poor." But Jesus having-got-to-know got-to-say to-them, "To-what-practical end are-ye-causing pain to-the WOMAN?—for-a-real-work,\* a-noble-work: she-went-and-worked-her
- 11 ME ward :—for always-and-ever the poor ye-have along-with you, ME however ye-have not thus-always :—
- 12 for having-got-to-lavish-as did this-woman this oil here devotedly-upon the body of-ME with reference-to/her having-got-to-entomb ME she-went-and-did
- 13 it.—Verily, I-can-assure you, wheresoever possibly shall-ever-have-got-to-be-preached this My Gospel, in the-whole-of the world, shall-just-that-which this-woman went-and-did be-talked-about,—HER memorial ward."
- 14 Then having-got-to-go-his way-as did

\* Not a piece of pious sentimentalism, as they hinted, *He* knew how much it had cost her, and moreover that it was an act of enlightened Christianity—'anointing' the 'Christ' ('Anointed') for *His* 'Work.'

one of-The Twelve, he called Judas Iscariot, with aid-unto the chief-priests, he got-to-say, "What-good 15 bribe do-ye-feel-disposed to-have-gone-and-given me, and-I to-you will-be-betraying him?" But *they* got-to-stand† him thirty silver-pieces. And 16 right away-from THEN there-he-was-ever-on-the-look-out-now-for a-good-chance of-having-gone-and-betrayed Him.

But on-the first of-the-days of-un-leavened-cakes-festivities got-to-come-up-for-instructions-did the disciples to-Jesus, saying-to-Him, "Where-dost thou-wish that-we have-gone-and-prepared for-thee to-have-got-to-eat The Pass-over?" But He-got-to-say 18 'Be-off the City ward for accommodation-unto So-and-so, and have-got-to-say to-him, 'Our Teacher says, 'That My ripe-season near is-now, accommodated-at thy-house I-purpose-keeping The Pass-over along-with My disciples.'" And the disciples 19 went-and-did as Jesus got-to-direct them, and *they* got to get the Pass-over ready.

But evenning having-got-to-come-as-it did there-He-was-reclining along-with The Twelve. And as-they-were-eating He-got-to-say, "Verily I-tell you, that one from-among YOU will-be-the agent in-betraying ME." And being-grieved deeply-as they were they-got-to-set-to to-be-saying to-Him, one-after-another of-them, "It-m-surely is not I, lord,-is it?" But He got-to-break-out-in-reply and to-say, "He that shall-have-got-to-dip along-with ME in My dish his hand, HE shall-be-betraying ME.—The Son of-Man indeed is-bound-away exactly-as it-has-been-written all-about Him; (c)woe however-for all that to-the human-agent that-particular-individual through-means of-whom The Son of-Man is-being-now-betrayed: a-fortunate-thing were-it-ever for-him, if the human-agent that-particular-individual-one had-never got-to-be-born-at all."—But-now Judas got-to-break-in 2

† The exact Greek word and idiom, as in vulgar English—the word is a quotation from the terms of the sordid bargain.

\* betraying Him-as there he was and-to-say, "It<sup>m</sup>surely is not I, (G)Rabbi-is it?" Says He to him, "Thou hast-got-to-acknowledge it." \*But as there-they were-eating,† Jesus having-got-to-take the bread-cake, and to-give-thanks, went-and-broke-it-up and-then kept-on-giving-it to-the disciples, and got-to-say, "Have-gone-and-taken-YE‡ have-gone-and-eaten-ye,‡ this is sacramentally The Corpse§ of ME." And having-got||-to-take the cup, and to-give-thanks, He-went-and-gave-it to-them, saying-as He was, "Have-gone-and-drunk some-of it, the-whole-of you one after the other; 28 —for this-is sacramentally The Blood of-ME,¶ that of-The NEW Covenant-Will that for-the-sake of-MANY being-poured-out-as to day\*\* it is to be remission ward of-sinful-wrong-doings. 29 But I-tell you that I will-never, "no-never, have-gone-and-drunk from-now-futurely any-of this the juice which-has-been-issuing from-the vine, until the day, THAT-one when it I-am-to-be-drinking, in company-with you, new, in-the economy of The Kingdom of-30 My Father." And-then having-got-to-sing-as they did-the-(G)hymns they-got-to-go-out the mount of the olives 31 ward. Then says†† Jesus to-them, "The-whole-of YOU will-be-stumbling-over-the-cross-(G)scandal-in fear that ye have made a mistake in ME, in the night, this-very night too; for it-has-been-written, 'I-shall-be-smiting the shepherd, and there shall-the sheep of-32 His flock be-getting-scattered.' But after MY having-got-to-be-raised again, I-shall-be-preceding you Galilee ward." . . . . Broke-in-got-to-did Peter, however, and-to-say to-

Him, "Even-if 'the-whole shall-be-stumbling-over-the-(G)scandal-in fear that they made a mistake in Thee, yet never will-I be-stumbling-over-the-(G)scandal." Reply got-to-did Jesus to-him, "Verily let-me-tell THEE, that in THIS the night-which has begun, before-that the cock shall-have-got-to-set-to-crowing thrice shalt thou be-denying-all knowledge of ME." Says 35 Peter to-Him, "Supposing-even I had to-have-got-to-die in association-with Thee, never, "no-never, will I of-Thee be-denying-knowledge." But similarly got-to-speak also the-whole-of the 36 disciples.

Then comes Jesus, along-with them, a-particular-place ward called (G) Géthésémané, and says to-the-disciples, "Have-got-to-sit-down here, until the time that I-shall-have-got-to-go-away and got-to-have prayed over-there." And having-got-to-take-with-him 37 Peter and the two sons of-Zebédée, He-got-to-give-way to-being full-of-anguish and deeply-dejected. Then 38 says Jesus to-them, "My soul is dreadfully-distressed in-the-prospect of death; have-got-to-come-and-stay close-here and -then do-be-keeping awake in company-with†† Me!" And 39 then having-got-to-go-forward-for-devotion-as He did a-little-way, He-went-and-fell upon His face engaged-in-prayer-as-He-was-for dying strength and saying-as He kept on, "Father of-Me! if it-be at-all-possible, let-the Cup THIS-cup have-gone-and-passed-away from Me—yet-still not as I will, but-oh! rather as THOU." And 40 then He-comes for sympathy-unto His disciples—and finds them sleeping-as there they were, and He-says to-Peter,

\* This question and answer were evidently *sotto voce*; Judas detected the emphatic tones of verse 24, and craftily took advantage of an opportunity of speaking when the rest were not listening.

† This is a curious precedent for the necessity of 'fasting communion.'

‡ It is worthy of particular notice that The First 'Celebrant' of the normal Lord's Supper uses the plural as to a Corporation in giving the 'elements,' not the singular, and there was but one donation of each element, which was then divided amongst themselves by the communicants. This brought out the essential point in holy communion of horizontal as well as vertical com-

munion. And again, the words "take ye" are symbolically significant of the active acquiescence of the will of the creature-recipient in that of The Creator in accepting the salvation of The Christ, and in every organic detail of that salvation.

§ Same word as in xxvii. 58.

¶ After supper. ¶ Acts xx. 28.

\*\* The Jewish day had already begun—during some time of which the Pass-over had to be eaten, our Lord for obvious reasons chose the earliest lawful time for the type.

†† Very likely now in Hebrew.

¶ Humanity at its infiest—“He found not any to comfort Him.” The woman in our Lord had to be magnified, and it was magnified here.

"Like this did ye not get strength enough just one single hour to have got-to-keep-vigil along - with Me?—

41 Be-keeping - vigil and praying - for strength too, that so ye may escape having-got - to - enter - in temptation ward; your spirit is-willing enough I know the fleshly - nature however weak." Again, for the-second-time, having-got-to-go - away He - got - to-pray-for-strength, saying-as He kept on, "Father of-Me, if-it is-NOT possible that this My cup SHOULD have-got-to - pass away from Me, at-least except-indeed by - My-having-got-to drink it, let-THY will-and plan have-43 got-to-come-to-be!" And-then having-got-to-go He-finds them again sleeping-as there they were for their eyes were heavy-as they had gone on to be getting. And-so having-gone-and-left them\* -alone as He did, and departed again, He - got - to - pray - Him - for - strength for the-third†-time, having-45 got-to-say-the same petition. Then He-comes kindly-unto His disciples, and says to-them, "Be-sleeping-on for what time-remains, and getting-refreshment-and-rest . . . . why-lo, the very-instant has - been - getting-close, and-then The Son of-Man is-being - actually - betrayed the - hands wards of - sinful-wrong-doers . . . .

46 be-getting-up-now! let-us - be - off!—lo, he-has-been-coming-close that is-be-47 traying Me!" And whilst He was-still in-the-act-of-speaking, lo, Judas one of-The Twelve got-to-come, and along-with him a-great crowd armed-with swords and bludgeons, commis-sioned-from the chief-priests and (G)48 presbyters of-The People. But he that was-betraying Him went-and-gave them a-token, saying as he was "The-one I-shall-be-kissing possibly THAT is the-one, —have-got-firm-hold-of him."

49 —And-so straightway having-got-to-go-as he did-for-greeting-up-to Jesus he-got-to say, "Good-evening,(G)rabbi!"— and went-and-kissed Him-affectionately.

But Jesus went-and-said to-him, 50 Visitor!—upon what-business art thou-here?" Then they-got-to-come-up-on-duty and to-lay their hands upon Jesus, and to-get-hold-of Him. And, 51 lo, one of-those along-with Jesus went-and-stretched-out his hand, and-drew his sword, and struck the home-slave of-the-high-priest and struck-off his ear. Then says Jesus to-him, "Have-gone-and-returned that sword of-thine its†-proper-place ward; for the-whole-of them§ take-as they shall have got-to-the-sword in-organic oneness with the-sword shall-be-perishing.—Why or now thinkest-thou that I am-not able ere-this to-have-gone-and-petitioned My Father, and-if I did He-shall-be-sending-to-rescue Me more than twelve (G)legions of (G)angels?—How-ever, 54 in-that-case,could The Scriptures have-got-to-be-fulfilled, that THUS-by some unfriendly means it-must have-got-to-be?" In that His 'hour'|| it was that 55 Jesus got-to-say to-the crowds, "As-if *when-upon* a-robbert went-and-came-ye-out, with swords and bludgeons to-have-got-to-make-sure-of ME, when there I was-day-after-day sitting, teaching-as I was, in the temple, and-then ye did-not get-to-have-hold-of ME?—but 56 the-whole-of this has-been-coming-to-be, in-order-that The Scriptures of God's(():prophets may-have-got-to-be-fulfilled." Then the disciples the-whole-of them having-gone-and-de-serted Him got-to-flee. But those that 57 got-to-get-hold-of Jesus went-and-led-Him-off for crucination - unto Kaiaphas the high-priest, where the scribes and the (G)presbyters got-to-be-assem-bled-in cosession. But there was-Peter 58 following Him right away-from a-safe-distance, right-up-to the court-of the high-priest; and having got-to-go-as he did-inside there-he-was-sitting along-with the constables, so as-to-have-got-to-see the issue. But the 59 chief-priests and the (G)presbyters and the-whole council were-hunting-up

\* Perfect man—made in all points like as we are, but without our element of sin—as "He learned obedience by the things he suffered," so also He learned by bitter experience to trust "the creature" only relatively, and the Creator alone absolutely.

+ vii. 7.—Trinitarian petition.

‡ Gracefully becoming order in "The Captain of our Salvation," "The Prince of Peace," fo His mission was to provide a sheath for th sword.

§ The Jewish nation—they did "all likewis perish." || John ii. 4.

perjured-evidence against Jesus, so that they might have got to be successful 60 in putting-Him to-death. And they could-get-to-find none—in-spite of many perjured witnesses having-gone-and-come-forward-as they did they got-to-find none. But, at-last, two false-witnesses did-go-and-come-forward, 61 and said “This-fellow went-and-declared, ‘Able am-I to-have-gone-and-dissolved the temple-of-God, and in-the-course-of three days rebuilt it.’” 62 And-then having-gone-and-stood-up-as the high-priest-did he-got-to-say to-Him, “Not-a word art-thou-relying? —What-a serious charge these-good people here are - witnessing - against thee.” But Jesus was-keeping-silent-still. And so the high-priest got-to-break-out and-to-say to-Him, “I-am-now-adjourning thee by-an oath on the living God that us\* thou-have-gone-and-told whether THOU ART really The 64 (G)ChristThe Son-of-God.” Says Jesus to-him, “Thou didst-get-to-say-the truth;—but, I-tell you-all right array-from-now futurely ye-shall-be-seeing-with-your-own-eyes The Son of-Man sitting at-the right-hand of God’s power, and coming in agency-upon† the ‘Clouds’‡ of-the heaven.” Then the high-priest went-and-rent those his sacerdotal-garments, saying-all the while as he was, “He got-to-be-guilty-of-(G)blasphemy, what-legal need any-longer have-we of-witnesses at all!—lo, now ye-have-got-to-listen-to His 66 (G)blasphemy;—what is your con-scientious-sentence?” But they went-and-broke - out - in - answer and-said, 67 “Guilty-of-death he-is.” Then they got-to-spit His face ward, and-to-knock Him - about; but others went-and-slapped Him, Saying-as they did so, “Have-gone-and-(G)prophesied to-us, Christ, which-of thy subjects is that-69 went-and-hit thee?”§ But as-for Peter he outside was-sitting-there-still in court; and there-got-to-come-up-on-purpose to-him one-single girl, saying-as she was, “And-so there-wast thou 70 along-with Jesus the (G)Galilean.” But

he went-and-denied-flatly in-the-pre-sence of-them all, saying, “I-know-not what-nonsense thou-art-talking.” But 71 when-he-went-and-got-outside the entrance-porch ward, got-to-catch-sight of him did another-maid, and she-says to-them, “There also was this-man along-with Jesus the (G)Nazōrene.” And again did-he-go-and-deny-flatly 72 along-with-the sanction of an oath,— “I do-not know the man at-all.” But 73 a-short-time subsequently those having got-to-come-up-on-purpose as they did that-had-been-standing-about went-and said to-Peter, “Undoubtedly THOU also ART-for certain one of-them, and for-too that they talk makes thee mani-fest-enough.” Then he-went-and-set- 74 to to-be-denouncing-Him-as-cursed-of-God and to-be-swearing, that “I do-not know the man-at-all!” And instantly a-cock got-to-crow. And-then Peter 75 got-to-be-reminded of-the warning of-Jesus which He-had-uttered to-him,— that “Before the cock shall-have-got-to-set-to-crowing thrice shalt-thou-be-denying-all knowledge of ME.” And having got-to-go-out outside he went-and-wept bitterly.

XXVII. 1 But dawn having-got-to-come went-and-took counsel-did the-whole-of the chief-priests and the (G)presbyters of-The People against Jesus, so-as to-have-got-to-succeed in- putting Him to death. And-so having-gone-and-bound Him they-went-and-led Him-away, and handed-Him-over to Pontius Pilate the governor-general.

Then having-got-to-see-as did Judas who was-betraying Him, that He-got-to-be-condemned, having-got-to-repent-remorsefully he - went - and - re-turned the thirty silver-pieces to-the chief priests, and the (G)presbyters, say-ing, “I went-and-sinned having-gone-and-been-guilty of-betraying-as I did innocent blood.” But they got-to-say, “What - criminally is that damag-ing-unto us-pray?—that is-thy look out.” And-then having-gone-and-cast-down-as he did the silver-pieces in the sanctuary, he-got-to-make-off and-

be at the end of the thousand years, when this verse will be literally true.

\* Angelic intelligences.  
Luke xxii. 64.

\* “The scribes and pharisees sit in Moses seat,” etc.

† In Civilisation—of which the Jews have had to be spectators—the climax of the civilisation will

6 went-and-hanged-himself. But the will that I-shall-be-setting-free for-chief-priests having-got-to-take the silver-pieces got-to-say, "It is not lawful to-have-gone-and-put THEM the treasury-of God ward since it-is the price of-blood." But having-got-to-take counsel they-went-and-purchased with some-of them "the field of-the potter," as a-burial-ground for-the strange Jews dying at Jerusalem. Consequently got-to-be-called-did THAT field "field of blood," up-to the present-time-of writing this Gospel. Then got-to-be-fulfilled what got-to-be-spoken through\* Jeremiah the (G)prophet, saying, "And they-went-and-took the thirty silver-pieces—the price of-Him that had been - priced—Him - whom they-got-to-appraise by the valuation-of 10 the children of-Israel themselves, and gave them the buying-ward of-the field of-the potter, as the Lord got-to-direct me."

11 But Jesus got-to-stand before the governor-general ; and got-to-question Him-did the governor, saying-as he was, "THOU art-thou 'the king of-the Jews'?" But Jesus went-and-replied to-him, "Thou art-saying-what is so." And in-the whole of that His being-accused-there-on-the-part-of the chief priests and the (G)presbyters, he got to break out into-no reply-at all.

12 Then says Pilate to-Him, "Art thou not LISTENING-to what serious and numerous charges they-go-on-laying-against thee?" And He did-not get-to-break-out-in-answer to-him towards-deprecating so-much-as a-single out-flow,—so-that the governor was-wondering not-a-little. But always-at 'Feast-tide' the governor-general had-been-in-the-habit of-setting-free-one-convicted person for the populace a-prisoner the-one always—that - they-chose. But they-were-in-possession just then-of a-prisoner of notorious wickedness, named (G)Bar-abbas. Having-been-gathering-together therefore-as they-had got-to-say to-them-did Pilate, "WHAT-criminal is-it-your-

\* Perhaps spoken orally, by Jeremiah, preserved in the writings of Zechariah (xi, 12, 13).

+ What a flood of light is poured upon the question of the accident of our Lord's personal appearance by this ejaculation of so practised a judge of men, so far as their exterior was a guide,

| or Jesus the called-as He is 'Christ'?"—For he had-been-knowing - all through that through jealousy-merely they-went-and handed Him-over to him. But whilst-he was-sitting-there - on duty-upon the judgment-seat his wife went-and-sent-a message of wifely warning-unto him, saying, "Let there be - nothing - compromising between thee and the righteous - person, that-remarkable-one-now before thee ; for much did I - get - to-suffer to - day, through dream-medium on-account-of HIM." But the chief-priests and the (G)presbyters got - to - persuade the multitudes, that they-should - have-gone-and - asked-for the 'Bar-abbas,' but have - gone - and - destroyed the 'Jesus.' But the governor-general got-to-break-out and-to-say to-them :

"WHICH - criminal is - it - your - will, selected-from the two, that I-shall-be-setting-free for-you?" But they went-and-said, "Bar-abbas." Says Pilate to-them, "WHAT - awful punishment § then am I-to-be-inflicting-upon Jesus, the one called 'Christ'?" They say to-him, the-whole-of-them, "Let-Him - have-gone - and - been-crucified!" But the governor got-to-reply, "What corresponding crime did-He-ever-get-to-commit?" But they went-on-crying-out more-and-more, saying, "Let-Him - have-gone-and - been-crucified!" But Pilate having got-to-see - plainly-as he did, that he-was-not-making-the slightest-impression, BUT-so far from that that-instead a-riot is-brewing, having-gone-and - taken water, he-went-and-washed his hands dramatically-before the crowd, saying-all the time-as he kept on, "Guiltyless [am - I from the blood of - this the righteous - person] - here, sec-to-it yourselves." And got-to-break-out-in-answer-did the-whole-of The People and-to-say, "This His blood-be in guilt-upon us, and in guilt-upon the children of - us." Then he went-and-set-free for-them Bar-abbas ; as the man sent from Rome to attempt to govern the Jews !

| † "Son-of-his-father," versus The Son of The Father.

§ Fierce irony, (v. 19).

|| Verse 19.

but Jesus, after having got to scourge Him as he did, he went and handed over that He might have got to be crucified. Then the soldiers of the governor, having got to take Jesus along with them, the (G)praetorium ward went and collected round Him the entire cohort. And having got\* to strip naked Him they got to throw round Him a scarlet robe; and having got to weave a crown out of thorns, they went and put it upon His head, and a reed in His right hand; and having gone and genuflected dramatically before Him they kept on mocking Him, saying, "All health O' king of the Jews!" And then after having got to the stage of spitting Him ward, they went and took the sceptre-reed, and kept on rapping Him on the head with it. And when they got to begin the mocking of Him they then went and took off from Him the robe, and put on Him His own clothes. And then got to lead Him away the having got to crucify Him ward. But as they were going out they got to find a man of Cyrené, by name Simon; this person they went and impressed, that so he might have got to carry His cross for Him. And having got to come a-place ward called (G)"Golgotha," which is to say, "Skull-place." They† went and gave Him to have got to drink sour-wine along with which a pleasant-bitter had been mixed; and having just gone and tasted it as He was not wishing to have and stupefied Himself by drinking it up. But having got as they did to crucify Him, they got to divide His clothing, casting lots; that so the word that got to be spoken on the part of the (G)prophet might have got to be fulfilled. "They went and divided my outer clothing amongst themselves, and upon my inner garment cast lots." And sitting down they were keeping guard on-duty over Him there. And they went and put up over His head His crime, worded as it had been thus—"This is Jesus the king of the Jews." Then there are crucified as partners in penalty with Him two robbers, one on the right-hand, and one on the left. But those keeping on passing to and fro went on railing away at HIM, shaking wisely their heads, and saying, "Thou who art dissolving the temple and rebuilding it in three days, have got to Thyself if Son Thou art really of God, have gone and descended off Thy cross!" But in a similar strain even the chief priests mocking Him along with the scribes and (G)presbyters, kept on saying, "Other people he did certainly go and save, Himself He is not able to have got to save; if 'king' of Israel he is, let him have got to descend now under our challenge, off the cross, and we will be reposing our trust upon HIM for delivering us from the Romans.—He has recorded his faith as upon God, let Him have gone and rescued Him now, if He care for Him, for He got so far as to say, 'Of God I am essentially Son.' But just the same kind of thing even the robbers, all crucified as they got to be along with Him, kept on saying insultingly to Him. But from the sixth hour darkness got to come on over all the land of Israel until the ninth hour; — but about the ninth hour Jesus went and cried with a loud voice, saying, "(G)Eli! (G)Eli! (G)lama (G)sabachthani:" — that is, "Oh My God! Oh My God! — for what inadequate reason didst Thou go and forsake Me?" But certain persons of position of those that had been standing there having got to hear it, were saying, "For (G)Elias|| this man is calling." And having gone and run off quick as did one of them, and got to get a (G)sponge, aye and to saturate it with sour-wine, and then to

\* The "gots" in all these Aorists suggest an abyss of untold and untellable depths of all in personal insult which the subtlety of a devil could invent and instigate, and human grossness at its worst could carry out toward a human being at his best in the absolute normality of "the creature," for God-like refinement of taste and sensibility.

† The actors through the previous verses.  
‡ Because they meant it kindly—and He would not hurt their feelings.'

§ A public thoroughfare (Lam. i. 12).  
|| It is evident that they did not understand the language in which our Lord had just spoken.

twist-it-round a-reed he was giving  
 49 Him to-drink. But the rest kept-on-saying, "Have-now-got-to-leave-Him-quite-alone; let-us-have-got-to-see whether 'Elias' is-coming to-save  
 50 Him." But Jesus having-gone-and-cried again-as He did with-a-loud voice went-and-yielded-up His spirit —  
 51 and-simultaneously lo, the veil-of-the sanctuary got-to-be-rent two different in the-upper-part down-the-lower-part; and the earth got-to-be-shaken, and the rocks  
 52 to-be-rent \*—and the sepulchres got-to-be-opened, and many corpses of-those that-had-been-sleeping, saints,  
 53 got-to-be-raised, and having-got-to-come-out out-of their sepulchres, after His rising, they-went-and-entered the Holy City ward, and had-interviews-with many-persons. But the centurion and the-soldiers along-with him on-guard-over Jesus, having-got-to-see-as they did the earthquake, and what went-and-took-place, got-to-be-terrified beyond measure, saying, "Without-doubt God's Son really-was  
 55 This!" But there-were there women many-of them gazing-on from afar-off, the-ones-who went-and-followed Jesus right-away-from Galilee there, ministering to-His-wants-as they were :—  
 56 among them there-was Mary the Magdaléné, and Mary the mother of James and Joses, and the mother of  
 57 the sons of-Zebedee. But evening having-got-come a-wealthy person got-to-arrive fresh-from (c)Arimathaea, of-the-name-of Joseph, one-who also himself got-to-be-related-as-disciple to-Jesus. This-person having-gone-and-applied to-Pilate-as he did went-and entered his claim for the corpse of Jesus. Then Pilate got-to-give-orders for the corpse-merely † to-have-gone-and-been-just-handed-over-to him. And-so having gone-and-taken-the corpse-as did Joseph it he-went-and-wound-up-in (c)Scinde‡-fine linen  
 60 undefiled : — and-then he got-to-de-

posit it in that NEW sepulchre of-his,§ which he-had-got-to-hew-out-for himself in the rock : and having-got-to-roll a-stone of-immense-size to-the doorway of-the sepulchre, he-went-and-left. There-therewas-still, however, Mary the Magdaléné there, and the other Mary, sitting-down-as there they were right-over-against His tomb.

But upon-the morrow, which is the important day-after the preparation, there-got-to-be-gathered-together the chief priests and the (G)pharisees for aid-unto Pilate, saying, "My Lord, it just-got-to-occur-to-us that THAT fellow, the impostor, went-and-said whilst-still alive, 'After three days I am-going-to-be-rising-again.' Have gone-and-issued-orders therefore that the tomb-thou hast been so good as to grant him may-have-got-to-be-guarded-safely until the third day; so-as-to-avoid those His disciples|| having-got-to-come and to-steal him by-night, and-then telling the populace, 'He got-to-be-raised from the dead-after all,' and-so the final political-blunder shall-be-a-worse-one than that-first-one of thine." ¶ Got-to-reply-did Pilate to them, "Ye-have-at your disposal a-guard — begone, have-gone-and-guarded-it-as-safely as ye-know-how-to." But they having-got-to-go-their-way went-and-set-a-guard-safely-over His tomb, having-got-to-seal the stone in-addition-to the guard!

XXVIII. 1 But at-the-close of-the (c)Sabbath upon-its dawning-as it was the first day-of-the week ward, there-got-to-come Mary the Magdaléné, and the other Mary, to-have-got-to-have-a-look-at His tomb. And lo, a-great earthquake got-to-come-on, for an-(c)angel of-The-Lord having-got-to-come-down from heaven-as he did go-to-go-up on duty and-to-roll-away the stone from the door-way,—and there-he-was-sitting up-upon it. But the look of-him there-it-was like-light.

§ Thus Joseph gave away his tomb in the holy land.

¶ Like Joseph,—hinting that—by Pilate's convenience, at least—they had put him into a tomb handy for being taken out again!

|| Of letting Joseph—a disciple!—have the corpse.

\* The same word as just before—sympathy of the world itself with the "worldly (cosmical) sanctuary." (See Introduction, p. 10.)

† "The corpse" emphatic—nothing more. Pilate did not want Jesus resuscitated, for he had had enough of Him once—to put it in his own brutal way. ¶ See note on Luke xxiii. 53.

- ning, and the raiment of him *as-white as snow-itself*. But from sheer terror at-him, those on-guard-themselves got-to-quake, and got-to-be like dead-people. But the (G)angel went-and-broke-silence and said to-the women, "Keep ye from-being-terror-struck; for well-I-know that the Jesus that has\*-been-crucified ye-are-seeking.—He-is not HERE-at all, for raised-He-got-to-be, exactly-as He-went-and-told-you.—Come-along, have-got-to-have-a-look at the site there-where our Lord was-lying. And then have-got-ye-gone as quick-as-you can and to-tell those His disciples, how-that He-got-to-be-raised from the dead. And lo, He-is-preceding you Galilee ward; THERE shall-ye-with-your-own-eyes-be-seeing Him. Lo, I-went-and-told-you." And having-got-to-go-out as quick-as-they could from the sepulchre with awe and intense joy, they-went-and-ran to have-got-to-tell-the-news to-His disciples. As-however there-they-were-obediently-going-on-their-commission to-have-got-to-report-it to-His disciples, even lo, Jesus went-and-intercepted them, saying—"Good-morning!" But they having-got-to-go-up-for-aid-as they did went-and-held-Him-by His feet, and prostrated-themselves-before Him. Then says Jesus to-them, "Keep-from being-terror-struck, be-off and have-got-to-report-the-news to-those MY disciples, that-so they-may-have-got-to-set-off Galilee ward; and THERE shall-they with-their-own-eyes-be-seeing ME."
- 11 But as-THEY were-on-their-way, lo, certain-of the officers of-the guard went-and-came the City ward and-reported to-the chief-priests every-thing that-got-to-take-place. And-so having-got-to-assemble-as they did
- together-with the (G)presbyters, and-to-take counsel too, silver-pieces to-a-sufficient-amount did-they-go-and-give to-the soldiers, saying-as they did so, 13 "Have-gone-and-said, 'His disciples having-got-to-come by-night got-to-steal Him-away, we all-sleeping-as there we were.' And supposing this shall - have - got to - be - a - damaging-rumour for the governor,† WE will-be responsible for inducing HIM to be silent,‡ and ensuring YOUR irresponsibility." But they went-and-took the 15 silver-pieces and-got-to-do-as they got-to-be-tutored :—and-so to-be-generally-reported-got this their version-of The Resurrection, amongst the Jews, up-to-the-present-time.
- But The Eleven disciples did-go-and-proceed-on-their-way Galilee ward "His mountain" ward, the trysting place-where Jesus got-to-direct them. And having-got-to-see HIM-as they did, 17 they-went-and-prostrated-themselves in adoration-before HIM: but some did-get-to-doubt-His identity. But Jesus having-gone and stepped-forward-for inspection, got-to-converse along-with them, saying, "There-got-to-be given ME the-whole authority-power in-the economy of heaven, and over§ earth;—Having-got-ye-gone have-19 got-to-teach-as-your-disciples the whole-of the Gentile-race-nations, (G)baptizing them The Name ward of Christ's Father, and of-The Father's Son, and of-Their Holy Spirit;—systematically-teaching THEM to-be-20 observing-watchfully everything whatsoever I-got-to-enjoin-on YOU. And, now-mind, I-Myself AM Immanuel, God-with you-each individually and corporately, the-whole of the-time, and each-day, right-up-to the consumma-tion-of the eternal-'age.'"

\* History now—no longer prophecy, as for so many thousand years.

† For having left a felon in a rich man's tomb after he was told of it.

‡ By threatening to report at Rome his folly in giving the corpse to Joseph (xxvii. 64).

§ The two different prepositions indicate exactly the difference between our Lord's jurisdiction "in" heaven and "over" earth; in the one outward obedience had become complete, in the other we have still to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

## M A R K .

- I. 1 *An account from the-first of-The Gospel of-Jesus Christ, The Son of God. As it-has-been-written in-organic oneness with the prophets, "Behold I-am - sending-as -(G)Apostle that My Messenger before Thy face, one-who shall-be-preparing that Thy way :—*
- 2 *A-sound of-one-crying in the desert, 'Have-got-ye-to-get-ready the highway of-The-Lord ; be-levelling those HIS paths !'" It-got-to-be-that John was-(G)baptizing in the desert and preaching a-(G)baptism of-change-of-heart as indispensable-for forgiveness of-sin-ful-wrong-doings ; — and there-was-streaming-out for a blessing-unto him the-whole-of the (G)Judean district, and the (G)Jerusalemites, and they-were-being-(G)baptized the-whole-of-them, in-organic oneness with the Jordan river on-the-part-of-him, on making-confession of their sinful-wrong-doings. But there-was John—clothed-as he had always been-in (G)camel's hair, and a-girdle of-leather round his loins, and living-as he used-on locusts and honey wild. And there-he-was-preaching, saying, "There-is-coming The Stronger-in-Spirit-than I after me, of-WHOM I-am not worthy to-have-gone-and-stooped and - undone the strap of-HIS sandals. I indeed did-get-to-(G)baptize you in-organic oneness with WATER ; but HE shall-be-(G)baptizing you in-organic oneness in-be-in-the-economy of-those days that Jesus got-to-come away-from (G)Nazaret of-Galilee, and went-and-condescended-to-be-baptized on the part-of John the Jordan ward.\* And straightway whilst - coming-up-out-of the water, He-got-to-see the heavens being-rent-as they were, and God's Spirit as a-dove alighting-hoveringly Anointingly-upon Himself.† And a-Voice there-got-*
- to-supervene, issuing - out - from The Heavens : "THOU art-essentially The Son of-ME, the divinely-LOVED-One, in-organic oneness with Thee I-got-able-to-delight-absolutely."
- And straightway The Spirit is-driving 12 the desert ward. And He-was- 13 stopping there in-regular preparation in the desert forty days, being-tempted-as He was of (G)Satan, and there-He-was along-with the wild beasts ; and the (G)angels were-ministering to-His wants.
- But subsequent-to the-having-got-to- 14 be-arrested-of John, got-to-come-did Jesus Galilee ward, heralding the glad-tidings of-The Kingdom of-God, and 15 saying, "The time has-been-getting-fulfilled, and got-to-draw-nigh-has The Kingdom of - God : be - yielding - to-change-of-heart and putting-your-trust in God's glad-tidings. But walking-as 16 He was along-by the sea of-Galilee, He-got-to-see Simon and Andrew the brother of-Simon casting-a-cast-net the sea ward ; for they-used-to-be fishermen. And got-to-say-did Jesus to- 17 them, "Come-along as disciples-after ME, and I-shall-be-causing you to-have-got§-to-become fishers of-MEN. And straightway having-gone-and-left 18 their tackle they-did-get-to-be-followers-of HIM. And having-got-to- 19 go-forward from-thence a-little He-got-to-see James the-son of-Zebedee and John his brother, and them in their ship repairing their tackle ; and straight- 20 way He-went-and-called them ; and having-got-to-leave their father Zebedeethere in-charge of the ship along-with the hired-hands, off-they-got-to-go as disciples-behind HIM.
- And in-they-are-proceeding Caper- 21 naum ward. And straightway on the (G)sabbath-day having-got-to-go-in-as He did the synagogue ward, there-He-

\* The value of inductive evolution of the meaning of the sacred text is illustrated here, another preposition is used of our Lord's baptism ; being sinless, He was not baptized in "organic oneness with" any sacramental purifying spiritual agency.

+ Same word Matt. xxvii. 51.

† Christizing the Christ.

§ Did not immediately give up fishing upon becoming disciples of Jesus.

- 22 was-teaching. And they-were-in-a-state-of-complete-astonishment at HIS teaching; for there-He-was teaching them like one-possessing inherent-authority-right, and not like the scribes.
- 23 And there-was in-as a worshipper their synagogue a-person in-organic oneness with an unclean spirit, and he-got-to-cry-out, saying (G) Yah!\* what penalty hast Thou-to do with-us, Jesus the-(G) Nazarene?—hast Thou-gone-and-come on - purpose - to - have-got-to-destroy us ?†—I know Thee What Divine Being Thou really-ART—The Holy-One of God.”‡ And went-and-rebuked him-did Jesus, saying, “Have-got-to-keep-thyself-muzzled! and have-got-to-come-out of him.” And having-got-to-convulse him-as did that the wicked-foul spirit, and having-gone-and-yelled with-a-loud cry, he-got-to-come-out 27 out-of him. And they-got-to-be-as-tounded the-whole-of them, so-as to-be-questioning for information-among themselves, saying, “What-new Revelation is THIS?—WHAT-Divine system-of-teaching so-novel is-this?—that in obedience to a-standard-of authoritative-power even to-the spirits the wickedly-foul He-gives-orders — and they-are-under-obedience to-him too?”
- 28 But out-got-to-go the general-talk of Him straightway the-whole-of the country-round Galilee ward.
- 29 And straightway having-got-to-come-out of the (G)synagogue-as He did, He-got-to-go the house ward of Simon and Andrew, along-with James 30 and John. But there-was the mother-in-law of-Simon prostrated, in-a-fever; and straightway they-speak to-Him 31 about her. And having-got-to-go-up-with aid as He did He-went-and-raised her, having-got-to-take-hold-of-her by-

\* The very tone familiar to us in our land and day expressive of the defiant scorn of the vilest and most demoralized—disgustingly expressive.

† 1 John iii. 8.

‡ Here is “the sin against the Holy Ghost,” and in all its naked repulsive-ness. Sin which in kind is like this, however it may vary in degree of coarseness, or refinement, is such complete dis-integration of the moral nature, that the germ of God is dead and beyond the quickening power of the omnipotent Spirit of God (iii. 29). They may (and must) be disciplined into obeying, but can never be true, or loving.

; and got-to-leave her-did the fever straightway; and there-she-was-waiting-upon them.

But having-got-to-be evening, when 32 the sun got-to-set, there-they-were-carrying for aid-unto Him the-whole-of those that-were ill, and those (G) demon-possessed. And there had-the 33 entire city been-assembling for aid-unto His door. And He went-and-restored-to-health many that-were ill of-a-variety-of complaints; and (G) daemons many He-went-and-cast-out,—and He never would-let the daemons talk, because they-had-been-recog-nizing-all along Who-HE-was.

And in-the-morning, having-got-up- 35 as He did whilst-it was still-quiet night, He-went-and-retired a-desert place ward, and there He-was-praying-for-spiritual strength. And got-to-follow 36 Him-up-did Simon and those along-with him. And when-they-got-to 37 find Him, they-say to-Him, “Everybody is-now-asking-for THEE!”§ And 38 He-says to-them, “Let-us-be-going-away the country-towns ward in order-as-they-come, that-so I may-there have-gone-and-preached also,—for this-duty ward I-have-been-come.” And-so-there-He-was, preaching in 39 connection with their (G)synagogue-system the-whole-of Galilee ward, and casting-out their (G)dæmons.||

And there-comes for aid-unto Him 40 a-(G)leper, beseeching Him, and kneeling-to Him, and saying to-Him, “If haply thou-art-willing, thou-art-able to-have-got-to-cleanse me.” But Jesus 41 moved-with-compassion-as he got-to-be, went-and-stretched-out His hand, and just gave-him a-touch, and says to him, “I-am-indeed-willing, have-gone-and-been-cleansed.” And whilst-He- 42

§ Running over with self-gratulation because their rabbi was in such request and repute.

|| Like so many of our Lord’s “miracles,” whi- is now effected by Christian civilization graduall amongst the masses was by Him per-forme representatively upon individuals, immediate Hospitals, schools, senates, law-courts, polic locomotive facilities, colonization, Christian home *hoc genus omne*, form a Himalayan mountain range of thaumaturgic “miracles,” of which the great Creator-Redeemer’s were but hills on t plain—“Greater works than these shall ye do, b cause I go to The Father” to superintend them Christ, “exalted to be a Prince and a Saviour.”

1 was-speaking, straightway got-to-leave  
 him-did the leprosy, and cleansed-he-  
 43 got-to-be. And having-gone-and-  
 strictly-charged him, straightway he-  
 44 got-to-send-him-off, and says to-  
 him, "See-now that-thou-have-got-to-  
 tell nothing to-anybody, BUT-instead of  
 that have gone and presented-thyself for  
 inspection to-the priest, and-then have-  
 gone-and-offered for thy cleansing  
 what Moses got-to-direct, an-evidence-  
 45 of it ward to-THEM." But he got-to-go-  
 forth and to-set-to-work to-be-reporting  
 allsorts-of-things, and blazing-  
 abroad the case; so-much-so that no-  
 longer was-He-able in-public to-have-  
 got-to-go-in the city ward; BUT in-  
 stead there-outside in desert places was-  
 He, and they kept-coming for aid-unto  
 Him from-all-quarters.

II. 1 And He-got-to-come back  
 again Capernaum ward in-the-course-  
 of a few-days; and it-got-to-be-  
 rumoured that at home He-is-really.  
 2 And straightway there got to be-many  
 gathered-together, so-that there was-no  
 longer any-room-left, not-even at-the-  
 places for accommodation-at the door;  
 and there He-was-delivering to-them  
 3 His Message. And they-come for aid-  
 untoHim carrying-a-(G)paralytic, borne  
 4 by four-persons. And being="quite-  
 unable to-have-got-to-approach Him  
 on-account-of the throng, they-went-  
 and-unroofed the roof where therew-  
 He-was, and having-got-to-dig-it-out  
 they-lover the mattress upon which  
 there was descending as it was over  
 5 their heads\* the paralytic lying. But  
 having-got-to-see-as Jesus-did the  
 spirit-of-trust of-them, He-says to-the  
 (G) paralytic, "My-child, forgiven  
 thee-have been thy sinful-wrong-  
 doings." But there-were some-of the  
 6 chief of-the scribes sitting there, and  
 7 reasoning-in their hearts, "Why-ever-  
 is this man going-on-uttering such (G)  
 blasphemies?—what-Being is-ABLE to-  
 BE-forgiving sinful-wrong-doings, ex-  
 8 cept indeed One,—GOD?" And  
 straightway,—having-got-to-know-  
 it-as did Jesus in His spirit that thus  
 they-are-reasoning within-and-among

themselves,—He-got-to-say to-them,  
 "Why-ever such reasonings as-THESE  
 harbour ye-in those hearts of-yours?—  
 which is an-easier-thing, to-have-gone-  
 and-said to-the (G)paralytic, 'Forgiven  
 thee-have been thy sinful-wrong-  
 doings,' or to-have-gone-and-said,  
 'Be rising, have-got-to-take-up thy  
 mattress, and be-walking'?—in-order-  
 10 that however ye-may-have-got-to-  
 know how-that authority-power pos-  
 sses-does The Son of-Man upon the  
 earth to-be-forgiving sinful-wrong-  
 doings,"—says He to-the (G) paralytic  
 —"To-THEE I-am-speaking-now.—Be-  
 11 rising-up, have-got-to-carry thy mat-  
 trass, and be-walking-away thy home  
 ward." And he-got-to-be-raised  
 12 straightway, and having-got-to-lift his  
 mattress, out-he-went-and-walked,  
 vigorously forcing his way-through the  
 whole-of them; so-that astounded-were  
 they all, and glorifying God, saying,  
 "Never-no never did-we-ever-get-to-  
 see anything-like-this before!"

And He-got-to-go-forth again along  
 13 the sea-bearh; and there was-the whole  
 crowd coming for aid-unto HIM, and  
 there-He-was-systematically-teaching  
 them. And passing-along He-got-to-  
 14 catch-sight-of (G)Levi the-son of-(G)  
 Alpheus, sitting on duty-upon the toll-  
 booth, and says to-him, "Be-a-fol-  
 lower-of ME." And having-got-to-  
 get-up-as he did he-did-get-to-be-a-  
 follower-of HIM. And it-got-to-be-  
 15 that during the reclining-at-table in  
 his house, whilst there-were-reclining-  
 with Jesus and those His disciples  
 many tax-gatherers and men-of-  
 abandoned-character, for there-were  
 plenty-of-them and-they-got-to-be  
 followers-of HIM, that the scribes and  
 16 the pharisees having-got-to-see Him  
 eating-in-the-company-of tax-gatherers  
 and abandoned-characters, were-re-  
 marking to-His disciples, "How-ever  
 comes it-that in-the-society-of tax-  
 gatherers and men-of-abandoned-char-  
 acter He-is-actually-eating and drink-  
 ing?" And having-got-to-hear-it-as  
 17 Jesus-did He-says to-them, "Need  
 have not the sound-of-a-physician, BUT  
 just those that-are disordered:—I-  
 went-and-came not to-have-got-to-call  
 , BUT-so far from that

\* A good illustration of the power of the Imperfect Tense, here.

- disorbited-sinners a-change-of-heart ward."
- 18 And in-the-habit-were the disciples of-John and of-the (G)pharisees of-fasting ; and-so they-come and say to-Him, "From what radical difference of doctrine is it that the disciples of-John and of-the (G)pharisees are-in-the-habit-of-fasting, but those Thy disciples never fast-at all?" And got-to-say-did Jesus to-them, "The sons of-the Bridal - chamber cannot, - "can they, whilst The Bridegroom is along-with them, be-fasting ? for-so-long as along-with themselves they possess their Bridegroom they-cannot be-fasting ;—
- 20 there are-days coming, however, when The Bridegroom shall-have-got-to-be-taken-away right away-from them ; and then they-shall-BE-fasting in those the days -of Widowness.\* No - one ever-sews a-patch taken from-a-new garment upon an-old-one ; or-else if-he does tears-does that his piece-filling-up, the new from the old, and-so a still worse rent there-gets-to-be. And no one ever-puts (G)wine whilst-new, into leather-bottles when-old ; or else if-they do, bursts-does the ((:))wine the new-rigorous wine the leather-bottles, and the (G)wine is-spilled, and the leather-bottles spoiled for any use : BUT-no (G)wine new into bottles new must-be-put-always."
- 23 And it-got-to-come-to-be that-He-was-passing-along on the (G)Sabbath-day through the corn-fields ; and His disciples got-to-set-to clearing a-path, —plucking-as they were the ears-of-24 corn. And the (G)pharisees kept on+ saying, "Look ! why-in the world are-they-doing on the (G)sabbath what is-25 not proper ?" And He was-saying to-

them, "Did ye-never get-to-hear-read WHAT-an irregular thing David went-and-did when he-got-to-have-need, and got-to-be-hungry himself and those along-with him ?—how he-got-to-go in the house of-God ward, to (G)Abiathar the high-priest, and-went-and-ate the show-bread-loaves, those-which it is-not proper to-have-gone-and-eaten, except for priests only, and-too he-got-to-give-some to-those that-were associated-with him ?" And-then He-was 2 saying to-them, "The (G)sabbath for-the-sake-of man got-to-come-into-being, not man for the-sake-of the (G)sabbath :—so-that Master of-the 2 (G)sabbath-day The Son of-Man is-essentially."

III. 1 And He-got-to-go-in again the (G)synagogue ward ; and there-was there a person having-a-hand that-had been-withered. And there-were-they-watching Him whether on the (G)sabbath-day He-will-be-healing him, in-order - that they - might - have - got-ground-of - accusation-against Him. And He-says to-the man that-had‡ the withered hand, "Have-got-to-stand-up in the midst :"—and-then He-says to-them, "Is-it-proper on the (G)sabbath to-have-gone-and-been-benevolent or to-have-gone-and-acted-selfishly ?—to-have-gone-and-saved a-life, or to -have-gone-and-destroyed-one ?" But THEY were-making-no-reply-at all. And having-got-to-look-round-upon them with anger, being-shocked - over the callousness of - their hearts, He-says to-the man, "Have-got-to-stretch-out that thy hand." And there-he-was-stretching-it-out,§ and-then his hand got-to-be-restored. And having-got-to-go-out

\* The Church dispensationally is in widow's weeds—any theory which is based upon her Lord's Supper as representing anything but a dead Christ, and all her drapery of ceremonial as aught but what becomes the simplicity, modesty, sorrow and retirement of a widow—in cathedrals, and large central churches, of Royal widow—is as axiomatically incongruous—God's revealed mind being the standard—as that two and two make five, or that all right angles are not equal, or as that the entourage of a wedding is according to the standard of good ritual taste at a funeral (Apoc. xviii. 7.)

+ Because our Lord paid no attention to them,

as in the case parallel in kind of the wombs taken in adultery. Mark the subtle power Greek tension as here brought out—why are these Imperfect Tenses from verse 25-27 used? Because they mark the pertinacity of our Lord tones and manner in defence with the pertinacity of theirs in prosecution, the one Imperfect Tense is the echo of the other.

‡ Not the Auxiliary verb, but the Imperfect particle of the Possessive verb "to have."

§ The Imperfect Tense here seems to point to the fact that the man was some little time getting his arm stretched out, and was working it until it got all right.

as did the (G)pharisees straightway together-with the Herodians there-they-were-plotting against Him, so-as to-have-got-to-destroy Him.

7 And Jesus got - to - withdraw-expatriate along-with His disciples the sea-ward, and a-large crowd away-from Galilee got-to-be-followers-of Him,

8 —and away-from Judæa,—and away-from Jerusalem,—and away - from (G)Idumæa, and from-beyond the Jordan,—and those round Tyre and Sidon, a-vast concourse, having-got-to-hear-as they did, what-benevolent things He-was-doing, got-to-come for aid-unto

9 Him. And He-went-and-told His disciples to-have-a-boat ready-at-hand-for-Him, on-account-of the throng, to-

10 "keep them from crushing Him. For many did-He-get-to-heal, so that they-kept-on - pressing - down - upon Him, that-so they-might-have-got-to-touch Him, as-many-as were-afflicted-with

11 diseases. And the spirits, the unclean-spirits, when they-were-seeing Him were - falling - down to - Him, and crying - out, saying, "Thou art the Son of-God." And often-and-much used-He-to-be-rebuking them, to-

12 "keep them from public having-got-to-make Him.

13 And He - goes - up His mountain ward, and is-calling - unto - Him as assistants those-whom Himself was-pleasing-to; and they-got-to-go-away entirely from their businesses-unto Him.

14 And He-went-and-made-up twelve, that-so they-might-be-there along-with Him, and that - as - (G)Apostles - He-might - be-sending - forth-them to-be-

15 preaching, and to-be-having authority-power to-be-healing the diseases, and to - be - casting - out the (G)dæmons.

16 And He - went - and - super - added

17 to - Simon the - name 'Peter';—and James the-son of-Zebedee and John the brother of-James, and to-them He-went - and -super-added the-names (G)'Boanerges,'\* which is 'sons of thunder';—and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James† the - son - of -

Alphæus, and Thaddæus, and Simon the Cananite, and Judas Iscariot,— 19 the-one-who also got‡-to-betray Him.

And - then they-come home. And 20 there-is-gathering a-crowd again, so-that it was "utterly impossible for them even to-have-got-to-take-a-meal. And having got - to - hear - of - it - as 21 did His - own family they - got - to - go - out to - have - got - to - secure Him, for they - were - saying, that "He-got-to-go-mad - with zeul." And 22 the scribes, those having-got-to-come-as they did from Jerusalem, were-saying, (G)"Beelzeboul is - just - what he-llas," and "In-the power of the prince of - the (G)dæmons it is that he-is-casting-out the (G)dæmons." And 23 having-gone-and-called them - up for instruction-as He did, in (G)parables He-was-saying to - them, "How can (G)Satan (G)Satan possibly be-casting-out?" — and, "Suppose a - kingdom 24 against its-own-self got-to-be-divided, it is-not possible-for-that kingdom to-have-got-to-stand;"—and, "Suppose a - house against its-own-self-shall-have-got-to-be-divided, it is-not possible-for that house to-have-got-to-stand :" — and "If Satan went-and-rose against 26 himself, and has - been - getting - to - be-divided, he can-not possibly have-got-to-stand, BUT-so far from that is-coming-to-an-end :—no-one can-possibly have-gone-and-seized the spoil of-the strong, after-having-got-into his house ward, unless first-of-all he-shall-have-gone-and-bound the strong, and THEN I grant you his house he-will-be-spoiling. Verily I-tell you that all-kinds-of the 28 wilful - offences shall - be - open-to-for-giveness to-the children of-men, and (G) blasphemies wherewith - soever they - may - have - gone - and - (G)blas-phemed : but whoever haply shall have-gone - and - (G)blasphemed the Holy Spirit ward, is-out-of possession-of right-of-forgiveness the eternity of God-ward, BUT is-necessarily-the guilty-subject of-an-eternal sentence;"—be-cause they persisted-in-saying, "A wick-ed-foul-spirit it is that-He-is-possessed-

\* Luke ix. 54.

† The third James (not this, nor James the less), the half-brother of our Lord, who took His

place as Head of the Church, was not one of The Twelve.

‡ Mark the solemn Aorist Tense in connection with verse 13.

- 31 of." There-are-coming, therefore\* His mother and His half-brothers, and after - standing outside - *the crowd-as they had been, they-got-to-send-a-message for His good-unto Him, summoning Him-as they were*; — and *there had been-the crowd sitting all-round Him*;—but they-got-to-say, "Lo, there are-that thy mother, and those thy brethren, and those thy sisters, outside-33 there, going on-calling thee." And He-got-to-break-out-in-answer to them, saying, "What-creature-however great is-there that is the mother of-ME ?—or 34 the brothers of ME ?"—and-then having-gone-and-run-His-eye-as He did-round the-circle sitting immediately-round Him, He-says,—" See ! here is-the mother of-ME,—and the brothers 35 of ME ;—for whosoever haply shall-have-got-to-realize† the will-and-plan of-God, THAT-person Brother of ME, and Sister of ME, and Mother, is-essen-

where it was-not possessed-of much earth, and straightway up-it-got-to spring, just because it-was "unpossessed-of depth of-earth ; but the sun having-got-to-rise it-got-to-be scorched-up, and through "lacking root got-to-be-dried up :—and other got-to-fall the thorns wards, and high-got-to-grow the thorns, and to-strangle it, and FRUIT it-never got-to-produce :—and other got-to-fall the good ground ward ; and was-producing fruit growing-high and prospering-as it kept on doing, and it-was-bearing in-some cases thirty-fold, in-others sixty, and in-others a-hundred-fold."—And-then He said-as He was in the habit of doing,‡ "He that possesses-as he does ears to-be-listening-with, let-him-be-listening."

But when He-got-to-be by-Himself, 10 got-to-question Him-did those around Him who were associated-with The Twelve about-the (G)parable. And 11 He-was-saying to-them, "To-you it-has-been-vouchsafed to-have-got-to-know-direct the sacramental-(G)mystery of-The Kingdom of-God, but to-them the (G)exoteric§ in-organic oneness with (G)parables-indirectly all the things come-into-being ; that-so seeing 12 they-may-be-seeing and yet-mrefuse to-be-perceiving, and listening they-may-be-listening, and yet-mrefuse to-be-understanding, for-fear-forsooth they-should-have-got-converted, and have-got-their wilful offences forgiven !" And He-says to-them, "Have 13 ye-not grasped THIS (G)sacramental parable ?—and how-them will-ye-be-having-the-key-to all the (G)parables-of the organic Sacramental System ?—The 14 one sowing is-sowing The Truth ;—such-as-these however are-essentially 15 those-seeds 'along-on the pathway,' where The Truth is-being-sown, and

\* Verses 20, 21.

+ Christ came as the new federal Head of the human race, through the working of the Holy Spirit to develop a new humanity; He did not come to make us religionists but MEN in the Divine ideal of Man, and every individual soul that yields to and does not "resist the Holy Spirit" is co-operating with the "will-and-plan of God" in making Man in type the *ne plus ultra* of "the creature"—one in Christ "made after His own image and likeness," an organic "par-

taker of the Divine nature." Those who are new-born in the spiritual nature have the same Holy Spirit for their father as The Son of Mary, and consequently to them He is essentially and eternally akin, as "the first-born among many brethren."

† That is to say, our Lord was in the habit of making a pause, and then in a loud voice saying this to rally their attention, or introduce a new truth.

‡ See *Introduction*, p. 9.

when they-did-get-to-hear, straight-way there-cometh Satan and takes-away The Truth that-had-been-sown 16 in their Hearts :—and these are in-a-similar-way those-seeds sown ‘upon the stony-part,’ who when they-did-get-to-hear The Truth, straightway 17 with delight are-embracing it ;—and they do-not possess root in-organic one-ness with themselves, BUT are time-servers ; so-then when there-has-got-to-be tribulation or persecution for The Truth’s sake they-straightway find out something wrong to be-stumbling-over 18 in it :—and these are those-seeds sown ‘amongst the thorns,’ such-as listening-as they do-to The Truth, and then the worries of-the present world-age and the witchery of-its wealth, and the lustings of-acquisition, pouring-in-as they do strangle The Truth, and it 20 does-not reach fruit :—and these are those-seeds that-got-to-be-sown ‘upon the good ground,’ such-as listen-to The Truth, and give-it-reception, and-then do-bear-fruit, in-some cases thirty-fold, and in-some sixty, and in-some a-hundred fold.”

21 And He-went-on-to-be-saying to them, “The lamp is-not brought for it-to-have-got-to-be-put underneath the bushel-measure-is it, or under the divan ?—is it not that it-may-have-got-to-be-put upon the lamp-stand ?

22 For there is no precious-thing hidden, but that-it-may-have-got-to-be-manifested nor did anything-ever-have-got-to-be smothered-up, BUT on purpose that-it-might-have-got-to-come all the 23 better prepared to-notice ward.—Since some-important person possesses ears on purpose to-be-listening-with, let him 24 be-listening-with them.” And-then He went-on-to-be-saying to-them, “Be-looking-well-to how ye-are-listening in-commercially the-same measure with which ye-are-measuring, shall-measure-be-dealt-out-ever to-you, and it shall-go-on-being-increased - addition 25 to-you that-are-listening ;—for who-soever haply may-be possessing to-him it-shall-go-on-being-given ; and who-soever possesses not, even what he possesses shall-be-being-taken away from him.”

Relatively to its plant, not absolutely.

And-then He-went-on-saying, “Analogous-to-this is The Kingdom of God, as-if-supposing a-person went-and-threw his seed upon the ground, and sleeps, and wakes, night-after night and day-after day, and his seed germinates and grows-tall,—howhe knows not. For by-its-own-(G)automatic- strength the earth yields-its-fruits,—first the blade, then the stalk, then the full ear organically-in the stalk ;—but when the fruit has-got-to-be-ripe, straightway he-sends-forth the sickle, because his harvest has-got-to-come.”

And-then He-went-on-to-be-saying, “To-what-for subtlety and reach shall we-have-got-to-liken The Kingdom of God, or in-the symbolical medium of what-kind-of (G)parable shall-we-have-got-to-parallel it ?—As a-mustard-seed, a kind-which when it-got-to-be-sown in the earth, is-undoubtedly the smallest\* of-all the seeds sown-upon the earth ; and-yet when-once it has-got-to-be-sown it-keeps-on-growing-up, and-gets-to-be-at last of-all plants the largest, and throws-out immense boughs, so that there-can beneath its shade the birds of-the heaven be-tabernacling.”

And there He used-with-many such-like (G) parables to-be-revealing to-them The Truth, in-proportion-as they-were - showing - capacity to-be-listening-to-it. But out-of (G)parable-medium He- never used-to-speak to - them ; but privately He used always-to-His disciples to-solve all-the Sacramental problems.

And says-He to-them on that-same day, when-it-got-to-be evening, “Let-us-have-got-to-cross-over the opposite-side ward.” And-so having-gone-and-dismissed-the crowd, they-take-charge-of Him, just-in the state in which He-was, in-snug on board the ship ; and too there-were some-other-craft, but boats, along-with it. And there-comes-on a-tremendous storm of-wind, but there were-the waves beating-down upon-the ship ward, so-as-for it-now-already to-be-filling. And there-was He comfortably-in the stern upon the boat-cushion, sleeping-as He was.

\* Utterly exhausted (for reason, see iii. 20, 21-31—iv. 2, etc.)

And they-arouse Him, and say to Him, "Teacher! is it no matter to thee that here-we-are-all-perishing?" 9  
 39 And having-got-to-be-roused He-went-and-rebuked the wind, and said to-the sea, "Keep-still! have-kept-thou muzzled!"—and -then down-went-and-dropped the wind, and there-got-to-supervene a-profound calm. And got-to-say-did-He to-them, "Why-ever fainthearted are-ye thus?—how is-it-40  
 41 that-ye do-not possess trust?" And they got-to-be awe-struck with-a-mighty awe, and were-saying for enlightenment-unto one-another, "What-Being, then, is THIS, that both the wind and the sea are-obeying Him?"  
 11

V. 1 And-then they-got-to-go-over the other-side-of the sea ward, the district 2 of the Gadarenes ward. And as-He got-to-be-leaving the ship, all-on-a-sudden there-got-to-confront Him out-from-among the tombs a-man in-organic oneness with-a-spirit foul-and-wicked; a-person-who used-to-make his abode in-as a congenial home with the tombs, and not-even with chains was-anyone able-ever to have-got-to keep him bound, for that he had often with-fetters and chains been-bound, and snapped-asunder on-the-part-of him-had been the chains, and the fetters rubbed-to-pieces; and no-one him was-strong-enough to-have-got-to-control.  
 3 5 And there-for-ever, night and day, he-was in-his home the tombs and the mountains, yelling-away, and gashing himself with-sharp-stones. But having-got-to-see Jesus right-away from-a-distance, he-went-and-ran and prostrated-himself-in adoration-to-Him;  
 6 7 and having-gone-and-given-a-hideous yell with-a-loud cry he-went-and-said, "What-penally hast Thou to do-with me, Jesus, Son-of-God the Most-high? —I-do hold-Thee bound-by God under-oath† to have-kept-from-having-gone-and-tormented me!"—for He-kept-on-saying to-him, "Have-gone-and-loft him, thou spirit foul-and-wicked come-18  
 8

\* The emphasis marks their bewilderment at our Lord's being laid by themselves to sleep a worn-out man (verse 36), and rising soon after the "mighty GOD"—for of the union of the two natures in one Christ they realised as yet but little.

out-of the man."—And He-was-asking him the-question, "What-for badness is thy name?" And says-he to-Him, (G) "Legion" is my name, because many we-are." And he kept putting up many petitions that He would-keep-from having-gone-and-sent them† away outside that district. But there-was there handy for them-unto the mountains, a-herd of swine a-large-one, being-swine-herded-as they were. And so went-and-brought Him-did the (G)dæmons, saying, "Have-gone-and sent us the swine wards that we-may-have-got-to-enter THEM wards." And went-and-permitted them straightway did Jesus; and-so having-got-to-go-out-as did the spirits, the foul-and-wicked-ones, they-did-get-to-go-in the swine wards—and-then off-got-to-rush the herd down-over the precipice the sea ward—but there-were some two thousand-of them—and drowned-were they-being in-swallowed by the sea. But those that-were-feeding them 14 went-and-fled and got-to-tell-the-news the cityward and the rural-districts wards;—and out-they-got-to-go to have-got-to-see the wonder-which had-been-happening. And they-are-coming 15 up sight-seeing-unto Jesus, and-then they-find the (G)dæmonized-person sitting-down-restfully as there he was and clothed-as he had been and in-his-senses,—he-who had-been-having the (G)legion!—and they-got-to-be-awe-struck. And got-to-give-a-full-description-did to-them those-who-got-to-witness-it-all,—how it got-to-happen in the case of the (G)dæmonized-person, and-also all-about the swine. And 17 they-got-to-set-to imploring Him-as there they were to-have-gone-and-departed away from THEIR neighbourhood. And-so having-got-to-go-on-board-as He-did the ship ward, the late-got-(G)dæmonized was-imploring Him to-let-him-be-staying along-with Him: and He would-not go-and-let-him, BUT 19 says to-him, "Be-going thy home-ward a comfort-to those thy-dear-ones, and

† Points to a covenant promulgated, and understood, between God (in Christ) and sinners other than those of the human race.

‡ Many dæmons using and appropriating one human tongue and brain.

have-gone-and-told them - all about what-and-how-much the Lord has been doing for thee, and how He got-to-pity THEE."\* And so away-he-did-get-to-go and to-address-himself to-be-heralding in the Decapolis-district, what-and-how-much Jesus went-and-did-for-him :—and there was every-one marvelling.

21 And having-got - to - cross-over-as did Jesus in-on board His ship, back-again the other-side ward, there-got-to-be-gathered an immense crowd about Him ; and there-He-was by the sea-side. And lo, there-comes one of the chief-of-the - (G)synagogue-staff, by-name (G)Jaeirus, and when he got-to-see Him down-he-falls for aid-at His feet ; and implores Him much-does he, saying, "That my-dear-little-daughter is-already dying,—may I beg-that thou-wouldst - have-got - to-come and - to-lay-upon her Thy hands, in-order-that she-may-have-got to be saved,—and-

24 Oh!-so she-shall-be-living-still!" And Jesus went-and-left along-with him ; and there-was-following Him an-im-mense crowd, and there-it-was-crush-ing-round Him.—And a-woman, a-cer-tain-well known case, being in-as a sub-ject of haemorrhage twelve years, and having-got-to-suffer-as she had not-a-little under not-a-few physicians, and to-spend the whole-of her private-means, and instead-of having-got-to-become-

27 better rather got-to-get-worse, having-got-to-hear all-about Jesus, went-and-came in the crowd behind - Him, and - got-to-just-touch His raiment,

28 for she-kept-on-saying, "If only those His clothes I-shall-have-got-a-touch-

29 of, I-shall - be-being-restored." And straightway dried-up - got - to-be the fountain of-her blood-discharge, and she-got-to-experience in-her body that she-has-been - healed away - from her scourge. And straightway Jesus having - gone - and - experienced in - or- ganic oneness with Himself the vitality's having-got-to-go-out out-of Him, went-and-turned-round in-as pressed by the crowd, and was-saying, "What - one person in particular went-and-touched

MY clothes?" And His disciples were-saying to-Him, "Thou seest the crowd all-crushing-round Thee, and Thou-sayest, 'What-one person in par-ticular went-and-touched Me !'" And He-kept - on - looking-round so-as-to-have-got-to-catch-sight - of - her who-had-got-to-do this. But the woman having-got-to-fear-as she did and all-trembling-as there-she was, conscious-as she had been-of what has-been-taking-place in mercy-upon her, got-to-come and to-fall-down-before Him, and to-tell Him all the truth. But He went-and-said-to-her, "Daughter, thy spirit-of-trust has-been-restoring thee, be-going-away to-the enjoyment of peaceful-tranquillity, and be-keeping healthy and free - from that thy scourge." Whilst-still He was-in-the-act-of - speaking, persons - are - coming direct-from the (G)synagogue-chiefs-house, saying,—"Thy daughter got-to-die, why-ever-then any-longer-now art thou-troubling the teacher?" But Jesus having - got - to - over - hear - as He did the message whilst-being-delivered says to - the (G)synagogue - chief, "Keep - from being - anxious, only keep-trusting-in-Me." And He got-not-to-permit anybody to-have-got-to-follow - associated-with Him, except Peter, and James, and John the brother of-James. And He - comes to the house ward of-the (G)synagogue-chief, and finds the-tumult, and persons - weeping and wailing immoderately. And when-got-come-in He says to-them, "Why-ever are-ye-making-this-disturbance, and are-weeping? —the maiden never got-to-die-at all, BUT-on the contrary is-only fast-asleep." And they-were-laughing-at Him. But He having as He got to-put-out the whole-of-them leads-along the father of-his maiden, and her mother, and those along-with Himself, and enters-in where the maiden was, lying-down-as she was. And having-got-to-take-a-firm-hold-of-the hand-of the maiden, He-says to-her, "(G)Talitha (G)kou-mi !" — which is, when translated, "Thou maiden!—to-thee I-am-speak-

\* The emphasis marks the difference between his own case and the daemons—they left to their penalty, he pardoned—it warns him not to pre-

sume, but to "sin no more lest a worse thing come unto him."

42 ing,—be-getting-up.” And straightway the maiden went-and-got-up and was-walking—for she - was twelve years old. And they-got-to-be-bewildered 43 with-great astonishment. And He-went-and-charged them strictly, that-no-one should - have - got-to-know-of this - case ; and - moreover He-got-to-tell-them to-have-gone-and-given her

VI. 1. And He-got-to-go-out from-thence and to-come His-own father-land ward ; and there-follow Him His 2 disciples. And *when-the* (G) sabbath got-to-be-come, He -got- to - address-Himself in-during the (G)synagogue-Service to-be-teaching - *systematically* : and many listening were-in-a-state-of-astonishment,saying, “Where did THIS man-get all these-things? — and what wisdom-is this which got-to-be - bestowed - upon Him ? — and what wonderful works come-to-pass 3 through those His hands !—Is not this person the builder,\* the son of-(G)Maria, and brother of-James, and Joses, and Judas, and Simon ?—and are not those His sisters too here *intimate-amongst us?*”—And there-they-were-stumbling-over-the-stumbling-stone in-connection with Him ; but saying to-them was-Jesus, “A-prophet is not unhonoured, anywhere-except in-as a reformer his-own fatherland, and in-as an example of Godliness amongst his-own relations, and in-as the firm head of his-own home.” And-so He was-not able there to-have-got-to-work any miracle ; except that He-went-and-laid on a few sick - persons His hands and healed-them. And He-was-filled-with-wonder on-account-of their lack-of-spirit-of-trust-in-God.

And He-was-going-round the villages on - circuit teaching - *systematically*. And He -is - calling - up-for-instruction The Twelve, and then it was-that-He-got-to-begin-the-plan of-sending THEM forth, in-couples, and supplying them-with authority-power-over the spirits 8 those foul-and-wicked. And He-got-

\* We have no exactly equivalent craft in England, but the nearest is the small carpenter-and-builder of a country village (Heb. iii. 4).

† They went as servants of the older dispensation, and had to act consistently with its spirit.

*to - give - them a - charge that nothing should-they-be-taking by way of provision-for their-journey, except their-staff only, — “empty - of knapsack, empty-of victuals, empty-of cash in the pocket : BUT-instead have-been-shod-with (G)sandals-only and keep-from having-got-to-put-on two coats. And He-went - on - to - say to - them,* 9 *“Wherever haply ye-shall-have-got-to-go-in-a-house-ward, there be-staying until haply ye-shall - have-got-to-go-out from - thence. And whosoever 10 haply shall have got to-mdeny you hospitalities, or “to-refuse to-have-got-to-listen-to-you, going-out-as ye are to from-thence, have-gone-and-shaken-off the dust that is-beneath your feet,† as a-witness to-them ward ; verily, I-tell you, it-shall-be more-endurable for-Sodom and Gomorrah in time of-judgment, than for THAT city.” And-so forth - they-got - to-go 12 and -were - preaching how-that men-should-have-got-to-yield - to-a-change-of-heart. And (G)demons not-a-few 13 were-they-casting-out, and anointing with-oil many sick-persons and healing-them.*

And got-to-hear-tell-of-Him-did the 14 king, Herod,—for public-enough got-to-be His name !—and he-was-saying “ John the (G)baptizing-one† got-to-be-risen from the dead, and for this-reason wonderful-works are-(G)energizing in-as added credentials of his Ministry.” Other - people, however, 15 were-saying “ Elias it-is-undoubtedly ;” others-again were-saying, “ A-(G)prophet it-is, one-truly something-like one of-the (G)prophets’!” But Herod 16 having-got-to-hear-tell-of-Him went-and-said, “ The-one I went-and-be-headed,§ that-man got-to-be raised from the dead.”—For this-same Herod 17 having-gone-and-sent-forth-as he did, got-to-apprehend John, and to-bind him in his prison for-the sake-of Herodias the wife of-Philip his-living brother, because he-went-and-married her. For John kept-on-telling his 18

† For once it is here put correctly, elsewhere the familiar style “John the baptist” is retained ; that, however, is just the opposite of what is meant, being passive—making him to be baptized instead of the celebrated baptizer.

§ “ John” spurious.

*king Herod, "It is-not right for-thee to-be-thus-in-possession-of the wife of thy brother."* But Herodias it was against him, and anxious to-have-got-to-kill-him, and-yet could-not get-to; 20 for Herod himself was-standing-in-awe-of John, conscious-as he had been ever that-he-was a-man righteous and holy, and-so he-was-keeping-him safely-guarded-from mischief: and-too having-as he did-got-to-listen-to him, many-duties was-he-doing, and cordially was-he-listening-to him. And-so, at last a-day having-got-to-come favourable-for her purpose, when Herod was-giving-as he always used to a-banquet on his birth-day to-his magnates, and to-his (c)chiliarchs, and to-the principal people of-Galilee, and having-got-to-come-in-too-as did the daughter of this same-said Herodias, and to-have-gone-and-danced-as she did\* and to-lustfully-gratify Herod, and his guests, got-to-say-did the king to-the damsel, "Have-gone-and-asked me for anything thou-mayst-happen to-fancy, and-I will-give-it to-thee," and-moreover he-got - to - swear to - her that, "Yes-whatever possibly thou-mayest-have-got-to-ask-of me, I tell thee-I-will-give-it to-thee, aye-unto the-half of-this my kingdom." But she having-got-to-go-forth-first-as she did got-to-say to-her mother, "WHAT-good enough boont am-I-to-be-asking?" But she went-and-said, "The head of-John the (c)baptist." And-so having-got-to-go-in-again directly with haste with her suit ready-for the king, she-went-and-made-her-request, saying, "What-I-do-want-is that to-me thou-shalt-have-gone-and-given this-very-instant, upon a-(G)pine-wood-platter, the head 26 of-John the (c)baptist." And over-powered-with-grief though the king got-to-be, yet-on-account-of his oaths and his guests he'd-not get-to-decide 27 to-have-gone-and-denied-it her. And-so having-straightway got-to-send-off-

\* The Aorist Tense marks two things (1) how completely demoralized she had got to be to dance at all, since it was a badge of impudent lewdness in a woman (2) how drunk and libidinous the banqueters had become.

+ Her mother had told her for what to ask if the king made the expected offer, but Salome,

as did the king one-of-his-body-guard, he-went-and-gave-directions-for his head to-have-got-to-be-brought. But 28 he having-got-to-go-off went-and-beheaded him there-in-the prison; and got-to-bring his head upon a-(G)pine-wood-platter†, and-to-give it to-the damsel; and the damsel got-to-give it to-that her mother. And having-got-to-hear-tell-of-it-as did his disciples they-got-to-come, and to-take-up his trunk, and to-deposit it in-a-tomb.

And there - are - returning The 30 (c)Apostles with news-unto Jesus; and they went and gave-Him a-full-account of everything, of-both what-miracles they-got-to-do and what-wise things they-got-to-teach. And He-got-to-31 say to-them, "Come-along just-you all-by-yourselves along some-desert place ward, and be-refreshing-your-selves-with-rest a-little;"—for there-they-were, some coming, some going, in-such-numbers, and not even to-be-getting-their-meals were-they-finding-leisure. And-so away-they-got-to-go 32 a-desert place ward in his ship, all-alone.

And they-went-and-caught-sight-of 33 them going-away did-the crowds; and besides many-others got-to-recognize Him, and by-a-land-route from all the cities were-running-together there-whether-He was bound, and got-to-anticipate them and got-to-come-together for aid-unto Him;—and-so upon 34 having-got-to-come-forth Jesus got-to-see-before Him an-immense crowd, and to-be-filled-with-sympathy for them, because there-they-were as sheep deserted-by their-shepherd; and He-got-to-set - Him - to - work to-be-systematically-teaching them many-truths. And by-the-time-that-now a-long 35 space-of-time got-elapsed-as it did, having-got-to-come-up-for a purpose to-Him-as did His disciples they-say that, "Desolate is the place, and a-long-space-of-time now-clapsed, have-got-to-dismiss them, that-so having-lacking the deep hatred of her mother, went out to make sure before squandering so splendid an opportunity upon a mere peasant-prophet's head.

† For the significance of this "pine-wood-platter" see the parallel account in St. Matthew xiv.

got-to-go-away the surrounding farms  
and villages wards they-may-have-  
gone-and-purchased for-themselves  
victuals, for any-meal to-eat they-have  
not." But He went-and-broke-out-in-  
answer and-said to-them, "Have-  
yourselves got-to-give them a meal-to-  
eat." And they-say to-Him, "Having-  
got-to-go-away shall-we-have-gone-  
and-purchased two-hundred (G)de-  
narii-worth\* of loaves, and-so have-  
got-to-give them to-eat?" But He  
says to-them, "How many loaves have-  
ye?—go-off and just have-got-to-see."  
And having-got-to-ascertain they-say,  
"Five, and two fishes." And He  
went and gave-them directions to-have-  
got-to-make-them-recline, mess by-  
mess, down-upon the green grass.  
And-so they-went-and-lay-down, rank  
by-rank, of hundreds and fifties-re-  
spectively. And having-got-to-take  
the five loaves and the two fishes, He  
went-and-looked-up heaven-ward and  
gave-thanks, and-then got-to-break the  
loaves-to-pieces, and wont-on-giving-  
them to-those His disciples, that they-  
might have-got-to-set-them-before  
them; and the two fishes He went-  
and-divided to-them-all. And the  
whole-of-them got-to-eat and to-be-  
satisfied. And they-got-to-take-up of-  
broken-pieces twelve hampers full, and  
from the fishes-too. And there-were  
those partaking-of the loaves five thou-  
sand, counting only the-MEN. And  
straightway He-got-to-constrain His  
disciples to-have-got-to-embark His  
ship ward, and to-be-preceding-Him  
the opposite-side ward on duty-unto  
Bethsaida until Himself He-got-to-  
dismiss the multitude. And having-  
got-to-arrange-as He did for-their-  
departure, He-got-to-depart His moun-  
tain ward to-have-gone-and-prayed.  
And evening having-got-to-come, there-still-was the ship in the-midst  
of the sea, and He-Himself alone on  
the land. And He-got-to-see them  
labouring in-as hard at their rowing,  
for the wind was-keeping contrary to-  
them. And about the fourth watch  
of the night He-is-coming with aid-  
unto them, walking upon-the surface

of the sea; and there - ostensibly -  
He-was-wishing to-have-got-to-pass-  
by them. But they having-got-to 49  
catch-sight-of Him, walking upon-the  
surface of the sea, got-to-imagine that  
it was a ghost, and went-and-  
screamed :—for the whole of them 50  
got-to-see Him, and to-be-terrified ;—  
and straightway He-went-and-con-  
versed along-with them, and says to-  
them, "Cheer-up! I AM,"keep-from  
being-afraid." And He-got-to-go-on- 51  
board with aid-unto them the ship  
ward, and-then went-and-dropped-did  
the wind; and there-they-were-in-an-  
(G)estasy-of-wonder in-and-among  
themselves;—for they got-not to-reflect 52  
upon the loaves, for their heart was-  
in the state of-having-been-harden-  
ing. And having-got-to-go-across-as 53  
they did they-got-to-strike the (G)  
Genesaret shore, and-so they-went-  
and-put-in-there. And-then having- 54  
got-to-come-out out of the ship,  
straightway having-got-to-recognise  
Him-as people did, having-gone-and- 55  
run-throughout the entire district  
there, they-got-to-set-to carrying  
about upon their mattresses those that  
were-sick, wherever they-were-hear-  
ing that there He-really-is. And 56  
wherever haply He-was-on-His-way  
villages wards, or cities, or country-  
towns, in the public-places-of-con-  
course they-were-putting their sick,  
and beseeching Him, to-have-let-them  
have got-if only a-touch of the hem of-  
His raiment; and as-many-as haply  
were-touching Him were-one after  
another-being-restored.

VII. 1 And there-are-assembling-  
together with a purpose-unto Him, the  
(G) pharisees, and delegates of the  
scribes, having-got-to-come sent-from  
Jerusalem. And having-got-to-catch-  
sight of some-of the chief of His dis-  
ciples with-defiled hands,—that is un-  
washen,—eating-as they were their-meals,  
they-got-to-begin-to-find-fault. — For  
the (G)pharisees and-indeed all the  
Jews, "without having-got-to-wash at  
least their hands, never eat, holding-  
strictly the tradition-system of-the  
(G)presbyters; and if from market 4

\* Out of the Mission funds, of which Judas was treasurer.

Literally, "come upon"—the preposition  
and verb together make the nautical idiom.

=without having-washed\*-all-over they never eat. And many similar-customs there-are which they-got-to-receive-by-tradition to-be-strictly-observing, (G) baptisms of-cups, and of-pots, and of-brazen-utensils, and of-divans. Then questioning Him-are the (G)pharisees and the scribes, " By-what-dispensing-authority-pray are those disciples of-thine not transacting-daily-life-transactions in-obedience to the tradition-system of-the (G)presbyters, BUT-instead of that are-eating their-meals with-hands unwashed?" But He-got-to-break-out-in-answer and-to-say to-them, " Well did-Esaias go-and-(G) prophesy about such (G)hypocrites as you, as it-has-been-written, 'This people with-their lips honour Me, but the heart of-them is-far-enough from ME ; to-no-practical-purpose however are-they-theoretically-reverencing ME, systematically-teaching-whilst they are practically-for-doctrines the-ordinances of-men.' For having-got-to-repeal-as ye did the commands of-GOD ; there-ye-are-strictly-observing the tradition-system-of-MEN !—(G)baptisms of pots, and of-cups, forsooth, and other-things equally-important of-a - similar - kind, plenty-of-them, ye-are-practising. And then He-went-on-to-say to-them, " A pretty-thing-indeed ! there-ye-are-actually-setting-aside the commandment of-God, so-as-to have-gone-the-more-strictly - and - observed that your-own tradition-system†—For Moses-for instance got-to-say, ' Honour thy father and thy mother,' and ' He that dishonours father or mother let-him-die the death.' Ye however say, ' Supposing a-person shall-have-gone-and-said-merely to-his father or his mother 'Corban,' that means, 'As an-oblation has that been vowed to God which thou-didst-get-right-to-expect possibly out of-me,—and-then-no-longer do-ye-permit him to-have-gone-and-done anything for that his father or that his mother ; virtually - making-null-and-

void-as ye do the word of-GOD by-the tradition-system of-your-own which ye-got - to-hand - down - yourselves !— And many-things equally-important of a-similar-kind ye-are-practising." And 14 having-gone-and-called-up-as *He did* for instruction the-whole-of the people, He-carried-on-the-discourse to-THEM, " Be-listening-now-to ME the-whole-of-you, and understanding-clearly ;— 15 nothing is-there from - without the human-being entering-into him which possesses-the-power of-having-got-to-vulgarize him ; BUT-no the-things that come-out from him, those are the things that vulgarize man.— Since 16 some-important person† possesses ears on purpose-to-be-listening-with, let him-be-listening."

And when He-got-to-go-in home, 17 away-from the crowd, there were-His own-disciples asking Him the-meaning of the (G)parable ! And He-says to them, " Are ye-even ye so destitute-of-common-sense ?—do ye-not perceive that everything from-without-entering-in the human-being ward does not possess-the-power to-have-got-to-vulgarize him ?—because it never pursues- 19 its-course that his Heart ward-at all, BUT-only his belly ward, and-so the draught ward it does-come-out-certainly, in that sense, but-purifying-as-it does-the-whole-of his food."—But He proceeded-to-say, " That proceeding-out from the human-being that really-does-vulgarize the human-being ; for 21 from-within, out-of the Heart of-men their thoughts those corruptly-selfish-ones ever-proceed-out,—adulteries, fornications, murders, thefts, covetousnesses, 22 moral-corruptions, cheater, lasciviousness, an-eye distempered, foul-mouthedness, arrogance, silly-vanity—the whole-of-these, his inherent moral-corruptions, proceed-outwards from-within, and DO-vulgarize mankind-indeed."

And from-thence He-got-to-arise 24 and-depart the frontiers-between Tyre and Sidon wards ; and having-got-to of the ever-present Head of The Church,—" THE WORD OF GOD."

\* Literally, (G) baptized.

† All sects and " parties " in the Church depend, as such, upon the traditions of men, whether sacramental or evangelical, tend towards producing the same effects of antinomianism and infidelity, and are grouped under this denunciation

† This pregnant word is used all through the New Testament, but especially in the Epistles, to indicate the pharisee and the pharisaic ; all well-to-do religious people (x. 23) are in corresponding peril ever of being pharisees or sadducees.

enter-in a-house ward, not-a-soul was-  
He-wishing to -have-got-to know-it,  
and-yet it-got-to-be-out-of-His-power  
25 to -have-gone-and-kept-it hid ; for  
having-got-to-hear-tell-as did a-woman  
all-about Him, one-whose young-  
daughter was possessing a-spirit foul-  
and-wicked, she-got-to-come and-to-  
26 fall for aid-at His feet—the woman  
however was of-Greek-extraction a-  
Syrophenician by-her race,—and she-  
was-beseeching Him to have gone and  
27 cast-the (g)dæmon out of-her little-  
daughter. But Jesus got-to-say to-  
her, “Have-got-to-let the CHILDREN  
first\* have-got-to-be-filled ; for it is  
not pious to-have-gone-and-taken the  
children’s bread, and to-have-cast-it  
28 to-the house-dogs.” But she got-to-  
break-out-in-answer, and-to-say to-  
Him, “Just-so, Lord !—and-so for-  
that the dogs, underneath the table  
feed-always from the broken-meat of-  
29 the children.” And He-got-to-say to-  
her, “For this reply, be-off, gone-out-  
hath the (g)dæmon out-of-that thy  
30 young-daughter.” And having-got-  
to-depart her home ward, she-got-to-  
find-the (g)dæmon gone-out, and-her  
young-daughter laid-comfortably as she  
had been-upon the divan.

31 And again having-got-to-go-out-as  
He did out of-the districts of-Tyre  
and Sidon, He-got-to-come the sea of-  
Galilee ward, through the-midst of-  
32 the districts of-Decapolis. And they-  
bring to-Him a-deaf stammerer, and  
beseech Him to-have-gone-and-laid-  
33 upon him His hand. And having  
gone and taken-him aside away-from  
the crowd, into privacy, He-went-and-  
thrust His fingers his ears wards, and-  
34 spat and-touched his tongue, and-then  
having-gone-and-looked-up the heaven-  
ward He-went-and-gave-a-deep-sigh,  
and-then says to-him, “(g)Ephphatha!”  
—which is “Have-got-thou to-be-  
35 thoroughly-opened.” And straight-  
way unclosed-got-to-be those his organs-  
of-hearing ; and that-which-fettered  
that his tongue got-to-be-loosed, and

there-he-was-talking all-right. And 36  
He got to give-them special-injunctions  
not to-have-got-to-tell a-soul ; but the  
more He went-on-charging them, the  
more effusively they-were-keeping-on-  
publishing-it. And there-people-were- 37  
in-a-state of-intense astonishment,  
saying-as they were, “How-beautifully  
has-He-been-doing everything !—even  
the deaf He-makes to-be-hearing, and  
the dumb to-be-speaking.”

VIII. 1 In those the days-of His  
ministry there the crowd being very-  
great, and “quite-destitute of-any-  
meal to-have-got-to-eat, having-got-  
to-call-up-for a purpose His disciples,  
He-says to-them, “My-bowels- yearn  
over the crowd, because now three  
days are-they-in-attendance-upon My-  
Ministry and have not-a meal to-have-  
got-to-eat ; and supposing I-shall-be-  
dismissing them fasting their homes  
wards, they-will-be-fainting on the  
road, for there are-some-dear ones† of  
them who-are-here from-a-great-dis-  
tance.” And went-and-broke-out-in-  
answer-to Him-did those His disciples,  
“From - what - quarter could some-  
person rich enough possibly have-got-  
to-feed these with regular-meals upon  
a-desert ?” And He-was-asking them,  
“How-many loaves have-you-actually-  
got ?” But they-got-to-say, “Seven.”  
And He-went-and-gave-orders for-the  
multitude to-have-gone-and-got-down  
upon the ground ; and-then having-  
got-to-take the seven loaves, He-went-  
and-gave-thanks and-brake and kept-  
on-giving to-His disciples to-have-got-  
to-give-out, that they might-have-got-  
to-set-them-before the crowd. And  
they-had a-few small fishes ; and  
having-as He did-gone - and - asked-  
God’s-blessing-on them He-got-to-tell-  
them to-have-got-to-set them also-  
before them. But they-got-to-eat and  
to-be-satisfied ; and they-got-to-take-  
up of-broken-pieces that-had-been-  
left-after, seven hampers. But there-  
were-eating about four thousand per-  
sons ; and-then He-got-to-dismiss them.

\* An answer to those who advocate the perfect working of home missions before assaying foreign, whilst giving to neither—an answer in irony, and the sting of the sarcasm is in the ‘got’ of the antecedent verb.

† In so many cases in Greek the mere grammar is colourless, and requires ‘an able minister, not of the letter merely of the text, but of the spirit’ of the sacred narrative to fill out the full meaning of the sentence.

- 10 And straightway having-got-to-go-as *He did* on-board *His* ship ward along-with His disciples, He-got-to-come-the Dalmanutha districts wards.
- 11 And the (g)pharisees got-to-come-forth, and to-set-to asking Him questions, aiming-at-getting-from Him a sign from heaven, tempting-Him. And having-gone-and-groaned-deeply in His spirit He-says, "Why-ever is this generation aiming-at-getting a-sign-in-evidence?—verily I-tell you, just-see-if there-shall-be-given to-this generation a-sign!" And having-gone-and-departed-from them and-gone-on-board the ship, He-went-and-returned
- 14 the other-side ward again. And they-got-quite-to-forget to-have-gone-and-taken bread, and except one-single loaf, they-were possessing nothing with them in the ship. And there-was-He-strictly-enjoining-upon them, saying, "Take-good-heed-now and-be-on-your-guard-against the Leaven of the (g)pharisees, and the Herod Leaven." And there-were they-wrangling divided in argument-amongst themselves, saying, "That's-because we-have no bread!" And having-known-as Jesus got to, He-says to-them, "WIIY-ever are-ye-wrangling because ye-have no bread?—do-ye not yet perceive or understand?—still do-ye-keep your hearts hardened-as they had used to be?—‘possessing eyes’ do-ye ‘not See,’ and ‘possessing ears’ do-ye ‘not Hear?’—and do-ye not remember?—When I went-and-broke the five loaves amongst the five thousands, how-many baskets full of-broken-pieces did-ye-get-to-take-up?"
- 20 They-say to-Him, "Twelve." "When however the seven amongst the four thousand, how-many hampers overflowing-with broken-pieces did-ye-get-to-take-up?" But they got-to-say,
- 21 "Seven." And He-said to-them, "How-is it that ye do-not understand?"
- 22 And-then He-comes Bethsaida ward; and they-bring to-Him a-blind-person, and beseech Him that he-would-have-got-just-to-touch-him. And having-gone-and-taken-hold of-the hand of-the

blind-person-as *He did*, *He* went and led him out outside the town; and having-gone-and-spit his organs-of-sight ward, and put-His hands upon him, He-was-questioning him as-to-whether "he is - seeing a particular thing?" And after-having-got-to-look-up he-was-saying, "Well-I-do-see human-beings-it is true, walking-about-because there they are, but large and blurred-like trees." Then again He-went-and-placed *His* hands upon those his eyes, and made him have-got\*-to-look-up-again, and-then he-got-to-be-quite-restored and to-see every-thing distinctly-in right focus. And off-He-went-and-sent him his home ward, saying, "Neither have-got-to-enter-into the village ward, nor to-say-a-word to-any-friend in the village."

And out-got-to-go-did-Jesus and His disciples the towns wards of Cesarea Philippi. And on the road He-was-questioning His disciples, saying to-them, "What-Divine person do-people say that-I really-am?" But they-got-to-break-out-in-answer, "John the (g)baptist; and others Elias; but others-again, one of the (g)prophets." And-then He says-direct to-them, "YE, however-now, what-Divine Personage do-ye-say that I AM?" But Peter went-and-broke-out-in answer and-said to-Him, "THOU art THE CHRIST!" And He-got-to-lay-it-upon them sternly† in-order-that to-not-a-soul should-they-be-speaking about Him.

And-then He-got-to-set-to to-be systematically-instructing them how-that The Son-of-Man must-of-necessity have-got-to-suffer much-indeed, and have-got-to-be-rejected-upon trial from the (g)presbyters and the chief-priests and the scribes, and have-got-to-be-judicially-murdered, and after three days have-got-to-rise-again. And in plain-language He-was-telling them the fact:—and having gone and drawn Him for-enlightenment-to-him as did Peter, he-went-and-undertook to be rebuking HIM! He however having-gone-and-turned-round and looked-at

\* The Aorist brings out the necessity of effort on the part of 'the creature,' in all co-operation of spiritual parturition, with 'The Creator.'

† The silence of the Apostles in the Gospels on the central truth of Revelation is a marked contrast to their eloquence in the Acts of the Apostles.

- His disciples, got-to-rebuke Peter, a-white such-as fuller at least-upon our saying, "Get-thee-off behind-as a disciple of ME, Satan; for thou art earth is-not capable-of having got to ambitious-of nothing that is of-thy produce. And there-got-to-appear to them Elias associated in Ministry-God, BUT-on the contrary what is of-thy fallen human-creatures." 4
- 34 And having-gone-and-called-up-as He did for instruction the crowd with His disciples-on-duty He-got-to-say to them, "Whosoever is-desirous of following behind-as disciple of ME, let him have-got-to-denry himself, and to take-up his-own cross, and let-him-be always-following ME. For whoever haply is-being-anxious to-have-got-to-spare his life, will-be-throwing it away; but whoever haply shall-be-throwing-away his own life for-the-sake-of-ME and of-My Gospel, will-be-really-saving it. For what-adequately shall-it-be-benefiting a human-being supposing he-did-get-to-gain the entire world and-then went-and-was-bankrupt-of his soul?—or what-in the universe shall a-human-being be-giving as-an-equivalent-for that his soul? 5
- 35 For whosoever haply shall-have-got-to-be-ashamed-of ME and-of these My words in a-generation like-this, adulterous and disorbited-as it is, being-ashamed-shall The Son of-Man also be-of him, when He-shall-have-got-to-come in the glory of-His Father, attended-by the (G)angels the holy-ones," 6
- IX. And-then He-proceeded-to-say to-them, "Verily, I-tell you, that there-actually-are some-privileged persons of-those that have-been-standing here, who shall-be favoured to-have escaped tasting of-death-at all, until haply they-shall-have-got-to-see The Kingdom of-God coming-as it shall have in-the-economy of power." 7
- 2 And-so six days after Jesus takes-with-Him Peter, and James, and John, and carries them a-mountain ward, lofty, in privacy, alone. And-then He-got-to-be-entirely-changed-in-appearance.\* 8
- 3 Divinely before them;—and the-very raiment of-Him got-to-be prismatic-flashing-the-intense whiteness of snow, 9
- \* (G) Metamorphosed.
- + Future, to our Lord's ken is present—as the tense is.
- † It is well for us to remember—in this the ripe age of pharisaism and sadduceism, in clashing sects and spiritual pride sublimed into individual
- a-white such-as fuller at least-upon our earth is-not capable-of having got to produce. And there-got-to-appear to them Elias associated in Ministry-with Moses, and there-they-were deep-in-conference with-Jesus. And 5
- in-got-to-break-out-did Peter and-says to-Jesus, "(G)Rabbi! beautiful is-it for-us to-be here, and-so suppose-we have-gone-and-made three tents, for-Theo one, and for-Moses one, and for-Elias one." For he had-not the slightest-idea what-nonsense he-got-to-talk, for there-they-were awe-struck. 6
- And there-got-to-be-a-cloud over-shadowing them-as there it was; and there-went-and-came a-Voice out of the cloud, "This-Being is The Son of-ME, The Beloved-One; be-listening-to HIM." And-then all-of-a-sudden having-got-to-venture-a-look-round-as they did, they got-no-longer to-see anybody-at all, except Jesus alone along-with themselves. But descending-whilst they were away-from the mountain, He-got-to-strictly-enjoin-upon them that to-not-a-soul should-they have-got-to-give-any-account-of what they-got-to-see, at least "not until The Son of-Man shall-have-actually-got-to-rise from-amongst the dead. And His injunction they-did-get-to-keep-as a secret to strengthen trust-amongst themselves,—curious-though they were-to-know what-occult mystery is-hid under the phrase 'having-got-to-rise from-amongst the dead.' And-so they-were-questioning Him, saying, "The scribes are-used-to-say that Elias is-to-have got-to-come first-of-all." But He got-to-break-out-in-answer and-to-say to-them, "Elias indeed got-to-come-as he shall have first is-to be-re-establishing-on the basis of a Gospel Civilization everything;"—and "How-much has-been-Written-all through the Sacred Scriptures upon The Son of-Man, in-connection - with His-having-got-to-suffer much-indeed, and His-having-got-to-be-made-a-nonenentity-of." BUT, 10
- 13 let-Me-tell you, that too Elias has self-deification—these various items in the account of the sufferings of The Bridegroom, for it is just the most ambitious spirits (verse 35) that are to attain the status of The Bride by 'drinking of the Cup,' and 'being baptized with the baptism' of Her Lord, and to such spirits the bitterest in-

been-coming and to-him they-got-to-do just-what they-got-to-wish-to-do ; —exactly-as it-has-been-written about 14 him : \* And when-got-to-be-come with aid-unto His disciples, He-got-to-catch-sight-of an-immense crowd all-round them, and scribes in-controversy with- 15 them. And straightway the whole crowd when-they-got-to-catch-sight-of Him got-to-be-struck-withpeculiar-awe,† and running-up-as they were 16 were-reverentially-saluting Him. And He-got-to-question‡ them, “ What-terrible difficulty are ye wrangling-about with-reference-to-trying to help 17 them ? ” And one out-of the crowd went-and-broke-out-in answer and-said, “ Teacher, I-got-to-bring this son of-mine for healing-unto Thee, having 18 a-dumb spirit ; and where-ever haply it-went-and-seized him, it-convulses him ; and-then there-he-is-foaming and gnashing his teeth, and pining-away : and I-got-to-speak-to Thy dis- 19 ciples that they should-have-got-to-cast-out it and they did-not get-strength-enough.” But He got-to-break-out-in-answer to-them and-says, “ (G)O generation untrusting, up-to 20 when present-to help you shall-I-be-being ? —up-to when shall-I-be-enduring you ? —bring him for healing-unto ME. And they-did-get-to-bring him for healing-unto Him. And when-he-got-to-catch-sight-of HIM, straightway the spirit went and threw-him into-convulsions ; and having-got-to-fall down- upon the ground there-he-was-rolling-over-and-over, 21 foaming. And He-got-to-ask his father, “ How long-ago is-it since this has-been-happening to-him ? ” But he got-to-say, “ From-boyhood-up- 22 wards ; and often did-it-go-and-cast him both the fire ward and the water ward, that-it-might have-got-to-destroy him—BUT-there§ if thou-art-able-to-do almost-an-impossibility have-got-to-help us, having-got-to-be- 23 moved-with-pity over us.” But Jesus got-to-say to-him, “ This-is the point,

‘if thou-art-able’ to-have-got-to-trust-Me, —everything is-possible to-one-who is-trusting.” And straightway 24 having-gone-and-cried-out-as did the father of-his boy, with tears, he-was-saying, “ I-do-trust-thee, but oh ! do-be-helping that my untrustfulness.” But having-got-to-perceive-as did 25 Jesus that the crowd is-running-together, He-went-and-rebuked the spirit foul-and-wicked, saying as He was to-it, “ Thou-the spirit, the dumb and deaf-one, I THEE am-commanding, have-got-to-come-out out-from him, and never-again have got-to-enter-into him ward.” And having-gone-and 26 yelled-hideously and fearfully convulsed him-as it did, out-it-did-get-to-come ; and he-got-to-be as-if dead, so- 27 that many-persons were-saying that he-went-and-died. But Jesus went-and-took-hold-of him-by his hand and raised him ; and-then up-he-got-to-stand.

And when-He-got-to-be-come the 28 house ward, His disciples were-asking Him privately, “ We got-to-be-unable|| to have-got-to-cast-out THIS-particular one.” And He-got-to-say to-them, “ This particular sort in nothing is-able-to-have-got-to-go-forth, except in-athletic spiritual training by prayer and fasting.”

And from thence having-got-to-go 30 forth they-were-proceeding through-out Galilee :—and He was-not wanting that any-sick person should-have-got-to-know-it ; for He-was-going- 31 through-a-course-of-instruction-with those His disciples, and in the course-kept-telling them, “ The Son-of-Man is-to-be-betrayed the-hands of-men ward, and they-shall-be-judicially-murdering Him, and after-His-having-got-to-be-murdered on-the third day He-will-be-rising-again.” But they were-in- 32 perfect-ignorance-of what the phrase was-meaning, and were-fearing to-have-got-to-ask Him.

And He-got-to-come Capernaum 33 ward: and when-He-got-to-be-in in the

gradient of ‘the cup’ is the being ‘made non-entities of’ in the Church as well as the world.

\* This Janus-like personage.

† Exodus xxxiv. 29, 30. Acts vi. 15; xxii. 11.

‡ “Scribes” spurious.

§ He thought our Lord’s queries were an excuse for gaining time, and cleverly doing nothing.

¶ It is evident then that they made the attempt (verse 18).

- house, He-was - enquiring - of them, "WHAT-ever, as we came along-on the road so involving the interests-to your selves were ye - quarrelling-about?"
- 34 But they were-keeping-silence, for in rivalry of interest-to themselves they-got-to-quarrel, as they came along-on the road which-favourite was to be greatest-man of them. And He got-to sit-down and-to-call The Twelve, and says to-them, "If some-ambitious person is-ambitious of-being first, he-will-be-being of-all humblest, of-all servant." And-then having-got -to-take a-little-child He-went-and-stood it-up in-the-midst-of-them; and-then having-gone and folded - it as He did-in-His-embrace, He-got -to-say to -them,
- 35 "Whosoever haply shall-have-gone-and-received one such little-child as-this in reliance-upon My Name, is-receiving ME ;—and whosocver shall-have-gone-and-received ME, is - not merely receiving ME, BUT — rather HIM that-got-to-send ME-forth" . . .
- 36 But got-to-interrupt Him-did John, saying, "Teacher! but-we-did-get-to-see a-person 'in Thy Name' casting-out-as there he was (G)daemons,—one-who is-not following with-us; and-so we-went-and-stopped him, just-because he does - not follow with - us." But Jesus got-to-say—"Keep-from stopping\* him; for no-one is-there who shall-be-in the course of the Dispensation-working-a-miracle of demon ejection relying-upon My Name, and-yet at the same time will-be-able-possibly to have-40 quickly got-to-revile Me ;—for -you know 'he-who is not against you† for you is - necessarily.' For whosoever haply shall have got to give-you† a-cup of-water to-drink in - organic oneness with My Name, because ye - are (G)Christian, verily, I-tell you, that he shall-manything-but have-got-to-throw-away his-chances of-reward. And who-
- \* This Present Tense seems to imply that they were continuing to stop him, and that now the embargo was to be taken off, and he was to be left free to cast out daemons of physical ill, and of ignorance, barbarism, and vice too, if he liked.
- † Right reading—a proverb.
- ‡ Having shown them the duty of Christian liberality, our Lord proceeds to show them how dependent they, and the Church of the future, would be upon such persons as the one they so orthodoxly restrained.
- soever haply shall - have-got-to-cause-to-stumble - through his own bad example one of the least-of-those who are-trusting - now Me ward, it - were really to-his-own advantage if a-mill-stone is-hung round the neck of-him and-then for-him-to-have-been-cast the sea ward. And if that thy hand is 43 causing thee to-stumble, have got to it off, handsomer is-it for - thee maimed the life-of the soul ward to-have-got-to-enter-in, than possessing thy two hands to-have-got to-go-off he (G)geēnna ward, that fire ward which is-unquenchable, where their 44 worm is one that-never dies-off,§ and he fire one that-never is-quenched||. And if thy foot is-causing thee to-tumble, have got to cut-it off handsomer is-it for - thee to-have-got-to-enter-in the life-of the soul ward lame, han possessing thy two feet to-have-got-to-be-cast the (G)geēnna ward, the fire ward which is-unquenchable, where their worm is one that-never 45 dies-off, and the fire one that-never is-quenched. And if thine eye is 46 -causing thee to-stumble, have got to sluck-it out, — better is - it for-thee one-eyed to-have-got-to-enter-in The Kingdom of-God ward, than possessing two eyes to-have-got-to-be-cast the (G)geēnna of-fire ward, where their 48 worm is one that-never dies-off, and he fire one that-never is-quenched :— or every one-of you shall-be-Salted¶ 49 with 'Fire,' and-as well every Sacrifice with 'Salt' shall-be-Salted ; that-50 Salt 'is-lovable - indeed ; but suppose that - 'Salt' shall-have-ceased-to : Salt,' in - regenerate oneness with what - other Divine source of Spiritual vitality shall - it be restored-to-Saltless?\*\* — Be-in-possession-of 'Salt' n-and-among yourselves, and-so†† be-keeping-at - peace - in - intercourse with one-another."††
- § As those in the grave do.
- || As fire on earth is.
- ¶ Metaphor from pickling meat and other things.
- \*\* The homogeneity of spirit-essence makes the recovery of apostate spiritual-intelligences an absolute impossibility ; and men who apostatize after becoming spiritual come, of course, under the working of the same law.
- †† Verse 33.
- †† Verse 34.

- X. 1 And-from-thence having-gone and-arisen-as *He did* He-comes the Judea districts wards, by the trans Jordan route ; and there are the crowds flocking-out-round for aid-unto Him again ; and as *He-always-had-used* to-do *He-was-instructing them again.*
- 2 And the (G)pharisees went-and-came-up-for-a purpose and-put - the - question-to Him, "Is-it-right for-a-husband to-have-gone-and-divorced a-wife ?"—
- 3 tempting Him. But He got-to-break-out-in-answer and - to - say to - them, "What-Divine law did-Moses go-and-enact for-you ?" But they got-to-say, "Moses did-go-and-permit-us to-have-got-to-write a-deed of-dissolution-of-marriage, and - so to - have - got - to - divorce-her." And got-to-break-out-in-answer-did Jesus and - to - say to - them, "As a concession-to the hardness of-your hearts he-certainly-did-get-to-write for-you this bye-law.
- 6 Right away-from the-beginning of-the-creation, however, male and female God went-and-made them. For-the-sake of-this-it is that a-man is-to-be-leaving his father and mother, and to-be-welded - into - oneness in domestic comfort-with\* his-own wife ; and-then they-shall-be-being the two, one-fleshly-nature ward ;—so-much-so - that no longer are they 'two'-at all, BUT essentially one flesh. That therefore which GOD went-and-yoked-into one nature let-a-human-being "keep-from sundering." And in the house again His disciples got-to-question Him about the same-thing. And He-says to - them, "Whosoever haply shall have-got-to-release - himself - from his wife, and - then have - got - to - marry another, is-committing-adultery upon her. And if a-woman shall have-got-to-release-herself-from her husband, and - then have-got-to-be-married to another, she-is-committing-adultery."
- 13 And-then there-they-were-bringing-up-for-a blessing to-Him little-children, for Him-to have - and - touched them. But the disciples kept-on-rebuking those going-on-bringing them up-as they were-for-that purpose. But Jesus having-got-to-see-it, got-to-be-seriously-displeased, and to-say to-them, "Leave the little-children to-be-coming for a blessing-unto ME, and "keep-from hindering THEM ; for of such-as-they IS-essentially The Kingdom of-God. Verily I-tell you who-soever haply "will-not have-got-to-receive The Kingdom of-God as a-little-child shall-never "never have-got-to-enter it ward." And having gone-and-embraced them, He-lays His hands in benediction-upon them, and went-on-blessing them-one after the other.
- And going-out-as *He was the-high-way* ward one got-to-run-up, and to-bend-the-knee-to Him, asking-Him the-question, "Good teacher ! WHAT extraordinarily good act am-I-to-be-doing that-so I-may-have-gone-and-secured - the - inheritance - of eternal life ?" But Jesus got-to-say to-him, "Why-now art thou calling ME 'good' ?—no-one is 'Good,' except One-only, GOD.—The commandments thou knowest-already, 'mKeep-from having-got† to-commit-adultery,'—'mKeep-from having-got-to-kill,'—'mKeep-from having-got-to-steal,'—'mKeep-from having-got-to-bear-false-witness,'—"mKeep-from having-got-to-defraud-by - violence,'—'Be honouring thy father and thy mother.' . . But he-went-and-broke-out-in-answer and-said to-Him, "Teacher !—why-these the-whole-of them I-went-and-kept-religiously from MY youth-up." But Jesus having-got-to-look-at him went-and-divinely LOVED him, and said to-him, "In-ONE-duty thou-art-falling-short,—be-going-thy-way, whatsoever thou-art-possessed-of have-got-to-sell, and have-gone-and-given-it to the poor, and-then thou-shalt-be-already-possessed-of treasure in heaven ; and-then come-along, be-following ME."†

\* This is the constantly recurring preposition which almost invariably means '[with aid] unto,' or some such meaning implying a blessing on its subject. It slays polygamy at a stroke, revealing the deeper purpose of monogamy.

† The importance of the scientific rendering of

the Tense is shown in the highest degree in the case of the Aorists, especially when making (as here in these "gots") a great truth in Moral Theology, like that of man's gradual descent into evil, to appear in Revelation as it does in daily life.

† "Take up the cross" not genuine reading.

- 22 But he having-got-to-be-sad upon the ward ;—and there-was Jesus going-on-counsel, got-to-go-off low-spirited ; for in-front-of them in a state of high-wrought feeling,† and they-were-in-a-state-of-dazed-wonder, and following-Him they-were-more and more-in-a-state-of-terror :— and - then having-gone-and-taken-to Him The Twelve again, He-got-to-address-Himself to-be-telling them the imminent-trials that-were-to-be-happening to-Him ;— “Lo, here-we-are-actually-going-up 33 Jerusalem ward ;—and-then The Son of-Man will-be-betrayed to-the chief-priests and the scribes, and they-will-be-sentencing Him to-death, and handing Him over to-the Gentile-race-nations ;—and they-shall-be-mocking 34 Him, and scourging Him, and spitting-upon Him, and judicially-murdering Him ;—and-then on the third day He-will-be-rising-again.” And there-are 35 at this point-coming-up-for a purpose to-Him James and John the sons of Zebedee, saying, “Teacher, we-want that whatever haply we-shall-have-got-to-ask Thou-shalt-have-gone-and-done for-us,” But He-got-to-say to-them, 36 “What-ever great favour-is it that-you-want Me to-have-gone-and-done-for you ?” But they-got-to-say to-Him, 37 “Have-gone-and-granted to-us that one upon Thy right hand, and one upon Thy left we-may-have-got-to-sit, in that ‘glory’ of Thine.” But 38 Jesus got-to-say to-them, “Ye have-not the-least-idea WHAT a responsibility ye-are-asking, are-ye-able to-have-got-to-Drink-of The Cup that I-am-now already‡-Drinking-of, and with-The (G)Baptism where-with I am-now-being-(G)Baptized to-have-got-to-be-(G)Baptized ?” But they got-to-say 39 to-Him, “We-are-able.” But Jesus got-to-say to-them, “The Cup indeed that I am-now-Drinking, ye-shall-indeed-futurely-be-Drinking ; and with The (G)Baptism where-with I am-being-(G)Baptized shall-ye-be-(G)Baptized ;—but the having-got-to-sit on 40 MY right hand and on MY left, is not given-away.—BUT so far from that is for those-for-whom it-has-been-pre-
- 30 Gospel's-sake, who shall have-escaped haply\* having-got-to-receive a-hundredfold, now, in-the economy of this the time-state—houses, and brothers, and sisters, and mothers, and children, and lands, along-with persecutions,— and in-the economy of the eternal-state, the-one coming-as it is, life eternal.
- 31 But many shall there be—the first-now last-then, and the last-now first-then.”
- 32 But there-they-were in the highway going - up - as they were JERUSALEM

\* This ‘haply’ qualifies the canon in the case of individuals forming ‘The Bride’ (verse 38).

† The shadow of the Agony upon His soul of

the decease He was about to accomplish at Jerusalem. This statement is not in the text, but in the spirit of the narrative.

‡ Verse 32.

41 pared." And having-got-to-listen-as did the ten, they-got-to-commence to-be-jealously-vexed about James and  
 42 John. But Jesus having-gone-and-called-them-up-as He did for instruction says to-them, "Ye-know that those who-fancy\* as they do that-they-are-bearing-rule over-the-Gentiles-race-nations 'lord' it-well-over them ; and those their magnates tyrannize-well-over them ;—NOT like-that however shall-it-be in-ecclesiastically with YOU ; BUT-so far from that whosoever may-perchance be-ambitious to-have-got-to-be great amongst you, will-be your servant; and whosoever may-perchance be-ambitious of-having-got-to-be first of-you will-be everyone's home-slave ;  
 45 —and for-too The Son of-Man did-not get-to-come to-have-got-to-be-served, BUT-rather to-have-got-to-serve and to-have-gone-and-given the-very life of-  
 46 Him a-ransom for many." And now they-are-getting Jericho ward ; and going-out-on His way away -from Jericho, and His disciples, and a-tolerable crowd, Bartimaeus the blind, son of-Timaeus, was-sitting-as usual-there by-the-side-of the highway begging.  
 47 And having-got-to-hear-that Jesus, the Nazarene-one, it-really-is, he-got-to-set-to crying-out and saying, "Thou Son of-David !—Jesus ! have-got-to-have-mercy-on ME !" And they-kept-on-restraining him-angrily did several so-as-to-have-got-to-stop-his-noise ; but he only-all-the-more went-on-crying-out : "Son of-David !—have-got-to-have-mercy-on ME !" And having-gone-and-stood-still-as-did Jesus He-got-to-say that-he-was-to-have-got-to-be-called ; and-so they do-call the blind-man, saying to-him, "Cheer-up !—have-got-to-stand-up !—He-is calling thee !" But he having-gone-and-flung-away his garment, got-to-stand-up and-to-go-for aid-unto Jesus. And Jesus went-and-challenged him and-says, "What-very great favour-is-it that-thou-art-so-anxious for-Me-to-be-doing to-thee ?" But the blind-man got-to-say, "Dear-rabbi,† that-I-may-

be-seeing-once-again !" But Jesus 52  
 got-to-say to-him, "Go-thy-way, that spirit - of - trust of-thine hath-cured thee." And straightway he-did-get-to-see-once-again ;—and there-he-was-a-follower-of Jesus on-the-road. XI. 1  
 And when they-are-nearing Jerusalem ward, at Bethphagé and Bethany, at-the crest of the mount of-olives He-sends-forth two of-His disciples, and says to-them, "Be-going-your-way the village ward—that-one just-opposite-to-you-there—and straightway upon your-entering-into it ward ye-shall-be-finding an-ass that-has-been-tied-up, upon which no-one of-human-kind has-ever sat, have-gone-and-untied-it and got-to-bring-it-here-led-mind. And if some-one-belonging to it shall-have-gone-and-said, 'What are-ye-doing that-for ?' be-saying, 'Because the Master of-him now-wants him ;' and straightway he-will-be-sending-him-away here." But away-they-got-to-go and did-get-to-find an-ass that-had-been-tied-up, handy-at the door, outside, in an-open-space-at-the-cross-roads,—and-accordingly there-they-are-loosing him. And some-people-being-longing to him—of-a group of persons that-had-been-standing there—were-saying to-them, "WHAT-in the world are-ye-after untying the colt ?" But they went - and - repeated to - them exactly-what Jesus got-to-tell-them-to-say ; and-then they-went-and-allowed-them-to have it. And they did get to bring the colt for His use-unto Jesus, led, and-then to-throw-over him their clothes, and-to-take-and-seat-Him upon him. But a-great-many went-and-spread their garments the road ward ; but others were-cutting-down things-to-be-trampled-on off the trees, and kept-on-strawing-them the road ward. And those going-in-front and those following-behind were-keeping - up - the - cry, (G) "Hosanna, blessed-is he who-is-coming in-the name of-the Lord ;—blessed-is the coming kingdom of-our father David ; (G) Hosanna in the highest - heavens !"

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\* 1 Tim. vi. 15—pungent irony !—“The Lord reigneth”—all things are transpiring in harmony with God’s secret will and purpose, however apparently clashing with His revealed mind and

laws, and all the rulers (great and small) are the slaves of the one will, if they refuse to be the servants of the other.

† (G) Rabbouni.

‡ 1 Cor. xv. 25.

- 11 And went-and-entered Jerusalem ward-  
*did* Jesus, and *His* temple ward ; and  
 having - got - to - give - a - look - round - on  
 everything, being now evening-time,  
 out-He-got-to-go Bethany ward *along-*  
 with The Twelve.
- 12 And upon the morrow *when-they*  
 got - to - go - out from Bethany, He-  
 got-to-be-hungry\* ; — and having-got-  
 to-catch-sight-of a fig-tree at-a-great-  
 distance-from-it, having leaves, He-  
 got-to-go if haply He-shall-be-finding  
 some-fruit on it; and when-He-got-to-  
 come up-to it, nothing did-He-get-to-  
 find except leaves ; — for *it was-not* in  
 14 the fig-season. And Jesus went-and-  
 challenged-it and said to-it, “No-one  
 ever-again for-ever be-eating fruit off  
 thee!” And *there were*-His disciples-  
 15 listening. And they-are-coming Je-  
 rusalem ward, and having-gone-and-  
 entered-as *did* Jesus-*His* temple ward,  
 He-went-and-set-to to-be-casting-out  
 those selling and buying-oblations and  
 sacrifices in-the-very temple *itself*; and  
 the counters of-the money-exchangers,  
 as also the seats of-those selling the  
 doves, He-went-and-tumbled-over-and-  
 over. And *He would-not* be-allowing  
 that any-one should - have-gone-and-  
 carried any-vessel-along through *His*  
 17 temple. And-then there-He-was-sys-  
 tematically-teaching, saying to-them,  
 “*Has it not been-written*, ‘MY House  
 a-house-of-prayer shall-be-called for-  
 all the nations?’ — YE however got-to-  
 18 turn-it-into a-den of-robbers.” And  
 got-to-hear-did the scribes and the  
 chief-priests, and were-seeking how  
 they-might-be-destroying Him ; — for  
 they-were-in-terror of Him, since the-  
 whole - of the people were - kept -  
 in - astonishment at His teaching.  
 19 And when evening got-to-come-on,  
 He-used†-to - go - away outside The  
 City.
- 20 And in-the-morning passing-along-  
 back, they-got-to-perceive that the  
 fig-tree had-been-withering-away from  
 21 its very-roots. And having-got-to-call-
- to-mind-as *did* Peter, he-says to-Him,  
 “(G)Rabbi, have-got-to-look, the fig-  
 tree which thou - didst - go - and - curse  
 has-been-withering-away!” And got- 22  
 to-break-out-in-answer-did Jesus and-  
 says to-them, “Be-ye-possessing trust-  
 in GOD,‡ for verily I - tell you that 23  
 whosoever haply shall-have-got-to-say  
 to-this mountain-*here*, ‘Have-got-thou-  
 to-be-lifted-on-high, and to-be-cast  
 into the sea ward, and *shalt* <sup>m</sup>keep-from  
 having-got-to-doubt in his heart, BUT-  
 so far from that shall-have-got-to-trust-  
 firmly that what he-saith shall-be-  
 coming-to-be - it shall - be - so-to-him-  
 whatever he-got-to-say. For this 24  
 reason I-tell you everything whatso-  
 ever whilst-praying-for-aid ye - are -  
 asking, be-trusting that ye-are-actu-  
 ally-to-be-receiving,--and it shall-be-  
 so-to-you ; — AND-remember, at the same 25  
 time, when ye - have - been - standing-  
 praying-for-aid be-forgiving, if ye-have  
 some-genuine cause of offence against  
 some real offender ; in - order - that  
 also your Father, The - One in The  
 Heavens, may-have-got-to-forgive you  
 your wilful-transgressions. But if ye 26  
 do - not forgive, neither will your  
 Father The - One in The Heavens be-  
 forgiving your wilful-transgressions.”
- And they-come again Jerusalem 27  
 ward. And in *His* temple whilst-  
 walking - about - as He-was there are-  
 coming - for a purpose-unto Him the  
 chief-priests and the scribes, and the  
 elders ; — and they-say to-Him, “In- 28  
 the strength of what jurisdiction§ art-  
 thou-doing all this ? — and WHAT-no-  
 tentate-pray got-to-make-over to-THEE  
 such - jurisdiction-as this, that thou-  
 mayest-be-left free to be - doing all-  
 this?” But Jesus got-to-break-out- 29  
 in-answer and-to-say to-them, “Ask-  
 ing you - will I - also be one-single  
 question, and have got to give ME a-  
 reply ; and-then I-will-be-telling you  
 ‘in-the strength of what jurisdiction I-  
 am-doing-all this,’ — The (G)baptism 30  
 of-John out-from heaven was it, or

\* Because He had been in the open air all night, and not enjoying hospitalities in any house (Matt. xxi. 17).

† To escape being assassinated (Acts xxiii. 12-14).

‡ From lack of which the Jewish nation got to be destroyed (Heb. xi.).

§ From Rome, or Herod, or some powerful but secret cabal, or whence — for they were shrewd enough to detect that our Lord was systematically carrying out a policy, which rested upon some strong secret fulcrum—and their statecraft reached not to the heavens, unlike their pride.

out-from men? — have-gone-and-answered Me." And there-they-were-disputing with an eye to-themselves, saying, "Well-but-suppose we DO say 'Out from heaven' he-will-be-replying, 'From-what-motive then did ye not-go-and-trust HIM?' — BUT-on the other hand, suppose we-should-be-saying, 'Out - from men' . . ." well-they-were-in-terror-of the populace, for everybody was-esteeming John that a-genuine (G)prophet he-was. 33 And so-they-got-to-break-out-in-answer-and-say to-Jesus, "We do-not know." And Jesus got-to-break-out-in-answer-and-says to them, "Neither do-I tell you 'in-the strength of what jurisdiction I am doing all-this.'"

**XII.** And - then He-got-to-address Himself to-them veiling the subject-in (G)parables, to-be-saying, "A-vineyard got-to-plant-did-a-man and to put-a-fence round-it, and to-dig a-wine-press-vat, and to-build a-tower; —and then he went and gave-it in-charge to-farmers, and-went-and-left-the-country. And he-got-to-send-forth for produce-unto the farmers, at-the proper-season, a-home-slave, that from the farmers he-might-have-got-to-receive some-of the produce of his vineyard. But they went-and-took him, and half-flayed-him, and sent-him-off without-anything. And again he-got-to-send-forth for produce-unto them another home-slave, and as to-that-one they-went-and-threw-stones and-battered-his-head, and sent-him-off wantonly-disgraced-as he had been. And again he-got-to-send-forth another, and that-one they-went-and-judicially-murdered:— and-so on many others, some-of-whom scourging, and others judicially-murdering. Yet therefore\* his-one son

possessing, his dearly-beloved, he-went-and-sent-forth even him with aid unto them, as-a-last-resource, saying, 'They-will-be-reverencing my son.' Those-wretches however, the farmers, got-to-say with an eye-unto themselves, 'This is the heir-at-law; come-along, let-us-be-judicially-murdering him, and-then ours shall-be his inheritance.' And-so seizing him-as they got to they did-go-and-judicially-murder-him,— and-then cast-him-out outside-excommunicate the vineyard. What fearful revenge† therefore will the lord-of-the vineyard be taking? 'He-will-be-coming and destroying the farmers, and-then giving his vineyard to-other. Did ye-never get-to-hear-read this passage-of-scripture, either? — A-stone one-which those building got-to-reject-after-trial, this one-it was which got-to-rise-to-be the corner's head:— from-with The Lord got-to-come-did this Head, and it-is wonderful indeed in our eyes!" And-then they-were seeking to-have-got-to-apprehend Him, and they got-to-be-in-terror-of the crowd, for they-got-to-detect that with a private meaning-unto THEM He got-to-speak the (G)parable. And-so having-got-to-leave Him, they-got-to-go-away. And-then they-send-out a-deputation for a purpose-unto Him, of-the (G)pharisees and-of the Herodians, that-so they-might-have-got-to-make-a-prey-of Him in-conversation. But they when-got-to-come are-saying to-Him, "Teacher, we-are-convinced that true thou-art,—and-*too* it-is little-matter-enough to-thee what anybody-thinks, for thou-regardest not the person ward of-men, BUT-so far from that upon-the basis of truth art-teaching the way-of-God, — is-it-right-now census to-Cæsar to-have-got-to-pay,

\* Because when Israel's apostasy was ripe 'the fulness of time' was come.

† There is a special heartiness, in Holy Writ, with which God vows vengeance against man, at which those are judicially left to stumble most who most itch to misunderstand His Gospel. But what is the 'Revenge'? God uses as means to an end those same terrible agencies of evil and pain which sinful men employ; but God's end—like God's thoughts and ways—is as much above that kept in view where worm is revenged upon worm, as Heaven above earth; and it is the morally compelling under pressure of every man Himself has

created, in some way and at some time, to die to sin and Satan, the source of all tyranny and woe, slain by the Sword of Him Who rides upon the white horse, conquering and to conquer.

‡ Mysteriously bound up with our Lord's birth was this matter (Luke ii. 1-5), for 'the sceptre was departing from Judah' since Rome was gradually incorporating Syria with her (pagan) Empire, and the 'tribute' of a conquered people was passing into the 'taxes' of an affiliated nation. The prospect of this radical political change forms the crux of the apostate Jewish testing of their Messiah here, as the question of the day. The





opportunity-of-witness ward to-THEM. having-got-to-be in-winter-time. For 19  
 10 And the-whole-of the gentile-race- there-shall-be during-those days tribu-  
 nations wards must first have-got-to- lation, of-a-kind-such-as has-never  
 be - heralded - before *The End*. The been the-like *right away*-from the-  
 11 Gospel. But when they-take-you- beginning-of-creation which God went-  
 into - custody after - your - betrayal, and-created, until now, and "never  
 "keep-from being-over-anxious-about shall-have-got-to-be-again. And ex- 20  
 what - eloquent defence ye - shall - be- cept that The Lord had-got-to-be  
 making ; BUT so far from that what pleased-to-shorten the days all flesh  
 haply shall-have-got-to-be-given you had-not got-to-be-saved ; BUT thanks  
 at the very instant-itself,—that be- to-the intercession of His-(G)elect,—  
 saying ;—for it-is not-really yourselves those-whom He-got-to-(G)elect,—He-  
 that are-speaking-at all, BUT-rather shall - have - gone - and - shortened the  
 12 The Spirit, The Holy-one. But there- days. And then suppose some-pre- 21  
 shall the brother brother be-betray- tentious person shall-have-got-to-say to-  
 ing\* death ward, and father child ; you, 'Lo The Christ is HERE,' or 'Lo  
 and there shall-children be-setting- He is THERE,' "keep-from trusting-  
 upon parents, and be-causing their them. For there-shall-go-on-be-spring- 22  
 13 death. And ye-shall-be-being-held- ing-up§ (c)pseudo-(G)christs and (G)  
 in-detestation on-the-part of-every- pseudo-(G)prophets, and shall - be-  
 body thanks-to The Name of-ME. tendering mighty-evidences and-also  
 But he that - shall - have - gone - and - wonders, friendly-to the-making-per-  
 braved-it-out The-End ward,—THAT- verts-of,—if that had been-a-possibility,  
 14 man shall-be-Saved-indeed. But when even God's (G)elect. YE however 23  
 it-shall-have-got-to be your lot-to-see beware, lo you I-have-been-telling-  
 the abomination-standard of-the deso- before - hand - of everything. BUT- 24  
 lation-caused upon your Israel,—that further still in those the days-of that  
 which got-to-be-spoken-of on-the-part- dispensation,—subsequent-to that the  
 of Daniel the (c)prophet,—reared-as- tribulation - above referred to,—the  
 it-shall-have-been there-where truly- 'Sun' shall-be-getting-to-be-eclipsed,  
 it-ought not,—he-who is-recognizing- and the 'Moon' shall-not be-shedding  
 to what I refer let-him-bear-it-in-minc her light ; and the 'Stars' of-the sky 25  
 —then let those that are-in Judæa be- shall-be going-on-dropping-out,—yes,  
 15 fleeing its mountains wards. But he the powers-in-authority, those in-the  
 that is-upon the house-top let him- economy of the heavens-of authority  
 "avoid having-got - to - go - down his ordained of God, shall-go-on-being-  
 house ward, neither let-him-have-got- shaken-down. And THEN-at the climax 26  
 to - enter to - have - gone - and - carried- shall-they-be seeing-with - their - own-  
 16 away any-thing out-of-his house. And eyes The Son of-Man coming-Person-  
 he that - is - in the farm ward "avoid ally in-escorted by Clouds with great  
 having-gone-and-turned-back, just- power and glory. And then shall- 27  
 merely-back,† to-have-got-to-take his He-be - sending - forth those His (G)  
 17 raiment. But (G)woe to-those that- angels, and shall - be - collecting-into-  
 are with child, and to-those-giving- one-place His (c)elect out-of the four  
 suck, in those the days-of God's ven- winds,—from the-extremity of-the  
 18 geance. But be-praying-for-as a favour earth up-to the-extremity of-heaven. But from the fig-tree have-got-to-learn 28  
 that that your flight may-mescape- tion as they were of old, whether at home or in  
 \* Our Lord now takes up, and explains, the word 'betrayal' in verse 11.  
 one of their utilized captivities; politics and commerce are eloquent of this fact. Where is the logic of the scholarly, or the philosophy of the scientific infidel which can disprove or evaporate the objective and infinitely complex testimony of the Jew to the truth of Christianity ?  
 † Luke xvii. 32.  
 ‡ Which would gradually have got to come to pass if the Romans had—as seemed imminent—obliterated the Jewish nation at the destruction of Jerusalem (Matt. v. 13), and thus have destroyed what might be likened to the very spine of corporate humanity. For 'God hath not cast away His People whom He did foreknow,' they are as necessary now in the zenith of Christian Civilization.

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§ All through this dispensation, in every division of The Church, "seducing spirits," systems and persons, though not necessarily dramatically usurping the Person of Christ.

the (G)parable ;—when now its foliage clear-of the festival-tide-itself, lest has-got-to-be tender, and it-is-shedding there-be an outbreak of-the populace." And whilst He was-there in Bethany, in 3  
 29 summer is :—in-the-same-way also ye, whensoever ye-shall have-got-to-see all-these-harbinger's coming-to-pass, be-detecting that it\*-is close,—at the doors. Verily, I-tell you, that this generation-and-race shall be<sup>m</sup>kept from having-got-to-pass-away, until the-time when the-whole-of this shall 4  
 31 have-got-to-come-to-be. The heaven and the earth† shall-be-passing-away, but My words shall be<sup>m</sup>kept-from ever having-got-to-pass-away. But as to the Dispensation-day-referred to, or the Advent-hour, not-a being knows it, — neither the (G)angels, those-in heaven, no-nor The Son,—<sup>m</sup>none but 32 The Father. Be-taking-ye-heed, be-watching and praying-for-help; for 33 ye-know not when the time is ;—for it is-as a-person a-traveller who-went-and-left his home, having-gone-and-resigned to his home-slaves his authority, and assigned-to-each his-own-share of the work, and to-the door-keeper he-went-and-gave-very-express-orders that he-is-to-be-keeping-sleepless-watch. — Be - keeping - sleepless-watch, then ; for ye-know not when the master-of the house is-coming,—at evening, or at midnight, or at cock-crowing, or at-dawn ;—<sup>m</sup>keep him-when-he-shall-have-got-to-come,—it will be-suddenly,—from-having-gone-and-caught you Sleeping.‡ But what I-am-telling YOU, I-tell EVERYBODY—in the Dispensation—BE - KEEPING - SLEEPLESS-WATCH."

XIV. 1 But there was-the Pass-over on namely the unleavened-cakes-tide two days after-this. And there were-the chief-priests and the scribes seeking how after-having-gone-and-seized Him by some-stratagem-or another they-might-have-got-to-judicially-murder-2 Him. But they-were-saying, “<sup>m</sup>Keep-

clear-of the festival-tide-itself, lest there-be an outbreak of-the populace.” And whilst He was-there in Bethany, in 3 the house of-Simon the-one that used to be a(G)leper, reclining-at-meat-[as] He [was] there-went-and-came a-woman possessed-of an (G)alabaster of-(G) myrrh (G)nard-oil, unadulterated, extremely-costly ; and-then having-gone-and-crushed-together-as she did the (G) alabaster, there-she - was-pouring-it over Him,—over His head. But there were-actually some-of-the-chief of His disciples jealously-annoyed with an eye-to<sup>s</sup> themselves, and saying, “ What-possible practical end can waste such-as this of-(G)myrrh-oil have-been-serv-ing ? — why there-it-really-could-at any time-you know|| this myrrh, have-gone-and-been-sold for over three-hundred (G)denarii,—and-then if necessary have-got-to-be-given-in-alms to-the poor.” And-so there - they - were - storming - away-at HER. But Jesus got-to-say, 6 “Leave her alone, why-ever are-ye hurting HER feelings ? —a-nobly-practical work did-she-go-and-work ME ward :—for always-and-ever ye-are having the poor amongst you-all, and when ye-happen-to-be-having-the-will, ye-possess-the-power of-having-got-to-do them good,—ME, however, ye do not always-thus-ever possess. What she got-to-have-it-in-her-power she-went-and-did she-went-and-undertook-by-anticipation the - having - got - to-anoint MY corpse its entombment ward. Verily, I - can - assure you, 7 wheresoever haply got-to-be-preached-shall-have this My-Gospel, the-entire world over ward, shall-just-that which she-went-and-did be - the - subject-of-discourse HER memorial ward.” And 8 then Judas the Iscariote, one of-The Twelve, went-and-made-off straight off unto the chief-priests, to-take-steps to-have-got-to-betray Him to-them ; but they having-got-to-listen went 9

\* It is our privileged but responsible lot to be witnessing in the Pentecostal Spring of the 'Summer' of the Millennial Dispensation.

† To be succeeded by the new heaven and the new earth, subsequent to the Millennial Civilization.

‡ The significance of our Lord's tones was to prepare them for Gethsemane, which was imminent (xiv. 84).

§ Judas, the treasurer, coveted it to realize (verse 5).

The intensely commercial personality of the spokesman here, of the sympathizing disciples of Jesus Christ, strikes us as being still present with us eighteen hundred years after the episode.

vens\*—*all-kept-from-but* My Father  
 37 only. But as the days of-(G)Noë so  
 shall-be also the Presence of-The Son  
 38 of-Man ;—for as in the days *those*  
 before the deluge there-they-were-eat-  
 ing-away† and drinking, marrying and  
 giving-in-marriage, up-to the day-on  
 which Noe got-to-enter-in the vessel  
 39 ward, and *they* never got-to-know  
 until the deluge got-to-come, and to-  
 sweep-off the-whole-of them :—analo-  
 gously also shall-be the Presence of-  
 40 The Son of-Man. Then two-men shall-  
 be *out-at-work-on* the farm,—the one  
 shall-be-welcomed-away,‡ and the  
 41 other-one is-left-behind : two-women  
 grinding-as usual at the mill,—one-of  
 them shall-be-welcomed-away, and one  
 42 is-left-behind. *Keep-watching*, there-  
 fore, because *ye do-not know the-like-  
 liest instant your Lord is-coming*. But  
 this *ye-do-know-for certain* that if the  
 house-master had-been-knowing the  
 likeliest watch the thief is-coming, he  
 had-got-to-keep-watch possibly, and  
 so perhaps had-not got-to-suffer his  
 house to-have-got-to-be-dug-through.  
 44 For this-reason *keep-YE* also ready ;  
 because at-the instant *ye do-not think-  
 likely there is*-The Son of-Man coming.§  
 45 What-high-aiming-person then is the  
 trust-worthy servant and intelligent,  
 such-an-one-as his Lord shall-have-got-  
 to-set-up over his household *for-the-  
 sake of-giving them their meat at the*  
 46 proper-times ?—blessedly-fortunate  
 that home-slave, the-one-whom when-  
 got-to-come-as his Lord-shall have He-  
 shall-be-finding *going on* acting so,||  
 47 verily I-tell you, that as steward-over  
 the-whole-of that His property He-  
 shall-be-setting HIM. But supposing  
 that the selfishly-corrupt home-slave  
 shall-have-gone-and-said in his heart,  
 “*Goes-on-postponing-does my lord to-  
 have-got-to-come* ;”—and-then shall-  
 have-got-to-set-to to-be-beating his

\* Paul calls them ‘the elect angels,’ St. John in the Apocalypse (iv. 6) ‘beautiful-creatures-all-alive.’

† It is a strong word for ‘eating,’ and really means ‘chewing.’

‡ As a very member incorporate of the mystical Body of Christ—‘The Bride’—having ‘overcome’ and ‘by any means’ achieved ‘The First Resurrection’ (1 Cor. xv. 23). These are the elect of men, and are symbolically represented in the same

fellow-servants, but *whilst he is eating* too and drinking *along-with* drunkards ;—coming-shall The Lord of-that home-slave-be in-the economy of a Dispensation day¶ in-which he is-not looking-out-for Him, and in-the form of an opportunity hour in-which he does-not recognise-Him ; and-then shall-He-be splitting him-in two, and assigning him his share along-with Satan’s (G) hypocrites ;—THERE shall-be the wailing and the gnashing of-teeth-of despair. XXV. THEN-at that epoch shall-  
 1 The Kingdom of-The Heavens be-  
 likened to-ten virgins, which got-to-  
 take their (G)lamps, and-to-go-forth  
 their meeting ward of-The-*I*ride’s  
 2 Bridegroom.\*\* But five of them were  
 prudent, and the-other five foolish,—  
 3 such foolish-ones as to-have-gone-and-  
 taken-as they did their (G)lamps, and  
 4 not to-have-got-to-take along-with  
 them-any-oil. The prudent-ones how-  
 ever did-get-to-take oil in their vessels,  
 5 as-well-as their (G)lamps. But The  
 6 Bridegroom going-on-as he was-post-  
 7 pon-ing-His coming, to-napping-got  
 the-whole-of them, aye-and went-fast-  
 off-to-sleep-too. In-the-middle how-  
 ever-of-the-night a-shout has-gone-on-  
 taking-place, ‘Lo, The Bridegroom is-  
 coming, be-going-forth His meeting  
 ward.’ Then up-got-to-rise the-whole-  
 8 of those the virgins, and to-have-got-  
 to-trim their (G)lamps. But the fool-  
 9 ish-to-the prudent got-to-say, ‘Have-  
 gone-and-made-us-a-present††-of-a little  
 of your oil, because our (G)lamps  
 are-going-out.’ Got-to-break-out-did  
 the prudent-ones however, saying, ‘By  
 no means ! for fear there should-be mnot  
 sufficient for-us and for-you too ; but  
 be-going-your-way rather for aid unto  
 those that-sell, and have-got-to-buy  
 for-your own selves.’ But during the 10  
 time-they-were-going-away to-have-  
 got-to-buy, The Bridegroom got-to-

chapter of the Apocalypse as the ‘twenty-four presbyters’—twelve from each Dispensation, Jewish and Christian.

¶ Possibly in the Jesus-like person of a fore-runner, first. || Verse 45; Acts xx. 28.

\*\* Of a Reformation time.

†† Where in the text is ‘The Bride’?—She is ‘conspicuous by her absence.’

†† Experience in the (virgin) Regeneration-life must be bought, it cannot be given as a present.

32 And they-come a-particular-place ward of - which the name-was (G) Gethsēmané ; and He-says to-His dis-ciples, " Have - got-to-take - your-seat here, whilst I - shall-have - gone - and- 33 prayed. And-then He-takes-away - with Him Peter and James and John, and He went-and-gave-way-unrestrain-edly to - being - full - of - horror and 34 deeply-dejected. And says-He to-them, " Dreadfully-distressed is My soul in-the-prospect of death : have-got-to-stop close-here and do-be-keep-ing-sleepless-watch." And-then having-got-to-go-forward a-little, He-got-to-fall upon the earth and was-engaged-in-praying that, if it-is possible-at all, the hour might-have-got-to-pass-away 36 from Him ;—and-so He-kept-on-saying, "(G)Abba,—My Father,—every-thing is-possible to-THEE, have-got-to-remove-then the Cup from Me this-one,—BUT-still not what-selfish thing I would-have, BUT what-unselfish duty 37 THOU wouldest." And He-comes-and finds them asleep, and says to-Peter, " Simon ! art thou-asleep ?—hast thou-not strength-enough a-single hour to-have - got - to-keep-sleepless-watch ?— 38 be-keeping-sleepless-watch, and pray-ing-for-strength-to, so as to-mescape having - got - to-enter - in temptation ward, the spirit indeed-is always will-ing-enough, but it-is the fleshly nature 39 which is-weak.\*" And again He-got-to-go-away and to-be-praying-for-dyin-, 40 strength, saying the same prayer. And having-got-to-return-again He-got-to-find them again asleep ; for there-they-were, their eyes weighed-down-with sleep,-as they had been and they had-not been-knowing what-coherent reply- 41 to-have-got-to-make Him. And He-comes the third time and says to-them, " Be-sleeping-on for what time remains, and getting-refreshed. . . . It-is-too - late !—got - arrived - already - has the hour, lo ! betrayed-is The Son of-Man the hands wards of disorbited-sinners. Get-up !—Let-us-be-off !—lo, he that-is-betraying Me has-got-close !" . . . And straightway,—whilst He was-yet in-the-act-of-speaking,—

\* It is only strength that knows what weakness is.

+ Mark, who was especially well informed about Peter's place in the Gospel history, superadds to |

makes-his-appearance-does Judas, one of-The Twelve, and along-with him a-great crowd with swords and blud-geons, commissioned-from the chief-priests and the scribes and the (G) presbyters. But giving them-already 44 had the traitor-been a-joint-sign, say-ing, " The-one I-shall-be-kissing pos-sibly, THAT is the one, have-got-to-get-hold-of HIM, and-also mind and have-got-to-lead-him-off SAFELY." And 45 when-got-to-come straightway he-got-to-go-up-for-saluting to-Him and-says, " (G)Rabbi ! (G)Rabbi !" — and went-and-affectionately-kissed Him. But 46 they got-to-lay-upon Him their hands and did-go-and-get-hold-of Him. ONE- 47 person however, a-certain-likely one of-those that-had-been-standing-along-with-Him did-go-and-draw his sword and-got-to-strike the home-slave of the high-priest, and to-take-off his ear. And Jesus got-to-break-out and-to 48 say to-them, " As down-upon a-robb-er did-ye-go-and-come-out with swords and bludgeons to-have-got-to-take ME ?—there-I - was day - after - day 49 present-to bless you in the temple, teaching-systematically as I was, and ye did-not get-to-get-hold-of ME.—BUT-it all is God's permitted agency in-order-that The Scriptures might-have-got-to-be-fulfilled." And-then hav-ing - gone - and - deserted Him the-whole-of-them went-and-fled. And 51 one-single-one, a-certain young-man-a disciple, did-go-and-follow Him, haring as he had-a-fine-(G)Scinde-linen-cloth wrapped-just-round upon his-naked-form ; and they lay-hold-of him ; but he having-got-to-leave-in their 52 hands the fine-(G)Scinde - linen - cloth stark-naked got-to-flee from them-safe too. And they got to lead-Jesus 53 away for trial-unto the high-priest, and there-are-assembled-in coesession-with him the-whole-of the high-priests, and the (G)presbyters, and the scribes. And Peter, away-off-at a-good-dis-tance-off, went-and-followed Him to-even within the court ward of-the high-priest ; and there-he-was,—sit-ting-down-as a comrade† along-with

the preposition 'along with' of Matthew the pre-position in composition here translated 'as a comrade with.'

the constables, and warming-himself  
 55 as a blind-at their fire. But the high-  
 priest and the entire council were-  
 hunting-up evidence against Jesus,  
 enough for their having got to put-Him  
 to-death ;—and were-not successful-in-  
 56 finding-any. For plenty were-laying-  
 perjured-witness against Him, but  
 their evidences were not tallying.  
 57 And-then there-got-to-arise some-  
 persons-of position and were-false-wit-  
 nessing against Him, saying, “ Why,  
 we got-to-listen whilst-He was-saying,  
 ‘ I shall-be-dissolving the temple, this-  
 one-here made-with-hands, and in-the-  
 course-of three days another-one  
 made-without-hands I-shall-be-erect-  
 59 ing.’ ” And-yet neither so\* tallying  
 60 was this witness of-theirs. And-then  
 up-went-and-stood the high-priest in  
 the midst and-questioned Jesus *Himself*,  
 saying, “ Art-thou-making no  
 reply-whatever?—what-serious charge  
 against-thyself are-these persons here  
 61 bringing-forward? ” But He was-  
 keeping-silent-still, and got to make-no  
 reply-whatever. Again-at the next op-  
 portunity the high-priest was-interro-  
 gating Him-personally, and he-says to  
 Him, “ THOU-now, ART-thou ‘ The (c)  
 Christ,’ The Son of-The Blessed-  
 62 One? ” But-then Jesus got-to-speak,  
 “ I AM ;—and ye-shall-be-seeing-with  
 your own eyes The Son of-Man sitting  
 at the right hand of-the power-of God,  
 and coming accompanied-by the ‘Clouds’  
 63 of - heaven.” But the high-priest  
 having-gone-and-rent-as he did those  
 his garments, says, “ What-legal NEED  
 any-longer have-we of-witnesses?—  
 64 Ye-got-to-listen to *His* (G)blasphemy :—  
 HOW-conscientiously now does-the-  
 case-look to-YOU? ” But they the-  
 whole-of-them went-and-found Him  
 65 to-be guilty-of-death. Then got-to-  
 set-to-did certain-of the lower orders,  
 first one and then another-to-be-spitting-  
 upon Him,—and to-be-covering-up  
 His face, and to-be-fisting Him, and-

then to-be-saying to-Him, “ Have-  
 got-to-(G)prophesy-who did it,”—and-  
 even the constables-on duty kept-on-  
 slapping Him-with their hands. And 66  
 whilst-Peter was-down there in the  
 court below, there-comes one of-the  
 maid-servants of-the high-priest, and 67  
 having-got-to-catch-sight-of PETER  
 there-warming-himself, after-having-  
 got-to-give-a-good-stare-at him, says-  
 she, “ Yes, THOU wast-undoubtedly-  
 there along-with the (G)Nazarene  
 Jesus! ” But he went-and-repudiated 68  
 Him, saying, “ I - don’t know-him,  
 neither have-I-the-least-idea of-what  
 thou art-talking.” And he-got-to-go-  
 out the outer-court ward ; and-then a-  
 cock got-to-give-a-crow. And the 69  
 maid-servant, having-got-to-catch-  
 sight-of him again got-to-set-to ad-  
 dressing-herself-now to-those that-had-  
 been-standing-about, “ This-fellow I am  
 certain-is one of them ! ” But he again 70  
 kept-on-repudiating Him. And after  
 a-little-while once-again those that-had-  
 been-standing-about kept-on-saying  
 to-Peter-too, “ Thou-really art one-of  
 them, and for-too-thou-art a-Gali-  
 lean,—and-moreover that thy style-of-  
 talking† favours-the-assumption.” But 71  
 he went-and-set-him-to-work to-be  
 (G)anathematizing-Him and to-be-  
 swearing-upon-oath that “ I do-not  
 know the person, this-one, that ye-  
 keep - on - talking - about.” — And, 72  
 straight-away, for the ‘second time’ a-  
 cock got-to-set-to-crowing ; and got-to-  
 call-to-mind-did Peter the exact-words  
 which Jesus got-to-use, “ Before a-  
 cock shall-have-got-to-set-to-crowing  
 twice, thou-shalt-have-gone-and-re-  
 pudiated Me thrice.” And - then  
 having-got-to-reflect-upon-it he-went-  
 on-weeping.

XV. 1 And straightway upon the  
 morning’s - breaking having-got-to-  
 frame a-plan-as did the chief-priests  
 along - with the (G)presbyters and  
 scribes, and the entire Council, having-

\* The force of the ‘ so ’ is that when one witness was brought up he repeated our Lord’s words exactly as He said them, but that when another was called and stood up, he added, ‘ this one here made with hands ’; which, although it showed his theological subtlety in fearing that it might be said the words were spoken tropically, showed also his lack of forensic sagacity in forgetting that

his gloss would spoil the consensus of evidence. It must surely have been a clergyman—a ‘scribe’—who put them out.

† Not merely from being provincial—there was nothing necessarily suspicious in that; but Peter’s whole style, even of denying Jesus, was coloured with the Theology of Jesus (Acts iv. 13).

got-to-bind Jesus they-got-to-carry-Him-off and to-hand-Him-over to Pilate. And got-to-ask Him-did Pilate, "THOU, art-thou 'the king of the Jews'?" But *He* got-to-break-out-in-answer, and-to-say to-him, "Thou art-saying-what is so." And there-were-the chief-priests going-on-bringing-charges-against Him, not-a-few. But Pilate again got-to-ask Him, saying, "Art-thou-replying nothing-whatever? —only-have-gone-and-seen what-and-how-much they-go-on-alleging-against thee!" But Jesus still got-to-reply nothing-whatever; so-that Pilate was wondering. But at feast-tide he-always-used-to-set-free one-single prisoner, the-one *always*-which they-demanded. But there-was-then the-one called Barabbas who-along-with a-band-of-rioters had-been-imprisoned, a-set-of-wretches-who had from political spite\*-in the riot been-committing murder. And having-got-to-cry-aloud-as did the crowd, they-got-to-set-to-demanding-of-him to do - as he-was-acustomed-to - do always for-them. 9 But Pilate went-and-broke-out-in-answer-to them, saying, "Would-ye-like me-to-be-setting-free for you 'the king of the Jews'?" For he-was-well-aware-all along that from jealousy the chief-priests had-been-handing Him over; the chief-priests however got-to-stir-up the populace, that why-rather-than-that Barabbas he-should-have-got-to-set-free for-them. But Pilate got-to-break-out-in-reply and again to-say to-them, "WHAT-ever-then do ye-want that I-shall-be-doing-with him-whom ye-call 'the king of the Jews'?" But they again got-to-cry-aloud, "Have-gone-and-crucified him." But Pilate was-saying-further to-them, "No-for what-*adequate* crime did-he-get-to-commit?" But they more-and-more-overwhelmingly got-to-cry, "Have-gone-and-crucified him." But Pilate,-anxious to-have-got-to-do, from fear of the populace, the expedient, — did-go-and-set-free for-them Barabbas; and-then hand-over Jesus after-having-got-to-scourge-Him, to-have-got-to-be-crucified. But the soldiers got-to-lead-Him away inside the court, the-one-which is (G)prætorium, and they-are-calling-together the entire cohort. And-then there-are-putting purple-clothing-upon Him, and encircling Him with a-crown of-thorns which-they-went-and-platted-on purpose. And-then they got-to-set-to to-be-gravely-saluting Him, "All-health, 'king of the Jews'!" And-then they-went-on striking Him on the head with-a-reed, and spitting-upon Him, and bowing their knees and doing-homage-to Him. And when they-got-to-begin-the-fooling-of Him, they-then-went-and-took-off-from Him the purple, and put-upon Him His own clothes. And-then they-are-leading Him out, that-so-they-might-have-got-to-crucify Him. And they-impress a-certain-well to 21 do-farmer, Simon, a-Cyrenian, as-he-was-passing-by, coming from farm-toil,—he that is-the father of - Alexander and Rufus,—for him-to-have-got-to-carry His cross-for *Him*. And they bring Him up-upon† "Golgotha place,"—which is, when-translated, "skull-place."‡ And they-were-giving- 22 Him to-have-got-to-drink (c)myrrhed-medicated wine, but *He* did-not go-and-accept-of-it. And having-got-to 23 crucify Him they-go-shares-in His clothing, casting lots over them, who should-have-got-to-have what. But 25 it-was the third hour when they-got-to-crucify-Him. And there-was the 26 certification of-His crime which-had-been-written-over, "The king of the 27 Jews." And as companions in crime- 28 with Him they-crucify two robbers, one on His right hand, and one on His left.—And-thus got-to-be-fulfilled-did the scripture-passage which says, "And along-with the lawless he-got-to-be-reckoned." And those passing-to-and-fro§ kept-on-insulting Him, shaking-wisely their heads, and saying,

\* Literally, "in-organic oneness with the riot," that is, not from private motives of murder, from personal revenge, or for plunder, but from political spite.

† The popular idea of the 'hill of Calvary' is correct.

‡ The skulls and bones of former criminals lying about-out of the midst of this 'garden' rose 'The Tree of Life' (Gen. ii. 5).

§ A public thoroughfare (Lam. i. 12).

"Hallo!\* thou-who art-'dissolving the temple, and in three days rebuilding-  
30 it,' have-gone-and-saved-now THYSELF,  
and have-got-to-come-down-off safe  
31 away-from the cross!'" In-a-similar-  
strain, even-too the chief-priests mock-  
ing - Him *congratulating-one-another,*  
*along-with the scribes, kept-on-saying,*  
"Other-folks he-did-certainly-go-and-  
save, himself he has-not-the-power to-  
32 have-got-to-save! — let 'The Christ,'  
'The king of-Israel,' have-gone-and-  
come-down, here - now, off *his* cross,  
that-so we-may-have-got-to-see and-  
so to-have-trusted - him." And those  
co-crucified with-Him kept-on-mock-  
33 ingly-upbraiding† Him. But when-  
it-got-to-be the sixth hour, there-got-  
to-come-on darkness over the entire  
34 land, until the ninth hour; — and at-  
that hour, the ninth, went-and-cried-  
did Jesus with-a-loud voice, saying,  
"(G)Elōi! (G)Elōi! (G)lamma (G)sab-  
bachthani;" — which is, when-trans-  
lated, "My GOD! My GOD! WHAT-  
fathomless abyss of horrors ward didst-  
35 Thou - go - and-abandon Me?" And  
some-of-those that-had-been-standing-  
by when-they-got-to-hear-it were-say-  
36 ing, "Lo! Elias he-is-calling!" But  
got-to-run-did one, and having-got-to-  
fill a sponge with-sour-wine, and to  
twist-that-round a-reed, he was giving-  
Him to-drink, saying, "Have-gone-ye-  
and-left-him-alone, let-us-have-got-  
to-see whether Elias is-coming to have  
37 gone and taken - Him down." But  
Jesus having-gone-and-emitted a-loud  
sound went-and-breathed-out - His-  
38 spirit. And - then the veil of - the  
temple got-to-be rent in twain, from  
the -upper- part downwards - towards  
39 the-lower. But having-got-to-see-as  
did the (G)centurion, — the-one that  
had-been-standing-by-all the time on  
guard-over Him,—that like-THAT He-  
went-and-cried-aloud and-then got-to-  
breathe-out-His-spirit, he-got-to-say,  
"This person *really*§ - was 'Son of-

\* Ironical surprise at finding so potent a being in so impotent a plight.

† For not saving himself and them—both did, at first, until one yielded to change of heart.

‡ 'Don't speak to him and draw off his atten-  
tion, but let us quietly refresh him, and then wait  
for the result.'

§ He had possibly overheard the disciples

God'!" But *there were-also women 40*  
*away-from some-distance-off gazing-*  
on, amongst whom there-were (G)Ma-  
ria the (G)Magdalene, and (G)Maria  
the mother of-James the less, and of-  
Joses, and (G)Salomé; — *they who also 41*  
when He-used-to-be in Galilee *there*  
were - followers - of Him, and minis-  
tered - to His - wants: — and a-great-  
many other-women besides who went-  
and - accompanied Him Jerusalem-  
ward. And now *when-evening got-to- 42*  
be-come,—since it-was "Preparation-  
time," that is, the-time-just-before-  
the (G)sabbath,—there - got - to - come 43  
Joseph, the-one from Arimathea, a-  
councillor of - influential - position,—  
one-who also himself was a person-wait-  
ing-expectantly-for the kingdom of-  
God,—and got - to - have - the courage  
to-enter-in for a favour-unto Pilate,  
and to-enter-a-claim-for the corpse of-  
Jesus. But Pilate went-and-won- 44  
dered whether he-really has already  
been - dying, and having-got-to-sum-  
mon the (G)centurion, he-went-and  
examined him as-to how-long-since  
it was that - He-did-get-to-die. And 45  
when - he-got - to - know - it officially-  
from the (G)centurion, he-went-and  
gave the corpse-without any charge to-  
Joseph. And having-gone-and-bought 46  
fine - (G)Scinde|| - linen and taken-Him  
down, he-got-to-envelop-Him in-the  
fine - (G)Scinde-linen, and to-deposit  
Him in a-tomb, — one-that was-one-  
that had-been-excavated - artificially-  
out-from the-rock; and-then he-got-to-  
roll-up-a-stone against the door-way  
of-the tomb. But Maria the Magda- 47  
lene, and Maria mother of - Joses,  
were - watching where He - is - being-  
laid.

XVI. 1 And the (G)sabbath having-  
now-passed-over-as at last|| it got-to,  
Maria the Magdalene and Maria  
mother-of-James, and Salomé, went-  
and-bought (G)aromatics, that-so they-  
might - have - at last - got - to - come and  
making use of the expression under the cross  
whilst conversing—as they had been left free for  
some time to do since the rulers and people had  
gone to prepare for the feast.

|| See note on Luke xxiii. 53.

¶ The tense marks their impatience for the  
time to have come.

anoint Him. And-then very early upon-the first day of-the week they-are-coming up-to the tomb, the sun having-got-now-to-rise. And they-kept-saying with reference-to themselves, "Whoever shall be-rolling-away for-us the stone out-of the door-way of-the tomb?" And having-got-to-raise-their-eyes they-perceive that the stone has-been-rolled-away-already, —a wonderful thing-for it-was of-enormous size. And having-got-to-go-in the tomb ward, they-got-to-see a-young-man sitting-in it towards their right, clothed-as he had been\* in a-white vestment; and they-got-to-be-awe-struck. But he says to-them, "Keep-from being-awe-struck; Jesus ye-are-seeking,—the (G)Nazarene-one, —The Crucified as He has now been; He-got-to-be-raised; He-is not here; —have-got-to-see the place where they-went-and-laid HIM. BUT-now be-going-your-way and have-got-to-tell HIS disciples,—AND PETER,—that He-is-preceding you Galilee ward:—there HIM ye-shall-be-actually-seeing, just-as He got-to-tell you." And having-got-to-go-out they-went-and-fled away-from the tomb,—but there were-trembling and (G)ecstasy taking-possession-of them; and nothing to-nobody† did they-go-and-tell, just-because they-were-perfectly-frightened. But having-got-to-rise early on the first day of-the week He-got-to-be-revealed first to-Maria the Magdalene, away-from whom had-been-cast seven (G)demons:—SHE‡ got-to-go-off and-to-tell-the-news to-those that-got-to-be companions-with Him,—mourning and weeping-as there they were:—and-they, when-they-got-to-hear that He-is-living and-moreover that He-got-to-be-seen of her-own eyes, went-and-mistrusted-her! But subsequent to-all this to-two from-among them as-there-they-were-going-back-to-daily-life-transactions He-got-to-

be-revealed,—disguised-in another shape,—on-their-way-back-as they were farm-labour ward;—and-they went-and-returned and told-the-news to-the rest;—neither did-they-go-and-trust THEM! But finally whilst-reclining-at-table He-got-to-be-revealed to-The Eleven themselves; and He-went-and-severely-reproved that want-of-the-spirit-of-trust of-theirs and hard-heartedness, because-corroboratively of His own plain words thereon those who-got-to-see Him-with their own eyes after He-had-been-raised they did-not go-and-trust. And-then§ 15 He-got-to-say to-them, "Having-got-to-go-on-your-way the whole world ward, have-gone-and-preached what is Gospel-glad-tidings for-the entire creation||;—he that-shall-have-got-to-purify-in-Me and have-got-to-be-(G)baptized shall-be-being-saved: but he that-shall-have-got-to-discredit-in-mistrust shall-be-being-still-under-condemnation. Tokens however in-the-case-of-those that-shall-have-gone-and-put-their-trust-in-Me such as-these shall-be-supervening,—in-organic oneness with MY Name (G)demons shall-they-be-casting-out;—in-languages shall-they-be-speaking, new-to-them;—snakes shall-they-be-taking-up;—and-if they-shall-have-got-to-drink some deadly-poison, it shall be-kept-from having-got-to-injure them;—upon the sick hands shall-they-be-laying, and well shall-they-be."

Our Sovereign-Lord, therefore, then, 19 after the having-got-to-speak-thus to-them, got-to-be-received-up His Heaven ward; and to-take-His-Seat at the-Right-Hand of-our Covenant GOD. But THEY got-to-go-forth and 20 to-preach everywhere; The-Sovereign Lord working-with-them-as He was, and establishing His Truth through-means of-the signs-in-evidence-promised above following-as they were-upon-their testimony.

\* Not for the occasion, but the tense implies that it was his regular clothing.

† The exact Greek—our own vulgar is the Greek classical idiom.

‡ Very emphatic in the Greek; it means 'That representative sinner,' and moreover, woman, was the first to whom The Friend of sinners and

seed of the woman presented Himself previous to mounting to the Right-hand of Power—"Mighty to save."

§ Mark the power of this 'then' in connection with a Gospel of justification through trust.

|| "Groaning and travailing together in pain" —beasts as well as men (Luke ii. 12, note).

## LUKE.

- 1 Since-now-indeed many-persons got -to-essay -to -arrange a-narrative concerning the-truths which-have-been-received-with-absolute-trust amongst us\* as-historical-facts,—exactly-as-got-to-hand-them-down to-us-did they who-were-themselves from the-first (G)autop-tic†-witnesses, and who-got-to-be-ministers, of-Christ's Truth,—it-went-and-suggested-itself to-myself-also, having-investigated-closely from-its-source-downwards everything accurately, systematically to-have-got-to-throw-it-as I have-into-the-form-of-a-letter to-THEE, Right-worshipful (G)Theophilus ;‡ in-order-that thou-mightest-have-got-to-have- confirmatory-knowledge, as-to those truths-in which thou didst-get-to-be-instructed, of their-absolute-reliability.
- 5 There-got-to-be in the days of Herod the king of-Judea a-priest one-well known by-name (G)Zacharias, of the-daily-course of-(G)Abia ; and his wife-too was of-the daughters of-Aaron, 6 and her name was-(G)Elizabet. But they-were righteous both-of-them before our God, walking-onwards in-the-whole - of the commandments and obediences of-The Lord blameless.
- 7 And they-were childless, because Elizabet was barren, and both-of-them had-been-getting-now-well into years. But so-it-got-to-be-in the-midst of a-function-of-his as-priest, in the due-Order of-his daily course in-God's 9 Presence, in-accordance-with the custom-of the priest-hood it-got-to-fall-to-his-duty to-have-gone-and-burned-

incense after - having - got-to-enter-in the Sanctuary of-the Lord ward.—And the-whole body of-the (G)laity was there-at-prayers in the Court outside at the hour of-the incense-oblation.—But 1 there-got-to-be-the-apparition to-him of an-(G)angel of-the-Lord, standing as he had been to-the-right of-the altar of-the incense-oblation. And deeply 1 moved - got - to-be - did Zacharias at having-got-to-see-the vision, and terror got-to-fall upon him. Got-to-say how-ever-did the(G) angel considerately-unto him, “<sup>m</sup>Keep - from - being - terrified, Zacharias, because heard-got-to-be thy prayer, and-yet thy wife Elizabeth shall-be - bringing - forth a - son by-THEE,§ and thou-art-to-be-calling his name ‘John.’ And-so there-is joy in-store 1 for thee, and exultation, and MANY indeed upon that his birth shall-have reason to-be-rejoicing :—for he-shall- 1 BE great in-the-sight of-The Lord ; and (G)wine and strong-drink he shall abstain-from having-got-to-drink, and of-the Holy Spirit shall-he-be-filled whilst-yet-in and-from-out-of the very-womb of-his mother. And 1 many of-the children of-Israel shall-he-be-converting unto a spirit of trust-upon the-Lord, their-covenant God ;—and he shall-be-going-in front in-His 1 Presence, in - as officially continuing Elias's spirit and authority-power, to have-got-to-convert fathers' hearts to yearning upon children,|| and the-disobedient in-to organic oneness with the way-of-thinking of - the righteous,—to have-got - into - readiness - in short for-the-Lord a-people that-had-been-prepared - already.” And - then got-||

\* Christians.

† With their own eyes.

‡ A personage of high rank, apparently a convert of St. Luke's, at a time when the Gospel was beginning to enter the higher strata of Gentile society, for whom the Gospel is written by St. Luke—it is the Gospel in scholarly form.

§ The emphasis suggests the subtle fact that this excellent but suspicious spirit, whilst believing that good could come to his wife, instinctively thought that it must be by a future husband. The best of His saints are economical as well as paradoxical in trusting their GOD.

|| Foster domesticity—John's express miss was to be a kind of second Moses, so far fr Christ and Christianity abrogating Moses a Law. John's preaching brought home all the requirements of the sanctified Civilization of t Mosaic system into every relationship of life; o Lord superadded the revelation of eternal life the reward of trust in Him; the Apostles to this added the revelation of a special donation Spiritual strength to help our infirmities (not c sloth), and we are in the apostolical succession or so far as we ' put the brethren in remembrar of these things '—the whole counsel of God.'

to-say-did Zacharias for confirmation unto the (G)angel, "By what token 19  
 —for I-myself am an-old-man, and my wife has-been-got-well-on into years, for-her-part." And got-to-break-out-in-reply-did the (G)angel and-to-say to-him, "I am (G)Gabriel standing-by-as I have been ever in-the-very-presence-of-God,\* and went-and-have-been-sent-direct from Himself to have-got-to-make-a-Spiritual-utterance unto thee, and to have got to bring-thee 20 all- THESE glad-tidings. And now - mark-me, thou-shalt-BE† dumb and kept-from being-able-to-have-got-to-make-a-Spiritual-utterance up-to the time when - all-this shall - have - got-to come-to-pass; as the-penalty-of not having - gone - and - trusted these my words,—such-ones-as they are as shall-be-fulfilled their-own - proper - season 21 ward." And there-was the congregation waiting-all the time-for Zacharias; and kept-on-wondering at the-fact of his stopping-on-so-long in the Sanc- 22 tuary. But when-he-did-get-to-come-out there-he-was-unable to-have-got-to-speak *The Blessing*‡ to-them; and-so they-got-to-gather-that a-vision he-has-been-seeing in-*the Service of the Sanctuary*;—and there-he was keeping-on-making - dumb-signs to-them, and-too 23 he-got-to-continue dumb. And it-got-to-be that - as - soon-as got-to-be-filled-filled-did the days of-his ministration, he-went-and-left for his own home. 24 But subsequently-to those days went-and-conceived-did Elizabet his wife; and, *ept*-herself in-concealment five 25 mo<sup>th</sup>s, saying, "Thus with-me hath the Lord been-dealing in-*the mercies of days* n-which He-went-and-looked-on-me to-have-got-to-take-away MY reproach,§ amongst men." 26 But in-*Dispensational harmony* with the month, her sixth, the (G)angel, Gabriel, went-and-was-sent-forth on-

the-part-of God a-town of-Galilee ward, named (G)Nazaret, in favour- 27 unto a-virgin espoused-as she had been to-a-husband, named Joseph, of-the house of-David; and the name of-the virgin was-(G)Mariam. And in-got-to- 28 come the (G)angel Commissioned-unto her and-to-say — "Good-day! thou- that - hast - been-favoured-by God-indeed! the Lord-is along-with thee, blessed-hast thou been ennobled to be amongst women!" But she having- 29 got-to-see-him-as she did got-to-be-in- tensely-moved upon-recital of-that his message; and was-trying-to-puzzle-it-out what-sort-of salutation THIS could-be. And got-to-say-did the (G)angel 30 to-her, "Keep-from being-terrified, (G)Mariam; for thou-didst-go-and-find favour distinguishingly-from God; and, see-now, thou-shalt-be-con- 31 ceiving and bringing-forth a-son, and thou-art-to-be-calling His name 'Jesus';—THIS Being shall-be great, 32 and Son of-the-Highest shall-He-be-styled;—and to-Him shall the-Lord God be-giving the throne of-David His father;—and He-shall-be-reign- 33 ing over the House of-Jacob—the eternal-ages-of God wards, and of-that His reign there-shall not be any-end." But got-to-say-did Mariam for guid- 34 ance-unto the (G)angel, "How-ever shall-this be, since man I am-not knowing?" And got-to-break-out-in- 35 reply-did the (G)angel and-to-say to-her, "The-Holy Spirit shall-be-coming-upon thee, and the generative-power of The Highest shall-be-overshadowing thee; consequently also That Holy-Thing which-is-to-be-generated shall-be-styled GOD'S SON. And, lo, 36 Elizabet, that thy kinswoman, and she also has-been-conceiving a-son,—in HER OLD-AGE,||—and this month is the sixth with her, called-hitherto barren. Because with thy covenant 37 God NOTHING-promised at all shall- vided with a body,' and a deaf mute was a suitable minister for a deaf and dumb Church.

\* Apoc. iv. 6.—The "beasts" are what Paul calls "the elect angels," answering amongst angels to the Bridal Church amongst men.

† No merely arbitrary punishment, Zacharias became outwardly what he was as a Jew and a priest inwardly—the Mosaic system was one for spiritual deaf mutes to be taught by dumb show and picture. 'THE WORD' was not yet 'pro-

† Numb. vi. 24—28.

§ Strange way of 'taking away a reproach' if celibacy be the normal ideal of a Ministry!

|| An Abrahamic case similar to her own. Yearning for her companionship, and braced by the moral tonic of Elizabeth's example, she breaks out in verse 38.

38 be-impossible-of fulfilment." But got-to-say-did Mariam, "Lo!—the Lord's home-slave-am I. Oh-that-it-may-have-got-to-be-to-me according-to *this thy promise!*" And got-to-depart-  
 39 from her-did the (G)angel. But having-got-to-arise-as did Mariam, during that-very period she-got-to-go-her-way the hill-district ward with glad-haste,  
 40 a-city of-Judea ward ; and she-got-to-enter-into the house ward of-Zacharias, and to-greet Elizabet. And so-it-got-to-be that-as-soon-as Elizabet got-to-hear the greeting of-Mariam went-and-gave-a-bound-did\* the-child her babe in-by being organically part of her womb, even filled with the-Holy Spirit got to be-Elizabet, and she-went-and-  
 42 spoke-out with-a-loud voice ; and said, "Blessedly - fortunate THOU amongst women !—and blessedly-fortunate the fruit of-thy womb !— and what have-I-done-to deserve THIS, that there-should-have-gone-and-come the mother of-The Sovereign-Lord of-me condescend-  
 44 ingly-unto me ?—for lo, as-soon-as ever the voice of-thy greeting got-to - fall upon my ears, went - and - gave-a-bound-did the babe, in-organic corporate exultation, in-by being organically part of the-very womb of-me  
 45 And happy she who got-to-trust-as she did, because there-shall-be a-realization-of the-promises which-have-been-  
 46 made her from the-Lord." And-then got-to-say-did Mariam, "Magnifying-  
 47 is my soul the Lord ; and went-and-

exulted-did my spirit in reliance-upon The-living God. The Saviour of-me myself; —for-that He went-and-looked- 48 down upon the humiliation of-His home-slave,—for only-see ! from this-time-forth there-shall-be gratefully-blessing me all the races-of men !†— for-that got-to-do to - me wonderful- 49 things did The Almighty, and THE NAME of - H I M - is WHOLE-HEARTED.§ And His mercy-is a 50 generation-of-generation wards upon-those-who-fear HIM. He-went-and- showed strength in-the baring of His Arm, He-got-to-scatter-in disappointment the haughty in-the-purpose of their heart. He-got-to-hurl-down po- 51 tentates from (G)thrones, and to-raise-on-high humble-men. The-hungering 53 He-got-to-fill-full of-good-things, and the - wealthy He-got-to-send-away empty. He-got-to-succour Israel His 54 child, so-as-to-have-got-to-be-mindful-of mercy ;—just-as He-got-to-speak- 55 in promises unto our fathers,—to- Abraham, and to-us his seed." But 56 Mariam got-to-make-a-stay being similarly blessed-with her of-about three months, and-then to-return her-own home ward. But for-Elizabet herself 57 got-to-be-fulfilled-did the whole-period of-her having-got-to-bring-forth ; and- so she-got-to-give-birth-to a-son. And 58 got-to-hear-did her neighbours and her relatives, how-that The-Lord was- thus - miraculously - illustrating His mercy in His dealings with her, and

A sacramental symbol in allegory of the reality, quality and limits of Spiritual life in the merely Regenerate (see *Introduction*, p. 15). This proves that if the Holy Spirit can take possession of a babe in the womb, *a fortiori* The Covenant Spirit can do so in a child afterwards, and if absurd (as well as impious) to deny the first because the fact was not evidenced by "repentance and faith," it is as great ignorance of the power of God to deny the possibility of the same spiritual genesis to the soul of a Christian babe brought to the font by Christian parents. Protestant Christians little know what 'gnostics' they are ! John the Baptist did not know that he was a moral responsible creature alive in both the old creation of the first, and in the New Creation of the last Adam, at one and the same time, but his ignorance did not nullify the reality of either birth. We 'are known of' God long enough before we know Him with developed spiritual faculties.

† The reader must constantly bear in mind that in such cases as these it is not meant that the

speakers are responsible for the intercalated explanations of the Holy Spirit, by His revelation of the fuller power of the inspired Greek text as The Church becomes more and more scientifically educated to know the deeper things of God.

‡ The Blessed Virgin Mary here, all unconsciously, lets out the secret of her character—the mother of Jesus 'counted it more blessed to give than to receive,' her eye is not upon her own election, but upon its world-wide consequences. This character is not of the old creation, which is essentially self-centred, with men, angels, and God Himself revolving in obedient orbits of present and eternal welfare and glory round the elect subject of this inverted theology. Consequently, Mary, the Mother of Jesus, The Christ, was regenerate and herself in organic oneness with The Christ in The New Creation. Our Lord, then, so far as His human nature was concerned, was born of a (spiritually) 'pure virgin,' and not of a carnal organic connection with a fallen race.  
 — 'CHRIST.'

they-were-rejoicing-in-sympathy-with  
 59 her. And it-got-to-be-that on the eighth day they got-to-come to-have-got-to-circumcise the little-child ; and they-were-proceeding -to-call *upon-it* the name of-its father, 'Zacharias,'—  
 60 and having-got-to-break-out-as did the mother of-it, she-got-to-say, "No-no!—BUT-so far from that-he-is-to-be-called 'JOHN.'"<sup>†</sup> And they-first one and then another were-saying, for family reasons-unto her, "No-one is-there in the-whole-circle of-thy relations who is-called by-THIS\* name."  
 62 But they-were-making-dumb-signs to its father WHAT-particular name he-willed possibly for-him to-be-called.  
 63 And-so having -got-to-show that-he-wanted a-small-(e)pine-wood-platter<sup>‡</sup> he-got - to - write - upon it, saying, "John † is-already the name of-him." —And went-and-wondered-greatly-did  
 64 the-whole -of - them at it all.—But opened-got-to-be his mouth immediately, and his tongue, and there-he-was-speaking, blessing God. And there-got-to-be holy-awe upon the-whole-of those dwelling-round-about them ; and in the entire hill-district of-Judea subject-of-conversation-were  
 66 all these promises-realized. And-got-to-store-them-did the-whole-of those that-got-to-hear, in their hearts, saying, "WHAT-wonder then is-THIS child going-to-be?" And the-Providence of-The-Lord was with him. And Zacharias his father got-to-be-filled-with the-Holy Spirit, and to-(G)prophesy, saying, "Blessed be-the-Lord The God of-Israel!—because He-got-to-look-Him-down-in-mercy-upon and to-create a-Redemption for-His people ; and to-lift-up a-horn of-Salvation for-us, in the House of-David  
 70 His child,—even-as He-went-and-spake through the-mouth of-His holy-ones, those elected-from all-eternity to be

His (e)prophets,—a-salvation from our enemies and out-of the-hand of-all those that-are-hating us ; § to-have-got-to-realize the mercy covenanted-with our fore-fathers, and to-have-got-to-be-mindful-of His holy Testamentary-covenant, the-oath which He went-and-swore electively unto Abraam the father-of-us, that-He-would-have-got-to-grant to-us that-without living in constant-terrorism||, —out-from the iron-hand of-our enemies§ having-got - to - be-rescued,—we - may - be - worshipping HIM,—in holiness and right-eousness in the very-presence-of Him each and-all our days. And THOU my-child, a-(G)prophet of-the-Highest shalt-thou-be-styled ; for thou-shalt-be preceding as pioneer-before The bodily-Presence of-The-Lord, to have got-paths-of civilized opportunity ready for-HIM ;—convenient-for-His having-got-to-give a-knowledge of-Salvation to-His-own People, in-the economy of the-non-imputation of-their sinful-wrong-doings,—thanks-to the-bowels of-mercy of-our God, in-the economy utilizing which got-to-smile-down-in mercy-upon us-did a Sunrise out-of the-Highest-heavens, to-have-got-to-give-light to-those in systems of darkness even the-shadow of-death sitting down as they are ;—to-have-got-to-guide the feet of-ourselves-of Israel the-road ward of-peaceful-transquillity." But-now the child was growing-in-size and waxing-vigorous in-spirit ; and there-he-was in-the stern training of the deserts, up-to-the time of-his public-manifestation as prophet-unto God's-Israel.

II. 1 But it-got-to-be-that in-as part of God's Imperial Providence in connection with those days there-got-to-issue a-decree from (G)Cæsar (G)Augustus that the-whole-of the-civilized-world should-be-fiscally-registered;¶—

\* By 'this' so very common name—as common as that of 'Jesus'; and both as common as sin, and sinners.

† John foreshadowed Christ—in their births they were mysteriously one, and in their deaths they were not divided ; the forerunner had his name and his head upon pine-wood (Matt. xiv. 11), and upon wood—most likely pine, the commonest wood—was the Lamb of God to Whom he pointed crucified with His name written upon it.

† i. 13.

§ The Romans ;—and the spiritual foes typified by them.

|| In reading, at our comfortable police-guarded firesides, the beautiful romance of Gospel story, how little do we realize the true state of the pioneers of our Cross-born Civilization !

¶ With a view to moulding the whole into one homogeneous Roman Empire.

- 2 this-same ‘the tax-registration’ first got-to-come-into-operation during-the-governorship of-Syria of-Quirinus’;—  
 3 and-so there was-every-one off-on-his-way to-be-poll-tax-registered, each-one  
 4 his own-native town ward. But Joseph also got-to-go-up away-from Galilee, out of-the-town of-(G)Nazaret, Judea ward, David’s city ward,—the-one-which is - called (G)Bethleem,—on-account-of his being a scion-of the  
 5 House and Family of-David, —to-have-got - to - be-registered together-with - as taxable† (G)Mariam,—she having - been - now-contracted to-him as-wife,—being-as she was big-with-child. But it-got-to-be-that in the-fact of-their being THERE the time for-her having-got-to-be-delivered got-to-be-fulfilled ; and-so she-got-to-give-birth-to her Son,—the FIRST-begotten-one of them,—and-then she-got-to-bandage Him-up, and to-lay Him-down in the stable-manger,—because there-was not for-THEM-at least accommodation in-hired payment for it in the caravan-sery-itself.  
 8 And some-shepherds there-were in-regular employment in the district-agricultural about-there, out-on-the-plains and keeping the night-watches over their flock. And lo, an-(G)angel of -the- Lord got-to-be-suddenly-pre-sent-amongst them, and the-glory of-the Lord to encircle -them with-a-(G)lambent-circle-of-light ;—and they-got-to-be-stricken-with-terror horror-10 smitten. And got-to-say-did the

\* Ten years later, when everybody had to pay the poll-tax, or ‘census,’ but still disguised under the idea of tribute, as from a conquered people.

+ The idiomatic force of the Greek preposition, which shows that *she* had to go and be registered to pay her poll-tax as well as Joseph.

† It became Him, for Whom are all created things, and by Whom are all created things, to be born in organic oneness with the Creative Human-self created, in all its cosmic constituent parts, mineral, vegetable, and animal. The manger was most probably hewn out of stone, like His tomb. The vegetable kingdom was represented by the abundance of fodder for the cattle. The animals were present in the form of asses, camels, horses, and men.

§ The full and exact relative translation of the preposition, beautifully illustrated by the symbolic fact of the wedding (by that eternity glory-ring) of angels and men into one universe-corporation interested in Redemption, in which ‘men’

(G)angel to-them, “Keep-from being-terrified, for lo, I-am-the-favoured-bearer to-you of-most joyful-news, of such-a-kind as shall-be for-the-whole-of The People ; because there-got-to-be-born for -you this-very-day a-Saviour,—the-One-who is Christ The-Lord,—in-as of David’s City. And this for-you is the token, ye-shall-be-finding an-infant that-has-been-bandaged lying in-cosmical organic oneness with‡ the manger-of the caravansary stable.” And on-a-sudden there got-to-be in consort-with the (G)angel a-mu-titude of-the-army of-heaven, praising God and saying, “Glory in The-highest Heavens be-to-GOD, and down-upon-and above§ earth peaceful-tranquillity, —in-the commonwealths of men ecsta-tic-acquiescence.” And so-it-got-to-be 1 as-soon-as gone-away from their heaven ward got-to-be-the (G)angels that the human-beings, the shepherds, got-to-say in ecsta-tic acquiescence-unto one -another, “Let -us- have-got-off now-surely just-to Bethleem and have-got-to-see this the promise, the-one that-has-been-realized, which the Lord went-and-made-known to-us.”|| And so they-got-to-go, having-gone-and-made-haste ; and they-got-to-find of-course Mariam-there, and Joseph-too, and The Infant lying-as there it was in-as part of the stable-manger.—But 17 after-having-got-to-see-it they-went-and-spread-the-news-abroad about the realised-promise which got-to-be-told them respecting This Child. And all 18

(from their superiority to angels, and consequently greater sin and guilt) are bound to be ‘ecsta-tically-acquiescent’; which double-word in Eng-lish represents perhaps best the infinitely pregnant single word in the Inspired Text, into which the Greek word for ‘glory’ (the very word used in vv. 9-14) being melted, the idea conveyed is of man ‘the glory of God.’ [supplemented b] realizing, in future and eternal relationship with GOD, the full-orbed blending of ‘the creature’ with ‘The Creator.’ The preposition in the next verses (15, 18, 20) translated ‘in ecsta-tic acquiescence-unto’ again illustrates the singular characteristic of the Greek in the chameleon-like power of absorption by the preposition of the colour of the sentence—each preposition, however, possessing its own rigid cast of special co-relationship.

|| That “The Shepherd of Israel” was rightly manifested to shepherds, where David, the type of “The Good Shepherd,” kept and fought for his sheep.

who-got-to-hear got-to-be astonished about all-that-got-to-be-told for *ecstatic acquiescence*-unto them by the shepherds. But as for Mariam the-whole-of these realised-promises was-she-treasuring-up, depositing-them-all in the-coffer of her heart.—And got-to-return-did the shepherds, glorifying and praising God upon-review of all they-got-to-hear and see,—exactly as it got-to-be-told for *ecstatic acquiescence*-unto them.

21 And when the-eight days got-to-be fulfilled for The Child's circumcision His Name got-to-be-called 'Jesus,\*—thus called-as it got to be on-the-part of the (G)angel, before-ever He got-to-be-conceived in-organic oneness with the womb.

22 And when the days of-their† purification got-to-be-fulfilled, according-to The Law of-Moses, they-went-and-carried Him-up Jerusalem ward, so-as-to-have-gone-and-dedicated-Him to-The Lord ;—even-as it-has-been-written in *The Law of -The- Lord*, "Every male-child opening‡ the womb shall-be-called-holy to-The Lord ;"—and-also to-have-got-to-offer a-sacrifice, according-to the scale laid-down in *The Law of The-Lord*,—"A-brace§ of-turtle-doves, or a-couple of-young pigeons." And lo, there-used-to-be a-person in-as living at Jerusalem whose name-was Simeon, and this man-was righteous and holy, ever-on-the-look-out-for Israel's Consolation ; and the Holy Spirit was broodingly-over him.

26 And it-was specially-revealed to-him as it had been on-the-part-of The Holy Spirit, that he should have been-kept-from having-got-to-see death until he-had-got-to-see The Christ of 27 *The-Lord*. And-so he-got-to-go, in-organic oneness with The Spirit, the temple ward ; and in the-legal fact of

*His parents having-got-to-bring-in The Child Jesus, for-their having-got-to-do according-to the custom of-The Law in His-case, even-then he went-28 and-received it his-own embrace ward, and he-went-and-blessed God and said, "Now be-releasing Thy home-slave my 29 Divine-Master, in-accordance-with Thy promise-identified with in-now realized peaceful-tranquillity ; because got-to-30 see-did these-eyes of-mine Thy Salvation; one-which Thou-didst-get-to-prepare publicly before all the peoples-of 31 the earth,—a-light the-illumination of-32 the-Gentile-race-nations wards, and the-Glory|| of-Israel Thy People."* And 33 *there were¶-Joseph and His mother in-a-state-of-astonishment over what was-being-said respecting Him ! And 34 went-and-blessed them-did Simeon, and said unto-to instruct Mary the mother of-Him, "Lo, THIS-Being is ordained the-fall and rising-again ward of-not-a-few in Israel itself, and for a-token to-be-blasphemously-rejected,—aye ! but through and through-thee thyself as to-thy soul shall-be-piercing-in conviction of sin the-mighty-Sword,\*\*—so-that where-haply-men trust Him, there-may-have-got to-be-revealed out-of many hearts their-deepest-thoughts-in-converse-with-Him."* And 36 *to there-used-to-be (c)Anna a-(c)prophetess a-daughter of-(G)Phanuel, of the-tribe of-(G)Asér ; she had-been-getting-well-on into years-too, having-got-to-live seven years married from her maidenhood ; and she-was then a-37 widow of-about eighty years-old, who never went-and-severed-herself from the temple, with fastings and prayers worshipping night and day. Well-too 38 she at the very-same time-as Simeon suddenly-present-as she got to be was-pouring-out-praises to-her Lord ; and she-was-conversing about Him-too to-*

\* i. 61 (*note*) this in the Synagogue.

† Mother and child (Matt. xxi. 2-7).

‡ Females being reckoned only implicitly in the males, the first male (after females even) alone published the womb as open.

Christ and His Church, corporately.

¶ Because Jesus was a Jew.

|| The force of the original, subtly conveyed in the drift of the sentence, is that they were descendants of the first Adam, and therefore yet carnal, with carnally forgetful memories for past

Spiritual wonders, and that, true to our paradoxical nature, they both believed and disbelieved in their Wonder-child at the same time. Though regenerate, Mary had yet to experience in new-birth the dividing asunder of the soul and spirit in 'conviction of sin' by the 'Sword' of her Son, the Divine Rider upon the white horse. As a noble spiritual fetus in the womb of the Jewish Church she 'had eyes,' but 'did not see' that Jesus was Christ, The Eternal Son of The Father.

\*\* *Apocalypse*, i. 16.

the-whole-of those living-in Jerusalem who-were-on-the-look-out-for Redemption. And as-soon-as they-got-to-finish everything enjoined-by The Law of-the Lord, they-got-to-return Galilee ward, their own town Nazaret ward.

40 But-now the child was-growing-in-size and waxing-vigorous-in spirit, full of-cleverness ; and the free-gift-of The Holy Spirit of-God was brooding-over It. And-as proof His parents used-to-go every year Jerusalem ward to-the Feast of-the Pass-over. And when He-got-to-be twelve years of-age, having-got-to-go-up Jerusalem ward, in-pious-accordance-with the usage of the Feast ; and having-got-to-finish the exact-period, whilst they there-were-returning Jesus went-and-remaimed-behind—the boy there-in Jerusalem.\* And His parents never got-to-find-it-out, but having-got-to-think-as they did that He-was in the caravan-somewhere got-to-go a-day's journey ; and-then they-were-searching-for Him amongst their relatives, and-then amongst their acquaintances. But having-got-to-fail to-find Him, they-went-and-returned Jerusalem ward searching-for Him. And so-it-got-to-be that after three days they-did-get-to-find Him,—in-absorbed in the Services of the temple, sitting-there-in-as a disciple the midst of-the teachers, both listening-to them, and questioning them. But astounded-were all who-were listening-to Him, at His under-standing and replies. And-when they-did-get-to-see Him they-got-to-be-quite-confounded ; and parentally-unto Him got-to-say-did that His mother, " Child ! from-WHAT-freak didst thou-go-and-treat us THUS ?—see-now there were-thy father and myself in-a-state-of-distraction looking-everywhere-for thee !" And He-got-to-say apologizing-

unto them, " From-WHAT-possible mis-apprehension was it that ye-were-look-ing-about-for Me ?—had-ye-never-been-considering that in-as the Centre of the-interests of-The Father of-Me it-is-ever-absolutely-necessary-for Me to-be ?" And-actually they† never 5 got-to-understand-a single word of the utterance which He-got-to-speak to them. And He-got-to-go-away-down 5 filially along-with them, and to-come Nazaret ward : and there-He-was in-a-state-of-complete-subjection to them ; and His mother was-now-treasuring-up-always all-such utterances as-these in the-coffer of her heart ; and Jesus was-going on-im-5 proving in-cleverness and in-stature-and-appearance and in-favour with GOD and men.

III. 1. But in the fifteenth year of the imperial-rule of-Tiberius Cæsar,—Pontius Pilate being-governor-general of-Judea, and Herod being-(G)tetrarch of-Galilee, but Philip his brother being-(G)tetrarch of-the Ituræan and Trachonitis district, and (G)Lusania being - (G)tetrarch of-Abilené, whilst 2 Annas and Caiaphas were 2 —got-to-come-did the Mi-mission-in Ordination of-God upon John, the son of-Zacharias, whilst still 3 in training-in the desert. And he got-to-go the-whole-of the district-border-ing-on the Jordan ward, preaching a-(G)baptism of-change-of-heart remis-sion of-sinful-wrong-doings ward ; as 4 it-has-been-written in the-Book of-the words of - Esaias the (G)prophet, say-ing, " A-sound of-one-crying in the desert, ' Have-got-to - get-ready the way of-the Lord, be-levelling paths for-Him ; every chasm shall-be-filled-up, and every hill and hillock abased ; and there - shall - be coming to - be the crooked straight ward and the rough 5

\* Held entranced by the fascination of the Pass-over, its lambs, its teaching, and its instinctively realized relation to Himself and the 'business' His Father had sent Him on. Hence His keen catechizing of the priests and presbyters (verse 40).

† So far from the mythical stories of our Lord's miracles during childhood having any *prima facie* basis of truth, it is the reverse ; this episode here has all the appearance of being the exception rather than the rule ; since even Mary's treatment

of Him would have been almost irreverently lacking in respect for a mere creature like John the Baptist, she must have long since been led to forget to 'rejoice in' her boy as 'GOD my Saviour.' The logical inference appears to be inevitable that for twelve years there was no sign of His being remarkable for even John's (congenital) Inspiration by The Holy Spirit, and nothing is recorded to prove that He differed from other children up to that age—at verse 40 there is a marked change, the ripening of which verse 52 records.

6 ways smooth ward. And all flesh shall - be - seeing the salvation of God." There he was - saying therefore to the crowds streaming-out to have - got - to - be - (G)baptized on-the-part-of him, " Broods of vipers !\* WHAT-Divine Being went-and-warned you to - have - got - to - flee safe away from the coming wrath !—have-got-to-produce fruits therefore† corresponding to the change-of-heart-I preach ; and pray, "keep-from having-got-to-begin to-be-parrotting in-connection with yourselves, ' For a-father we possess God's Abraam,' for I-tell you that able-is our covenant God out-of these stones-here to - have /gone-and-raised-up physical-offspring to-His-Abraam.

9 But now-under me as the last of the prophets too it-is in mercy at‡ the-very root of the trees that the (G)axe is-being-aimed ; every - national and individual tree therefore that "will-not be-producing wholesome fruit is now to be-cut - down, and-then cast 10 the fire ward." And asking him-were the crowds, saying, " WHAT - ascetic thing in imitation of thyself then, are 11 we-to-have-gone-and-done ? But he got-to-break-out in answer, and-says to-them, " He that is-possessed-of two coats let-him - have-gone-and-shared-them-with-him<sup>m</sup>unable to-be-possessed-of-one ; and let him that-is-possessed-of victuals be - doing similarly."

12 But there-got-to-come even tax-gathers, to - have - got - to - be - (G)baptized, and they-got-to-say for guidance-unto him, " Teacher, what-to show we are 13 sorry are -we- to -be -doing ?" But he-got-to-say for guidance - unto them, " Be - exacting nothing beyond the tariff that-has-been-drawn-up for-you."

14 But the soldiers also were-asking him, saying, " And we what-to show we are sorry are -we- to -be -doing ?" And he-got-to-say for guidance - unto them,

\* Because lying in the bosom of God as a covenanted people they only made use of the warmth of their civilization to sting Him in His very heart.

† The force of the 'therefore' is the turning of their minds away from idolatrous dependence upon a mere agent of GOD, and the reposing of the trust of the heart absolutely upon GOD their Saviour.

‡ At the Jewish 'tree' in the destruction of Jerusalem and uprooting of the Jewish polity (Rom. xi. 12). ;

'Have-got-to-do-violence - to no-one, neither have-got-to-trade-as-perjured-witnesses, and be-contented with your rations.'|| But whilst - The People 15 were-on the tip-toe of-expectation, and debating-it all-of them in their hearts respecting John, whether-or-not he might-be-possibly The Christ, got-to- 16 break-in-upon them all-did John himself, saying, " I indeed am-with-water (G)baptizing you ; but there-is-coming The more - potent than myself, of Whom I-am not fit to-have-got-to-loose the strap of-HIS sandals ; HE will-be - (G)baptizing you in-organic oneness with Holy Spirit and Fire, the Fan of-Whom is-in His hand, and 17 completely-will - He - be-purging His Floor ; — and will-be-gathering the Wheat His Granary ward : but the Chaff He-will - be - Burning-up with Fire unquenchable." Many indeed, 18 therefore, other-different-blessed precepts whilst-comfortably-guiding was-he-preaching-unto The People. But 19 Herod the (G)tetrarch being-convicted of sin-as he was under his-ministry for his connection with Herodias the wife of his living-brother Philip, and-also for all the moral-corruption which Herod 20 got-to-perpetrate, got-to-pile this also up upon all-the rest, even that-he-went-and-immured John in his<sup>f</sup> prison. But so-it-got-to-be that in-the completion of God's purpose that the-entire-populace should have - got - to - be - (G)baptized,—and-too Jesus - having-got-to-be - (G)baptized and praying-to-God - for - this consummation The Heaven got-to-be-opened, and got- 22 to-descend-did The Spirit, the Holy-Spirit, —in-outward-form like a-dove, —brooding - over HIM ; and a-Voice out - from Heaven got-to-supervene articulately-thus, " THOU art essentially The Son of - ME, the divinely LOVED-Son ; in-organic oneness with

§ How the use here of the strong negative guards against pauperising and helping those whom help only harms. The honest hard-working poor, who for the time are badly off, the maimed, blind, etc.

is—and, too, most of our Lord's exoteric teaching—is simply the elements of Revealed morality at the transition point of passage from Jewish to Christian Civilization.

In the dungeons of his castle of Machærus, in South Peræa.

**THEE - I - got-to-delight-absolutely-well-pleased-in a creature."**

- 23 And Jesus Himself was now beginning to be about thirty years of age, being as - was - always - supposed - by people a-son of (G) Joseph,\* who was-the-son  
24 of (G) Heli, he of (G) Matthan, he of (G) Levi, he of (G) Melchi, he of (G) Janna, he  
25 of (G) Joseph, he of (G) Mattathias, he of (G) Amos, he of (G) Naum, he of (G)  
26 Esli, he of (G) Naggai, he of (G) Maäth, he of (G) Mattathias, he of (G) Semei,  
27 he of (G) Joseph, he of (G) Juda, he of (G) Joäanna, he of (G) Rhesa, he of (G)  
Zorobabel, he of (G) Salathiel,  
28 he of (G) Neri, he of (G) Melchi, he of (G) Addi, he of (G) Kösam, he of (G)  
29 Elmódam, he of (G) Er, he of (G) Jösé, he of (G) Eliezer, he of (G) Jöreim, he  
30 of (G) Matthat, he of (G) Levi, he of (G) Symeon, he of (G) Juda, he of (G)  
Joseph, he of (G) Jönan, he of (G)  
31 Eliakeim, he of (G) Meleä, he of (G) Maïnam, he of (G) Mattatha, he of (G)  
Nathan, he of (G) David,  
32 he of (G) Jessai, he of (G) Õbed, he of (G) Booz, he of (G) Salmón, he of (G)

\* The two genealogies of Joseph, the one in Matthew, and this in Luke, are correlated. Matthew's Gospel was more especially for the Jews, Luke's for the Gentiles. Matthew traces down the genealogy of Abraham, the father of the Jews, to Joseph, the father of James, Messiah's half-brother, to carry on through the transition time of The Advent the line of Israel's succession up to James, their future monarch (as was shown in a note on that genealogy), with an eye to the political symmetry of Israel on through the Gentile covenant period, which Christianity is not to disturb. Luke traces up the genealogy of Joseph not as a Jew, for the covenant with Abraham came in only parenthetically, but as a human being, a Gentile down under his Judaism, of the common stock of our humanity, to Adam, and his Father, GOD. This is to show that man is, as man, from Adam to the last complementary man, a symmetrical whole through the welding mystery of marriage. And, moreover, that there was nothing in the Incarnation to disturb the regular development of the human family towards the consummation of this corporate colossus of the universe—*mæz*. The line passes through Joseph, the reputed father only of "The last Adam," to show how the corporate race *escapes* disturbances from the dipping of the New Creation and its Head into the old creation of "The first Adam."

+ The logical connection here is linked with the word "creature" (iii. 22), and the genealogy was introduced to show that Jesus was of the genus creature under the species man,—flesh of the flesh and bone of the bone of the awfully

Nässön, he of (G)Aminadáb, he of (G) 33  
Aram, he of (G)Esröm, he of (G)Phares,  
he of (G)Juda, he of (G)Jacob, he of 34  
(G)Isaak, he of (G)Abraam,  
he of (G)Thara, he of (G)Nachór,  
he of (G)Seruch, he of (G)Rhagan, he 35  
of (G)Phalek, he of (G)Eber, he of (G)  
Sala, he of (G)Kainan, he of (G)Ar- 36  
phaxad, he of (G)Sém, he of (G)Nöe,  
he of (G)Lamech, he of (G)Mathusala, 37  
he of (G)Enöch, he of (G)Jared, he of  
(G)Maleelech, he of (G)Kainan, he of (G) 38  
Enös, he of (G)Séth, he of (G)Adam,  
he of GOD.

IV. 1 But Jesus,† of - the Holy Spirit full, got-to-return away from the Jordan, and was-being-led-in *organic oneness* - with - The Spirit the desert ward, forty days, being-under-temptation of-the devil ; and *He* did-not get-to-eat anything during all-that time ; and when they got-to-be-ended *He*-then got-to-be-hungry. And-so got-to-say-did the devil to-Him, "Since Son thou - ART - undoubtedly of - God, have - gone - and-spoken to-this stone-here that-so it - may - have - got - to-be

highly-favoured creature, of which the genealogy is a suggestive spine. God became a man, that man might become a God. By the entrance into (organically) our nature of The Eternal Son of The Father God becomes identified with every fibre of our present Adamic nature, in order that our independent will having been energized by His own Spirit, we might voluntarily second Him in becoming like Jesus, that is, gradually 'transformed by the renewing of our inner nature,' according to the mighty working by which He is able to assimilate to Himself all who trust Him like little children. This leads the regenerate to end where He began—with a NEW BIRTH, by which our earthly father becomes only our reputed father, and through one homogeneous Holy Spirit, His Father becomes our Father, and so His God our God—not theologically or tropically, only but *physiologically*, and as really a 'new creature in Christ Jesus' as the Virgin-born. Thus the entire race of man will have gradually changed from being 'first of all that which is earthly' into being 'afterwards that which is heavenly, and 'as in-organic oneness with Adam all die to God, even so in-organic oneness with Christ shall all be made Alive-unto Him.' Eternity's threshold will find Christ 'the last Adam' federal Head of the human race, and thus 'the First-born' in the New Creation 'amongst many brethren.' Now we can answer, somewhat more fully the question—which has puzzled more than the Jews, and for eighteen hundred years—'Who is this SON OF MAN?' He is THE SON OF GOD—God's 'fellow' and our brother.

4 bread. And went-and-broke-out-in-answer-did Jesus *majestically* unto him, saying, "It-has-been-written, 'Not upon bread only shall a creature-of-the human-kind be-living, BUT-so far from that upon every outflowing\* of GOD.'" 5 And having-got-to-lead Him up as the devil-did a-high mountain ward, he-got-to-show Him the-whole-of the kingdoms-of-the civilized-world† in a-point of-time; and got-to-say to-Him-did the devil, 'To-thee will-It-be-giving the rule, such-an-one-as-this, the-whole-too-of-it—and the glory-of-them!—because to-me it-has-been-made-over, and to-anybody that I-may-choose possibly I-give it-always,—thou, therefore, if-only-thou-wilt-have-got-to-do-homage before me thine shall-be the whole-of it.' 7 And-then Jesus went-and-broke-out-in answer-to him and-said, "Be-off after-as a disciple copying§ ME, Satan, for-it-has-been-written, 'Thou-shalt-do-homage-to THE LORD thy GOD, and to-Him only shalt-thou-be-absolutely-servant.'" 8 And-then he-got-to-take Him Jerusalem ward, and got-to-stand Him up-upon the wing of-the temple, and to-say to-Him, "Since Son thou-ART-undoubtedly of-God, have-gone-and-cast thyself-in absolute trust 10 from hence—DOWN; for it-has-been-written, 'To-His angels shall-He-be-giving-special-charge respecting THEE, for the having-got-to-specially-guard 11 THEE, and upon their-hands they-

shall-be-carrying THEE, lest thou-shouldest-have-got-to-dash so much as-tur|| foot in peril-against-a-stone.'" 12 And Jesus went-and-broke-out-in answer and-said to-him, "It-has-been-said, 'Thou-shalt not be-tempting-with-presumptuous-tests THE LORD thy GOD.'" 13 And having-got-to-bring-the whole temptation to-a-close the devil got-to-depart away-from Him, until the-time-for another.

And Jesus got - to - return, — in 14 the regular *New Creation physical locomotive* - power of - The Spirit, — Galilee ward; and the-rumour got-to-go-forth throughout the entire country-round respecting Him. And He- 15 himself was - teaching-systematically in-as part of the Services of their (c)synagogues, being - admired-as-a-phenomenon on-the-part-of everyone. And-so He-got-in due course-to-come 16 Nazaret ward, where He-had-been-brought-up; and He-got-to-go-in, in-accordance-with His custom, on the (c)sabbath-day the(c)synagogue ward, and to-stand-up to-have-got-to-read-the Lesson—and there - got - to - be - 17 handed-to Him the-Book of-(c)Esaias the (c)prophet; and having-got-to-unroll the book, He-went-and-looked-out the place where it-had-been-written, "The-Spirit of-The-Lord is- 18 upon Me, for-that He-went-and-anointed Me to-have-got-to-preach The Gospel-good-tidings to-the-poor,— He-hath-sent Me-forth to-have-got-to-

\* Strikes at the root of that subtle Manichaeism which reigns as paramount in the heart of Protestantism, and as despotically as in the core of the Church of Rome and Greece in monasticism, in a morbid instinctive feeling that matter is essentially evil, and nothing outside the Bible and the sect and 'religion' is of God, and essentially true; hence the air of hypocrisy and unreality which pervades Christendom, reformed and unreformed; instead of "perfect freedom," Christianity as at present exhibited is too much like bondage and Satan's masterpiece of tyranny over the whole being. The Holy Spirit insight as well never have been given for any practical use Christians make of His own special power to the individual consciousness to separate man-and-Satan's poison from God's "very good" creatures and world, and thus boldly on The Rock to pass on enjoying, because distilling, God from every part of His creation.

† Round the Mediterranean westward, and in the direction of Persia eastward, the whole then

civilized world was lying in panorama, representatively.

‡ Ostensibly our Lord lost it by not agreeing to the terms, for Mahomet and the Popedom by being 'wiser in their generation' futurely to that tempting divided 'all the kingdoms of the world and the glory of them' between them. But our Lord threw away the kingdoms that He might gain them, as He threw away His life that He might take it again.

§ See note on Matt. xvi. 23 : "Copy My absolute obedience to God."

|| These emphasises on the pronoun mark a spirit which is *essentially devilish*, and in contrast with the Eliezer (of Damascus) spirit of the holy angels, namely, a bitter jealousy of others (especially their own peers) whom God has gifted for bearing rule, and a rebellious, instinctive feeling (more or less avowed) that God favours, as a weak, indulgent parent, those whom His Omniscent Sovereignty selects, endows, seasons, and officially appoints as His representatives in ruling their fellows.

heal those that have been crushed in their heart,—to have got to herald to captives deliverance, and to the blind sight,—to have got to send forth those that have been bruised in bondage into liberty,—to have got to herald the advent of the Dispensation of the Lord, the one when He can accept.” And having got to roll up the book, and to give it back to the officiating minister, He went and took His seat to preach; and then of all those in the (G)synagogue there were the eyes being fixed upon Him. But He got to address Himself to be saying in exposition unto them, “Today has this passage of Holy Scripture been fulfilled in your ears.” And then the whole of them were bearing their witness to Him, and wondering over the truths of the free gift of the Holy Spirit distilling from that mouth of His, and kept on saying, “Is not this man the son of Joseph?” And He got to say searching unto them, “Of course ye will be saying to Me this proverb, ‘Physician, have gone and healed thine own self; all the things that we got to hear of as having got to be done in that Caper-naum\*—there have got to do also here in this thine own father land;’”—but He went and added, “Verily let Me tell you, for this reason because no (G)prophet is accepted in his own father land. But upon the precedent of actual fact I tell you plenty of widows were there in the days of Elias in as being of Israel itself,—when shut up got to be the heaven for three years and six months, so that there got to be a great famine over the whole land,—and yet with aid unto not one of THEM got Elias to be sent, but instead Sarepta of Sidon ward unto

\* ‘Of which ye are so jealous, because of My having selected it for the head-quarters of My Mission, instead of Nazareth.’

+ See verse 14 for what may help thoughtful minds to understand the relation of what we call the ‘miraculous’ laws of Nature to the present temporary state of material cosmic affairs. Our Lord’s miracles were a bringing down of the regular order of things in the stratum of the New Creation by its Head prematurely into the stratum of the old creation. To His disciples He delegated some of the same kind of power. But, as the moral and Spiritual transition from the impotence

to bless a widow woman. And plenty of (G)lepers were there in the days of (G)Elissaos the (G)prophet in as being of Israel itself, and yet not one of them got to be healed, but instead of that (G)Neelman the Syrian” . . . And then filled full of fury got to be the whole of them in the (G)synagogue, listening as they were to such ‘insults’ as these. And so they went and rose up from Service and cast Him outside the town, and lead Him to the precipice edge of the hill range upon which their town had been built, so as to have gone and hurried Him over headlong down. But He having gone and passed through the midst of them was proceeding on His way.†

And He got to go down Caper-aum ward a town of Galilee; and here He was systematically teaching them on (G)sabbath-days. And they were in a state of amazement at the character of His teaching, because in authority-power always was His style of speaking. And in the (G)synagogue here was a person possessed of a spirit of a (G)demon wicked and foul, and he went and yelled hideously in a loud tone, saying, “(G)Yah! what judicially is there in common between Thee and us, Jesus the Nazarene?—didst Thou go and come on purpose to have got to destroy us?—I recognize Thee as The divine Being Thou really art—The Holy One of God.” And got o rebuke him did Jesus, saying, “Have gone and kept muzzled, and have got to come out, out from him.” And having got to hurl him as the (G)demon did the midst ward he did get to come out away from him,—without having got to injure him though. And amazement got to come over the

of the one creation to the power of the other is gradual, so also is it in Christian Civilization, the first principles of what we call the ‘miraculous’ are clothing with power the most Spiritualized of the nations of the earth already, on the way to be perfectly awful endowment of the colossus of perfected man with the finite fac-similes of the infinite attributes of an omnipotent, omniscient, and omnipresent and all-loving God. The ‘authority-power,’ in verse 32, will be the characteristic of the presence and bearing of man when he culminates. (Gen. i. 28.)

- whole-of-them, and they-kept-on-talk  
ing-together as lucky-for themselves,  
saying, "WHAT-Godlike kind of-speech  
is this?—that in authority and power  
he - is - controlling the wicked - foul  
spirits,—and out - they - come - obedi-  
37 ently!" And news about Him was-  
going-forth every part ward of-the  
country-round.
- 38 But having-got-to-rise-up-and-go-as  
*He did* out of-the (G)synagogue, He-  
got-to-enter-into the house of-Simon; but  
the mother-in-law of-Simon had-  
been-seized-with a-severe - attack - of  
fever; and they - got - to - mention  
39 her-case to-Him. And He-got-to-  
stand-up right-over her and to-rebuke  
the fever, and it-got-to-leave her,—  
but straight-away having-got-to-rise-  
up there-she-was-waiting-upon them.
- 40 But whilst the sun was-setting the-  
whole-of-those who-ever-they were-who  
were-interested-in-persons sick of-dif-  
ferent-kinds of-diseases got-to-bring-  
them for aid-unto Him; and upon  
them individually He-got-to lay *His*  
41 hands and-to-heal them. But *there*  
were (G)demons also coming-out from  
many, crying-aloud and saying, "Thou  
art The Christ, The Son of-God." And  
when-rebuking-them *He*-never  
used-to-permit them to-talk, because  
they-had - been - knowing-all along-of  
His being The Christ.\*
- 42 But when-it-got-to-be night and-day  
He-got-to-go-out and went-and-pro-  
ceeded a-desert place ward; and the  
people - generally were - looking-about-  
for Him, and got-to-come even-to  
Him, and were-begging-of Him to  
"refrain from trying to-be-getting-  
43 away from them. But He-got-to-say-  
Christ-like-unto them, "To-the other-  
and-different towns too-as well-you  
know it-is-absolutely-necessary for-Me  
to-have-gone-and-heralded The King-
- dom of-God, because for this-end it  
was that I have-been-sent forth." And 44  
so there-He was-preaching in the  
(G)synagogues of Galilee.
- V. 1 But so-it-got-to-be-that in the-  
fact that the crowd was-pressing-upon  
Him to-be-listening-to The Truth of  
God, and that He Himself had been-  
standing on-the-very-edge-of the lake,  
Gennesaret, and He-got-to-catch- 2  
sight-of two ships that had-been-  
moored just-off-the shore of the lake;  
but the fishermen got-to-go-from  
them and to-wash their tackle, but that-  
having-got-to-go-on-board one of-the 3  
ships which was, Simon's He-went-  
and-begged him to-have-got-to-put-  
out away-from shore a-little. And  
then He-went-and-sat-down
- from the ship  
he crowds. But as-soon-as He-got- 4  
to-cease speaking, He-got-to-say sig-  
nificantly-unto Simon, "Have-got-to-  
put-out deep-water ward and-then to-  
over your tackle for a-haul. And  
went-and - broke-out - in-answer-did 5  
Simon and-said, "Master! why through  
the entire NIGHT† we-went-and-la-  
bourred and-yet-got-to-catch nothing; but at a-sacred-utterance from-Thee  
I-will-lower the tackle." And having- 6  
got-to-do this they-got-to-inclose a-  
great number of-fish, but then-their  
tackle was-going-on-breaking. And  
hey-got - to - signal to-their fellows,  
hose in the ship of-a-different-set to-  
have-got-to-come and to-be-taking-  
hold-with them. And they-did-get- 7  
to-come, and went-and-filled both the  
ships-full, so-that-there THEY were-  
linking. But having-got-to-sce-it-as  
Simon Peter-did he-went-and-fell- 8  
down-at the knees of-Jesus, saying,  
'Have-got-to-go-out, away-from ME,  
because I-am a-depraved man,‡ Lord.' For amazement got-to-take-possession. 9

\* Amongst angels, fallen and unfallen, the external features of Redemption were known, but of both it was true 'which things the angels desire to look into.' Holy angels appear always in the Gospel history as actors in a sacred mystery which they understand not, and as for Satan and his crew of intelligent devils and mischievous demons, we may be sure he would not have stirred up all the subtlety of Judea and power of Rome to crucify the Lord of glory if he had been able to see below the external features of Redemption,

and, with his eyes open, place the foot of the Manhood of the Christ of God upon the serpent's head, for Him to lean all the weight of the God-head upon the origin of evil and crush it out of being.

† The emphasis marks Peter's professional tone.—night the best time for catching fish.

‡ There are two words in constant use in the Greek Testament for 'man': ονο (when speakin of him as an individual) means a 'man' generally a 'human-being,' a 'person,' but the other almo-

- of him, and the whole of those of the same craft with him, over the haul of fish which they got to take,—but similarly also James and John, sons of Zebedee, who used to be partners with Simon,—and got to say did Jesus significantly unto Simon, “Keep from fearing; from now human being there shalt thou be taking alive.”
- 11 And having gone and hauled up their ships high and dry upon land,—having got to retire from business entirely they got to be followers of Him.
- 12 And so it got to be that in the fact of His being in one of the towns, lo, there was a man full of (G)leprosy: and having got to see Jesus and to fall upon his face he went and besought Him, saying, “Lord, if only Thou art willing thou art able to have gone and cleansed me whole.”
- 13 And having gone and reached out His hand He got to give him a touch, saying, “I am willing, have got to be cleansed.” And immediately his leprosy got to depart from him. And He got to charge him strictly to be telling <sup>not</sup> one, “BUT quietly have gone and left and shown thyself to the priest, and made an offering in return for thy cleansing, even as Moses got to ordain,—evidence ward of thy cleanliness to them.” But there was all the more conversation spreading abroad all about Him; and numerous crowds were collecting to be listening to, and to be getting healed on the part of Him from their sicknesses.
- 16 But He Himself was in the habit of retiring constantly in the deserts and power.
- 17 And it got to be that on particular day He was systematically teaching,—and there had been sitting there all the time (G)pharisees and teachers of the law,\*—there were those who had come out of every town
- of Galilee, and Judaea, and from Jerusalem, and the power of the Lord was there ready for the healing of them;† and lo, men carrying upon a mattress a person, one who had been suffering from (G)paralysis; and they were trying to have gone and carried him in and to have got to place him before Him, and unable to find as they got to be how to have got to carry him in from the crowd of people, upon them they got to go upon the house top, and right through the tiles did they go and lower him, his mattress and all, the midst ward right in front of Jesus. And having got to appreciate their trust in Him, He got to say to him, “Man,—forgiven thee have been thy sinful wrong doings.” And set to to be carpings did the scribes and (G)pharisees, saying, “What impostor is this pray who is talking such (G)blasphemies?—what Being can possibly be forgiving sinful wrong doings,—except GOD only?” But having got to know well as Jesus did the carpings of them, He got to break out in answer and to say point blank unto them, “Why ever are ye carpings in those hearts of yours?—What alternative is easier to be saying, ‘Thy sinful wrong doings have been forgiven thee,’ or to be saying, ‘Arise and be walking?’—but that ye may know that The Son of Man does possess authority power here upon earth to be forgiving sinful wrong doings,”—He got to say to the (G)paralysed, “To thee! I am now speaking, Have got to rise!—and have gone and taken up thy mattress, and be going home thy home ward.” And immediately having got to get up before them, and to take up that upon which he had been lying, off he got to go his home ward,—glorifying God. And delighted awe got to seize the whole of them, and there they were glorifying God; and they got

always means a manly ‘man,’ a ‘husband,’ a ‘hero’—now Peter here uses the nobler word, he does not say, ‘I am a depraved person,’ but ‘man’; he was subject to serious temptations to such sins as cursing and swearing, and perhaps to some other fisherman’s vices, but knew, deplored, and tried to overcome them—his ‘spirit was willing.’

\* ‘Scribes’—clergy—‘lawyers.’

† I.e. of sick people.

‡ Complacent acquiescence—at least—on the part of the subject seemed to be a sine qua non in the case of cures, and even of rising from the lead.

to-be-filled with awe, saying, "We-did-get-to-see surpassingly-wonderful-things to-day!"

- 27 And after all this He-got-to-go-forth, and got-to-go-to-see a-tax-gatherer, named (G)Levi, sitting upon-duty at the toll-booth, and He-got-to-say to-him, "Be-a-follower-of ME."
- 28 And having-got-to-forsake everything and-to-rise-up he-did-get-to-be-a-follower-of Him. And he-got-to-make a-great reception for-Him did-Levi in his-own house; and there-was-a-large attendance of-tax-gatherers and of-other-persons, who were his associates reclining-as - they - were along - with them. And grumbling - were their scribes and the (G)pharisees unto-to-draw-away His-disciples, saying, "Why-in-the-world indiscriminately-with-tax-gatherers and sinners are-ye-actually-eating and drinking?" And got-to-break-out-in-answer-did Jesus and-to-say unto-to-win them, "No need have those in-good-health of - a-physician, nut-so far from that those-that-are sick; —I have-not-been-coming to-have got-to-call righteous-people\* but sinful-people† a-change of heart ward."
- 33 But they got-to-say for information-unto Him, "From-what-radical-reason-is it that whilst the disciples of-John fast so-frequently, and perform devotions, and those of-the (G)pharisees as-well, there are-thine eating and drinking-as usual?" But He-got-to-say judicially‡ unto them, "Ye-can-not have-gone-and-compelled the children of-the Bride-chamber, whilst as a fact the Bridegroom is-here with them, to - be-fasting - can you? —But there-shall-be-coming days, and those too-when torn-away away-from them shall have got to be the Bridegroom, then shall-they-be-fasting in those days." But He-proceeded-to-speak a-(G)parable also in explanation§-unto them, "No-one ever-sews a-piece of-a-new garment upon an-old garment; or else both the new tears-it, and with-the-old does not harmonise the piece taken-out of-the new. And no-

one puts (G)wine when-new into leather-bottles when-old; or else the new (G)wine will-burst the leather-bottles, and-both it-will-be-poured-out, and the leather-bottles will-be-ruined. BUT (G)wine when-new leather-bottles 38 wards when-new must-be-put, and-then both are-preserved; —and no-one 39 after - having - got - to - drink the-old cares-for the-new directly-after, for he-says, 'The old has for-use-more-body.'

VI. 1 But so-it-got-to-be-that on a-(i)sabbath-day the-second-after-the-first, He was-passing-along through the midst of-the corn-fields, and His disciples went-on-plucking the ears-of-corn and eating,—rubbing-them in-their hands. But certain-important 2 persons-of-the (G)pharisees got-to-say to-them, "Why-ever are-ye-doing what it-is not pious for you-to-be-doing on (G)sabbath-days?" And Jesus got-to - break - out - in - answer - and - to say - by way of rejoinder-unto them, "Did ye-never get-to-hear-read that which David went-and-did, when himself got-to-be-hungry and those along-with him as-there-they-were? how 4 he-got-to-go-into the House-of-God ward, and the Show bread-loaves went-and-took and ate, and gave-some-too to-those along-with him, which it-it is-not pious for any one-to-have-got-o-eat except the priests only?" And 5 hen He-went - on - to - say - to - them, "Lord is the Son of-Man even of man's (G)sabbath-day."

But so-it-got-to-be also that-on a-different|| (G)sabbath-day He got-to-go-into the (G)synagogue ward and to-be-systematically-teaching, and there-was there a-person and his hand, the right, was-in-a withered-state. But there-on-the-watch-were the scribes and the (G)pharisees,—whether-or-not on the (G)sabbath-day He-will-be-healing that-so they-might-have-got-to-find ground-of-accusation-against Him. But He had-been-knowing 7 their carpings, and got-to-say to-the man having the withered hand,

\* Irony.

† Literally, 'disorbited sinners.'

‡ The Church of Israel was the 'bride chamber,' the disciples 'the children of the bride-

chamber,' the new-born the 'bride,' and the 'fast-' inaugurated at the siege of Jerusalem.

§ Of the physiology of the Divine life in man. || That is, merely an ordinary sabbath (verse 1).

- “Have-got-to-rise-up and to-stand the midst-ward.” But he went-and-rose and stood. Got-to-say-did Jesus therefore unto to prepare-THEM, “I-am-going-to-ask you an-important-question,—Is it-pious on the (G)sabbath-day to have-gone-and-done-benevolent-good, or selfish-evil, life to-have-gone-and-saved, or to-have-gone-and-killed?”\*  
 10 And-then having-got-to-give-a-look-round-upon them all, He-got-to-say to-him, “Have-got-to-stretch-out thine hand.” But he got-to-do so; and restored-got-to-be his hand to the same state-as the other-one. But they got-to-be-filled with-mad-fury; and were-plotting self interestedly-amongst themselves WHAT-sufficient revenge haply they might have-got-to-wreak-upon Jesus.  
 12 But so-it-got-to-be-that on one of those days He-got-to-go-out His mountain ward to-have-gone-and-engaged-in-prayer: and there-He-was passing-the-night in-organic oneness off communion with-God. And when it-got-to-be day He-went-and-called-up-for a purpose-unto-Him His disciples, and He-went-and-(G)elected from them twelve-persons, to-whom also He-went-and-gave the-style-of ‘Apostles’;  
 13 Simon, to-whom He-went-and-gave-the-style-of ‘Peter,’ and <sup>†</sup> Andrew his brother;—James, and John;—Philip, and Bartholomew;—Matthew, and Thomas;—James the-son-of-Alpheus, and the Simon called ‘Zelotes’;—  
 15 Judas brother-of-James, and Judas the-Iscariote,—elect one-who got-to-be come betrayer. And having-got-to-go-

\* The strong word for kill, to bring out the fact that to leave a person to die from criminal carelessness, or negative persecution, is with God as great a crime as to kill him positively.

+ The whole rationale of prayer is here revealed by this preposition; it is the talking over systematically of all our plans, interests, anxieties, sins, and aspirations, with absolutely candid trust with a Heavenly Father, who by covenant is ‘very present’ in ‘the man Christ Jesus,’ through the agency of His Spirit. This is Christianity in practical working.

<sup>‡</sup> This bracing, to ‘send them out two and two,’ tells us the secret of the necessity for what might almost be termed ministerial wedlock. Correlated strength and weakness were thus orb'd into a perfect mechanism. In the case of Paul this was illustrated in a way worthy of sanctified psychological study; at one time he is mated with

down along-with them He-went-and-stood upon a-level spot, and a-crowd of His disciples, and an-immense multitudinous-host of-people from all parts of-Judea, and Jerusalem, and of-the maritime district of-Tyre and Sidon, who went-and-came to-have-got-to-listen-to Him, and to-have-got-to-be-healed away-from those their diseases, and those afflicted under-the tyranny of-wicked-foul spirits, and healed-they - were - being.—And the whole crowd-first one and then another was keeping on-the-look-out-for-an-opportunity to-be-getting-a-touch of Him, because vitality kept-on-flowing from-with§ Him and to-be-healing all-those sick. And He having-got-to-lift-up His eyes His disciples wards was-saying, “Blessedly-fortunate ye poor!—because your's is the kingdom of-God. Blessedly-fortunate-ye hungering-as ye do now, because ye-shall-be-abundantly-satisfied. Blessedly-fortunate ye weeping-as ye are now, because ye shall-be-laughing. Blessedly-fortunate are-ye when your fellow human-beings shall-have-got-to-hate you, and when they - shall - have - gone - and - broken-off-intercourse-with you, and insulted you, and cast-out The Name|| ye-bear as-a synonym of what-is-infamous, for-the-sake of-The Son of-Man. Have-gone-and-rejoiced in-the economy of THAT Dispensation-day and leap-for joy; for lo, your reward is great in-the economy of heaven; for in-a-similar-way-to all-this used-to-be-acting towards the (G)prophets the fathers of them. But (G)woe to

Barnabas, anon with young Timothy, then with a physician, then with a married couple, always with some one. If we inquired a little more closely, perhaps we should find in a married Ministry that partner is not our ideal of a paradijal Spouse, that partner keeps Christ's minister in closer wedded oneness with Himself, in order that his best prayers may be answered, and he may ‘FEED the Church purchased with the Blood of God.’ When matrimony is not confectionery, it is more likely in all to be medicinal.

§ This is the exact and full rendering of the preposition. This reveals the fact that when our Lord said in one case, ‘virtue went out of Me,’ it was not an exceptional case, but that animal life was always lost by Him when vitality passed into and restored those who were empty of it.

|| CHRIST-ian.

you the rich, because ye-are-realizing YOUR-idea of happiness ;\*—(c)woe to you who have-been-getting-filled, because ye-shall-be-getting-to-be-hungering ;—(g)woe to you who are-laughing NOW, because ye-shall-be-mourning and weeping ;— (G)woe to you when everybody flatters you, for just-so used-the fathers to-act-always to the false-(G)prophets. BUT,—to-you I-am-now-speaking who are-listening, —be-loving your enemies, be-acting generously to-those that-hate you, be-blessing-those cursing you, and praying on-behalf-of those who brutally ill-treat you ;—to-him that-smites-brutally thee upon the-one cheek be-offering also the other-one; and "keep-from having-got-to-hinder him thy cloak that-is-taking-unjustly from thy coat also. But to-every-one that-is-demanding-on threat-of thee be-giving; and from him that-is-taking-unjustly thy goods "keep-from demanding-them-back; and just-as ye-like that people be-doing to-you, be-acting towards them likewise. And if ye are-loving those that-are-loving you, what credit is-it to-you?—for even disorbited-sinners themselves love those that-love them. And if ye-do-kindnesses-to those that-do-kindnesses-to you, what credit is-it to-you?—for even disorbited-sinners themselves do the same. And if ye-lend-money-to persons from whom ye-are-in-hopes of-having-got-to-receive-interest and usury-accordingly, what credit is-it to-you? for disorbited-sinners to-disorbited-sinners lend so-as-to-have-got-to-receive good interest-back equal-to-the loans. No-but be-loving those your-own enemies, and doing-them-kindnesses, and lending without hoping-for-any-interest-in-return, and GREAT shall-be your recompense, and ye-shall-be-essentially children of-the Most-high ;—because He supplies the-wants-of the ungrateful and selfishly-corrupt; get-to-be compassionate therefore, just-as your FATHER also compassionate IS-essentially. And "keep-from censoriously-judging, and-so ye shall be-kept from-having-got-to-be-correspondingly-judged;—"keep-

from condemning-people, and-so ye shall be-kept from-having-got-to-be-condemned. Be-forgiving, and-so ye shall-be-forgiven. Be-giving-generously, and-so it-shall-be-being-given to-you—generous measure that-has-been-well-pressed-down and shaken-together and all-running-over shall-people-be-emptying that your bosom ward; for with that the self-same measure used by you-in your-measuring shall-it-be-being-measured-back to -you." But He-got-to-speak a (c)parable to-them, "A-blind man cannot-possibly a-blind-man be-guiding-can he?—shall not both-of them be-falling the-pit ward?—a-scholar is not above his teacher-in learning—but every one that-has-had-his-Education-finished shall-be on-a-level-with his Divine-Teacher. But WHAT-dost thou gain by-looking-as thou dost so-at the Mote, that at least in-the Eye of-that thy brother-sinner, whereas the Beam, that in thine own Eye, thou-dost ignore? Or, how-ever is-it-in-thy-power to-be-saying to thy brother-sinner, 'Brother!—have-got-to-allow me just-to-have-got-to-get-out the Mote, that one in thine Eye,'—thou-thyself all-the-while-unconscious-of the Beam in thine own Eye! (G) Hypocrite!—have-got-to-get-out the Beam out-from thine-own Eye first, and then thou-shalt-be-secing-clearly to-have-got-to-get-out the Mote, that in the Eye of-that thy brother. For it-is not a-sound tree that-produces unwhole-some fruit, nor an-unsound tree that-produces wholesome fruit, for each-individual tree is-characterised by its own-special fruit;—for people-do not off-thorns gather figs, nor off-a-bramble-bush harvest grapes. The benevolent man organically-out-of the benevolent essential-qualities of-his heart brings-forth the benevolent; and the selfishly-corrupt man organically-out-of the selfishly-corrupt essential-qualities of-his heart brings-forth the selfishly-corrupt;—for organically-out-of the overflowings of-the heart the mouth speaks-always. But WHAT-is the practical use of your-calling ME 'Lord,' 'Lord,' and-yet not practising what I-tell-you-to? Every-one coming

\* Making a home idolatrously upon earth.

for instruction - unto ME, and listening-to MY words, and then carrying-them into-practice, I-will-illustrate-by-showing you the-wise man to whom  
 48 he-is like ; — he-is like a-person engaged-in-erecting a-house, one-who went-and-excavated and dug-deep and laid the foundation upon the bed-rock ; but when-it-got-to-be flood its-stream went-and-broke-against that-particular house, and had-no power to have-got-to-shake it,—for it-had-been-founded upon the bed-rock. But he who got-to-hear and "would-not go-and-practise is like a-person having-got-to-erect a-house upon the surface-ground, — without any-foundation-at all ; against - which went-and-broke-did the stream, and straightway down-it-got-to-fall ; — and the wreck of that-particular house got-to-be GREAT."

VII. 1 But when He-got-to-complete the-whole-of His utterances the hearing-of-the people ward He-went-and-entered-into Capernaum. But of-a-gentleman of position a-centurion the home-slave being-as he was ill, was-on-the-verge of-death,—it was-one-of-3 whom he-was fond. But having-got-to-hear-tell all-about Jesus, he-went-and-sent for aid-unto Him (G)presbyters of the Jews imploring Him that He-would-have-got-to-come and save 4 his home-slave. But they having-got-to-come for aid-unto Jesus-as they did were-beseeching Him veryearnestly, saying worthy indeed-is-he for-whom He-shall-be-bestowing this-kindness,  
 5 "for he-is-a-lover-of our nation and the (G)synagogue he-himself went-and-erected for-us." But Jesus was-proceeding with them-as being associated in their obligation.\* But He now being not far from the house, went-and-sent deprecatingly-unto Him did-the centurion friends saying to-Him, "Lord, "keep-from troubling-thyself, for I-am not fit that underneath MY roof thou-shouldest-  
 7 have-gone-and-come ; — wherefore neither went-and-deemed-I myself worthy to-have-gone-and-come for

aid-unto Thee,—BUT-merely speak in-a-word, and healed-shall-be my boy : —and, for, too, I a-person am placed under the-authority -of a superior officer, having under my-own-command soldiers, and I-say to-this-man, 'Have-got-gone-on duty,' and away-he-goes, and to-another, 'Come-off duty,' and come-he-does, and to-my home-slave, 'Have-got-this done' and he-does-it." But having-got-to-listen-as did Jesus to all-this, He-went-and-wondered-at him, and turned-round-to-the crowd that was-following Him, and-got-to-say, "I-tell you not-even in Israel did-I-get-to-find such-a-spirit-of-trust as-this." And having-got-to-return-as did those that-got-to-be-sent, his houseward, they-got-to-find that-the sick home-slave was-well.

And so-it-got-to-be-that on His round He-was-going a-town ward called Naïn, and there-were-going-with Him a-very-considerable-number of-His disciples and a-great crowd-of-people. But as He-got-to-draw-near to-the gate of-the town, lo, there-was-being-carried-out-to-burial one-that-had-died, an-only-begotten son to-his mother, and she a-widow. And a-very-considerable-number of-the people of-the town was there grieved at the s-with her. And having-got-to-see r-as did The Lord His-bowels-of-compassion-went-and-stirred over her, and He-got-to-say to-her, "Keep-from weeping." And He-got-to-go-up and just-to-give-a-touch-to the bier,—but those that-were-carrying-it got-to-stand-still,—and He-got-to-say, "Young-man!—to-THEE I-am-speaking,—have-got-to-be-raised-up." And went-and-sat-up-did the dead and got-to-set-to-talking and He-went-and-made-a-present-of him to-his mother. But terror went-and-seized the whole-of-them, and there-they-were-glorying God, saying, "A-great (G)prophet† has-risen-up in-Divine charge of us," and "God got-at last-to-look-down-graciously-upon His People." And got-to-go-forth-did this- 17

\* The real force of the preposition here ('with').

† The emphasis on the word means that our Lord got to be rated as a prophet of the calibre of

Elijah and the great historic prophets of Israel (ix. 8).

same idea respecting Him *appropriately-in-the-whole-of Judæa, and in the whole-of the country-round.*

- 18 And went-and-reported to-John  
19 did his disciples all these things. And, having-got-to-call-up-to him-as he did two of-the-chief of-his disciples, John got -to- send them for enlightenment- unto Jesus, saying, "Thou, art-thou The-One coming, or for Another-one are - we - still - to - be - in - expectation ?"
- 20 But when the men got-to-be-come for enlightenment-unto Him they-got-to-say, "John the (G)baptist has-sent us for enlightenment- unto thee to - ask, 'Thou, art-thou The-one coming, or for-another-one are - we - still - to - be - in - expectation ?'" But in the same hour He-went-and-healed many from diseases and scourges and wicked-foul spirits, and to-many blind-people He-went-and-vouchsafed the-blessing of-being-able - to - see. And - then Jesus got -to- break -out -in-answer and-to-say to-them, "Have-got-to-go-your-way and to give John a-full-account-of what ye now - got - to - see and to - hear, — namely - how - that blind-people are-seeing-again, lame walking-as usual, (G)lepers being-cleansed, deaf-hearing, dead being-raised, poor being-(G)evangelized :—and blessedly-fortunate is he-whosoever haply shall-escape having-got-to-stumble-over- appearances in-connection with ME." But having-got-to-depart-as did the delegates of - John, He-got-to-address-Himself to-be-speaking for enlightenment-unto the multitudes respecting John, "What - religious phenomenon have-ye-been-going-out-all of you the desert ward to-have-gone-and-stared-at? — a-reed being-shaken-about by every-wind? BUT if not that, WHAT have-ye-been-going-out-to-have-got-to-see?—a-human-being that had-been-attired in-luxurious clothing?—lo, those that in-splendid clothing and luxury are-circumstanced are in-the-circles of royalty. But if not that, WHAT have-ye-been-going-out to-have-gone-and-seen?—a-(G)'prophet'? yes, let-me-tell you, and a-great-deal-more-than a-(G)'prophet.' THIS-same-is-he respecting-whom it - has - been - written,

\* Playing at a wedding.

'Lo, I am-sending-forth-as-(G)apostle MY messenger before Thy face, who shall-be-making-ready-as pioneer Thy way in-front-of Thee.' For I-tell you, 28

that a-greater prophet amongst the born-of-women than John the (G)baptist there-is none :—but the-least in-organic oneness with The Kingdom of God greater-than he essentially-is." And the-whole-of the people having- 29 got-to-hear-this and the tax-gatherers went-and-vindicated-the-righteousness of-God having-got-to-be-(G)baptized-with the (G)baptism of-John. But 30 the (G)pharisees and the lawyers went-and-set-aside the purpose of-God intended-for their - own - benefit, having gone and refused to-be-(G)baptized on-the-part-of him. But The 31 Lord got-to-go on to-say, "To-what-for sickleness then shall-I-be-likening such-a-generation as this? and to-what-ever-for childishness are-they like?

—They-are like to-children, to-those 32 that-sit-about in-as vagabonds the market-place, and who-call to-one-another and say, 'We-went-and-piped unto-you, and no-ye would-not go-and-dance,\* we-went-and-lamented unto-you, and no-ye would-not go - and-weep; †—for John the (G)baptist has come mabstaining-in both eating bread and-from drinking (G)wine, and ye-say, 'He-hath a-(G)daemon': the Son of-Man 34 has-come eating and drinking-like anybody else, and ye-say, 'See! a-gluttonous person and a-(G)wine-bibber, a-friend-of-tax-gatherers and disorbited-sinners.' And-yet justified-got-to-be- 35 did Wisdom of-Her children the-whole-of them."

But inviting Him-was a-certain- 36 gentleman of position one-of-the-(G) pharisees to-have-gone-and-eaten as his guest-with him. And-so He got-to-go-into the house ward of-the (G)pharisee and went-and-laid-Himself-down - at table. And lo, a-woman in-on the streets of 37 the City, one-who was a-disorbited-sinner, having-got-to-know-as she did that He-is-reclining-at table in the house of-the (G)pharisee, having-gone-and-brought an (G)alabaster-box of-(G)myrrh, and stationed-herself outside-behind handy-for His feet

+ At a funeral.

weeping-as she kept on got-to-address herself to -be-washing those His feet with-her tears, and-then with-the hairs of-her head she-kept-wiping-them-dry ; and she-kept-on-kissing-and fondling His feet, and anointing-them with-the

39 (G)myrrh-oil. But having-got-to-catch-sight-of-it-as did the (G)pharisee that-went-and-invited Him, he-went-and-said within himself, "This-man-now, if he-really-was a-(G)prophet, would-be -knowing haply who and what the woman-is who is-touching him,—how-that she-is an-abandoned 40 character"\*. . . . and got-to-break-in-upon-his-thoughts-did Jesus and-to-say thought -answeringly -unto him, "Simon ! I-have an-important-thing to-say to-thee." But he replied, "Teacher ! have-gone -and-said -it 41 pray," "Two debtors there-were of-a-Creditor a-very remarkable-one ; the one was-debtor-to-the-amount-of five-hundred (G)denarii, and the different- 42 one of-fifty. "Utterly destitute however as-they were-of-means wherewith-to-have-gone-and -discharged -it, to-both-of-them he-went-and-generously-forgave-the debt.—Tell-me, now, which of-them will-be-loving him most?"

43 But got-to-break-out-in-reply-did Simon and-to-say, "I-presume that-he will-to-whom he-went-and-generously-forgave the most." But He got-to-say to-him, "Correctly didst- 44 thou-go-and-judge"—and-then having-gone-and-turned markedly-unto the woman, to-Simon He went-and-said, "Seest thou this woman here?—I-got-to-enter-in-as a guest thy house ward ; water upon My feet thou-never even-didst-go-and-provide, but she with-tears went-and-rained-over My feet, and-then with-her hairs wiped- 45 them-dry ;—a-kiss to-Me thou-never didst-go-and-give, she however from the-time I-got-to-come-in never went-and-left-off kissing-and fondling My feet ;—with ordinary-oil My HEAD thou didst-not get-to-anoint, she however with (G)myrrh-oil went-and-anointed 46 47 My feet. For-the-sake of-which, I-tell thee, forgiven her-have been her

sinful-wrong-doings, many-though they are, because she-went-and-loved much ; but to-whom little seems-forgiven, he-loves little." But He-went-and-said to-her, "Those thy sinful wrong doings have-been-forgiven-thee." And got-to-set-to-did-those that-were-reclining-at table-with Him to-be-saying within-and-among themselves, "What-Divine person is this, pray, who actually is-now-forgiving sinful-wrong-doings?" But He-got-to-say enlighteningly-unto the woman, "Thy spirit-of-trust has-saved thee ; go-thy-way to -enjoy peace-from sense of pardon."

VIII. 1 And so-it-got-to-be-that on His round also He was journeying, town-by town and village-by village heralding and publishing-the-good-tidings-of The Kingdom of-God, and The Twelve associated-with Him, as-also women, certain-selected ones who had-been-healed away -from wicked-foul spirits, and diseases,†—(G)Maria the-one-called(G)Magdalene away -from whom had-gone-out seven (G)demons, and (G)Joanna wife of-(G)Chouza, lord-privy-purse of-Herod, and (G)Sousanna, and many others of-different-social position from them who were supplying-His wants from that-their-own-private property.

But an-immense crowd being-come-together-as it was, and-that caused by their coming town-by town for aid-unto Him, He-got-to-speak through (G)parable-medium, "Out-there-got-to go the sower to-have-gone -and -sown his sowing-seed ; and in-the-experience-of his sowing, some indeed got-to-fall along the path, and to-be-trampled-upon, and the fowls of the heaven got-to-eat-it-up. And other-different got-to-fall upon the rock, and to-sprout and-then it-went-and-withered, through its being <sup>m</sup>destitute-of moisture. And other-different got-to-fall in the midst-of-the thorns, and having-got-to-grow-up-with -it-as did the thorns, they-went-and-choked it. And other-different got-to-fall the soil ward, the generous-soil, and-so to-sprout and-to-produce fruit a-hundred-

\* 'A disorbited sinner.'

† The connection between verse 2 and verse 3 is that their gratitude took the practical form of systematic personal assistance, on the part of ladies of property—not ashamed of Him.

fold."—When saying *such things as* these He-used<sup>o</sup>-to-keep-on-crying-out, "He that - is - possessed-of ears on purpose to-hear - with, let - him - be-listening!" But His disciples were asking Him, saying, "What-in *is* spiritual meaning might-this (G)parable be?" But He got-to-say, "To-you it has-been-vouchsafed to have-got-to-know the *sacramental-(G)mysteries* of The Kingdom of-God; but to-the rest-in(G)parable-medium that seeing+ the symbols they may refuse to-See+ the truths symbolised, and hearing-the word-symbols refuse to-Listen-to-their Spiritual import. But the (G)parable is this;—'the Seed' is The Truth of-God; but those 'along the Path' are those that-listen, then comes the devil, and takes-away The Truth away-from their Hearts, that-so he may<sup>m</sup>keep them from-having-gone-and-trusted-in-God and-so have-got-to-be-saved. But those 'upon the Rock,' are-those who when they-got-to-listen with glee receive The Truth; and it is Root that-these lack, who from some selfish motive-in-harmony - with the times trust, and-so in-seduced oneness with a season of-testing-trial apostatize. But that which-got-to-fall the 'Thorns' wards,—these are they who got-to-listen, and - then coming - under - the influence of-the-anxieties, and wealth, and indulgences of-daily-life go-their-way and-are-smothered-by them-and never reach-the-perfection-of fruit bearing. But now that 'in the generous Soil,'—these are such-as in a Heart unselfish and benevolent, after-having got-to-listen-to retain The Truth, and go-on-bringing-forth-fruit in-organic oneness with quiet perseverance. No-one however having-gone-and-lighted a-lamp ever-covers it up-under some-vessel-or other, or puts-it underneath

\* Apocalypse ii. 11, etc.

+ The sacramental symbols in Nature and Art of the mysteries of Redemption round them always.

† The spiritual truths of which they are symbols.

§ From verse 16—18 applies, in the highest degree, to The Head of The Church and His faithful ministers, whom the world generally and the hierarchy (in every age) specifically try ever to hide, and the witness of whose life and lip they conspire to 'smother.' For a time The Church's

upon the-lamp-stand sets-it-up, in-order-that those going-in-and out may-be-seeing its light. For there-is no-thing now-hidden which shall-not get-to-be public, nor smothered-up which shall - not be-known, and have-got-to-come publicity ward. § Take - care then how ye exercise the responsibility of-listening; for whosoever haply possesses to-him shall-be-given - ever; and whosoever haply refuses to-be-possessing, even what he-does-seem to-possess, shall-be-being-taken away-from him." But just then-there-went-and-came-up for a purpose-unto Him His mother and His brothers, and could-not-manage to-have-got-to-get-to-Him, on-account of the crowd. And so information-got to-be-conveyed to-Him, saying, "Thy mother and thy brothers have-been-standing outside-there, being-anxious to-have-got-to-see-thee." But He got-to-break-out-in-answer and-to-say for information-unto them, "MY mother and MY brothers these here ARE-really,—Listening as-they-are-to The Truth of-God, and practising it."

And so it-got-to-be - that in-whilst Ministering on one of-the-days-when on Circuit also He got-to-go-on-board-ship and His disciples-as well, and He-got-to-say for a purpose-unto them, "Let - us - have-gone-and-crossed-over he other-side ward of - the lake." And-so they-got-to-put-out-to-sea. But during - their sailing He-got-to-go-to-sleep. And down-there-got-to-come a-storm of-wind the lake ward, and they-were-filling-with-water, and n - considerable - peril. But having-got-to-come-up-to Him they-got-to-success in - rousing Him-up, saying, "Master! Master! we-are-perishing." But He-got-to-rise-up, and-went-and-rebuked the wind and the billows of

Head permits this, because by no other means can such 'lights' be 'thoroughly furnished' and clarified, or their characters and witness be proved unselfish beyond power of rational contradiction. 'When he is judged' He will have provided for His own vindication in this matter, in every age, and everywhere; Christ never lights up witnesses, fed with the beaten oil of sanctified genius, talent, and industry, to put them (*i.e.*, permit them to be put, really) under either 'vessels' or 'divans,' of personal or corporate 'smothering' agencies.

the water, and they got-to-subside, and there-got-to-supervene a-calm. 25 But He-got-to-say to-them, "Where is-your-spirit-of-trust-in-God?" But having-got-to-be-terror-struck, they-got-filled-with-wonder, saying one-reassuringly-unto another, "What-Divine-Being is this then?—that even to-the winds he-gives-orders and to-the water, and they-do-obey him!"

26 And-then they-got-to-coast-down the district of-the Gadarenes wards, which 27 is facing Galilee. But as-He went\* and-stepped-out upon the shore there-went†-and-confronted Him a-fine-man‡, well-known, out-of-the town, one-who was - possessing (G)dæmons for a-considerable time, and never used-to-wear any clothes, and never got-to-dwell in a-house, BUT-which was 28 more congenial in the tombs. But having-got-to-catch-sight-of Jesus-as he did, and having-gone-and-cried-out, he-went-and-fell-down-before Him and said with-a-loud voice, "What-penally hast - Thou to do - with-me, Jesus, Son of-God The Most-high?— I-do-beseech Thee abstain from having-gone-and-relegated me-to torment."—For He-went-and-commanded the wicked-foul spirit to-have-got-to-come-out away-from the man:—for on-several occasions it-had-seized him, and he-had-been-kept-bound with-chains and fetters safely-for a time, and-then bursting his bonds-as he would he-used-to-be-driven-off the deserts wards under-the instigation of 30 his (G)dæmon.§—But Jesus got-to-question him, saying, "What is-bad enough to be thy name?" But he got-to-say "(G)Legion,"—because so-many (G)dæmons got-to-enter him ward,— 31 and he-kept-on-beseeching him to- refrain from - having-got - to - order them to-have-got-to-go-off the (G)abyss 32 ward. But there-was there a-herd of - swine in - considerable - numbers being-fed-upon the mountain-side; and they-were-beseeching Him that He - would-have-gone-and - permitted them to-have-gone-and-entered-into

THEM wards, and He-went-and-permitted them. But the (G)dæmons 33 having-got-to-go-out away-from the human-being got-to-enter-into the swine wards; and-then got-to-rush-did the herd down-over the precipice the lake ward, and got-to-be-drowned. But having - got-to-see-as did those 34 feeding them what had-been-taking-place they-were-fleeing and went-and-spread-the-news the town ward, and the country-places wards. But people- 35 got-to-go-out to-have-got-to-see what had-been-taking-place; and got-to-come jealous for their own interest-unto Jesus and-so to-find sitting-as had been the person from whom the (G)dæmons had-gone-out, clothed-as he had been and in-his-full-senses there-at the feet of Jesus; and they-got-to-be-terror-struck. But got-to- 36 give-a-full-account-did they to-them who-went-and-saw-it all how he that got-to-be-(G)dæmon-possessed got-to-be-restored. And went - and-begged 37 Him did the-whole populace of-the surrounding-district of-the Gadarenes to - have - gone - and - left away-from THEM, because they-were-under-the-influence of great terror; but He did-go-and-embark on - board His ship ward and-return. But there-praying 38 of Him-was the man away-from whom the (G)dæmons had-gone-to-let him be associated - with Him - Ministerially; but went-and - sent him - away did Jesus, saying, "Be-returning thine own home ward, and-then and there be-recounting WHAT God went - and - wrought for-thee." And-so away-he-did-get-to-go throughout the entire town publishing-as there he was what-things went-and-wrought for-him-did Jesus.

But so-it-got-to-be-that on Jesus's 40 having - got - to - return the multitude went-and-welcomed Him;—for thereto they-were all-of-them on-the-tip-toe-of - expectation - for Him. And lo, 41 there-got - to - come a - man named Jaïrus,—and he occupied-the-position-of ruler of the (G)synagogue,—and

\* Our Lord meant to do so.

† The demons accepted the challenge.

‡ This is the noble word for 'man'; and, as Luke may be trusted as a comparatively classical

Greek scholar, means that it was a sad case of a splendid man correspondingly spoiled.

§ The infernal commanding-officer of the legion.'

got-to-fall-down at the feet of-Jesus, and was-beseeching Him to -have-gone-and -come-in his house ward, 42 because he-had a-daughter, an-only-child, of-about twelve years-old, and she was-there-on-her-death-bed.— But in-the fact of His-now-being-on-His-way the crowd was -crushing-round Him. And a-woman who-was in-afflicted with hemorrhage just-from twelve years-ago,—who having-got-to-spend her entire livelihood-on physicians, got-not strong-enough\* to-have-got-to-be-cured under-the treatment of any-of-them,—went-and-came-up behind and got-just-to-touch-her the hem of-that His garment, and instantly that her bleeding got-to-come-to-a-stand-still. And got-to-say-did Jesus “What-sick person went-and-touched ME?” But denying-that they had-as-was every one, got-to-say-did Peter and those along-with him, “Why-Master, here are the crowds pressing-round Thee and crushing-Thee, and yet thou-art-saying, ‘Who-ever got-to-touch Me’!” But Jesus got-to-say, “Went-and-touched ME-did a-certain-person for I-myself personally-got-to-be-conscious-that vitality went-and-left ME.” But having-got-to-perceive-as did the woman how-that she could-not get-hid all-in-a-tremble she-got-to-come, and having-gone-and-fallen-down-before Him, for what reason she-did-go-and-touch Him she-got-to-detail before all the people, and that instantaneously she-got-to-be-cured. But He went-and-said to-her, “Cheer-up, daughter, that spirit-of-trust-in-God of-thine has-restored thee; be-going-thy-way to enjoy peaceful-tranquillity.”—Whilst-yet in-the-act-of-speaking-as He-was, there-comes a-domestic commissioned-from the (g)synagogue-ruler’s saying to-him, “Died-has-now thy daughter, “avoid giring-the Teacher trouble.” But Jesus having-got-to-hear-it got-to-challenge him, saying, “Keep-from giving-way-to-fear, only be-trusting-in-Me and she-shall-be-restored-yet.” But when-

got-to-be-come the house ward, He would-not go-and-allow any one to have-got-to-go-in, with-the-exception-of Peter, and James, and John, and that the father, of-his† child, yes-and her mother. But there they-all were-weeping, and bewailing her. But He got-to-say, “Refrain-from weeping, she-never got-to-die-at all really, but-though she seemed to is only-fast-asleep.” And they-were-laughing-at Him, certain-as for their part they got to be that she-did-get-to-die. But He having gone and turned-them all out outside, and taken-hold-of her hand, went-and-cried-out saying, “My dear-girl! try‡ to-get-up.” And her spirit got-to-return-again, and she-got-to-rise-up immediately; and He-went-and-gave-instructions that-something-to-have-got-to-eat should-have-got-to-be-given to-her. And her parents got-to-be-amazed:—but He went-and-specially-charged them to “keep-from telling a-soul what had-been-occurring.

IX. 1

But having-got-to-call-together-as He did The Twelve, He went-and-endowed THEM with-power and authority over every-species-of (G)dæmon, and to-be-curing diseases. And He got to send-them forth to-be-heralding The Kingdom of-God, and to-be-healing the sick. And He-got-to-say for guidance-unto them, “Bearing nothing your journey ward, neither a-staff, nor a-provision-bag, nor bread, nor money, nor be-in-possession-of two coats a-piece. And haply whatever house ward ye-shall-have-got-to-enter THERE be-stopping and FROM-THERE be going-out-again. And whosoever haply shall have gone and -refused to -be -receiving you, whilst-going-out away-from THAT town even the very-dust away-from your feet have-gone-and-shaken-off, witness ward in judgment-upon them.” But going-out they-were-going-through-and-through village by-village, preaching -the -Gospel -glad-tidings, and ministering-cures everywhere.

2  
3  
4  
5  
6

\* The author of this Gospel, as a physician, points professionally to the medical fact that the true cause of her incurability was the weakness of the *vires medicatrices*.

† A hint—in the light of the clause about the mother—at the intense love of the *father*, and the nobility of his character.

‡ Literally, ‘be getting up.’

- 7 But Herod the (G)tetrarch got-to-hear-tell-of-the-things that-were-being-done under His-auspices the-whole-of-them ; — and he-was-in-a-state-of-be-wilderment on-account-of its being-said on-the-part-of certain, “ John has-been-rising-again from the-dead ; ”
- 8 —on-the-part-of certain-others how-ever, “ Elias got-to-appear ; ” — of-others however, “ A-(G)prophet, one of-the ancient-sort, got-to-make-his-appearance ; ”—and went-and-said did Herod himself, “ John I-nayself went-and-beheaded ; but WHAT-person is THIS, about whom I-myself-even\* am-obliged to be-listening-to such-politically serious rumours ? ” And he-was-on-the-look-out-for an opportunity of having-got-to-see Him.
- 10 And having-got-to-return-as did The (G)Apostles they-got-to-report to - Him -fully everything - whatever they-went-and-did. And-then having-gone-and-taken them He-got-to-retire into privacy a-desert place ward of-a-town called Bethsaïda. But the crowds having-got-to-know-it went-and-followed Him-up ; and having-got-to-receive them-graciously-as He did, He-was-speaking to-them about The Kingdom of-God, and those re-quiring ministry-of-healing He-was-
- 11 healing. But the day got-to-begin to - be - declining ; but having-got-to-come-up-for a purpose as did The Twelve, they - got - to - say to - Him, “ Have-gone-and-dismissed the crowd that having-got-to-go-away the vil-lages wards round and the farms they-may-have-got-to-unloose-their girdles and to-find victuals, for we-are in a desert place-enough here.” But-got-to-say-did He in host-like tones - unto them, “ Have-gone-and-given-to-them yourselves some thing -to- eat.” But they went-and-said, “ We have no-thing more than five loaves and two fishes — at - least without ourselves having-got-to-go and to-purchase for the-whole-of such-a-crowd as-this pro-vision.”—For there-were about five-thousand MEN. — But He-got-to-say
- for guidance unto His disciples, “ Have gone and made-them to-recline in-par-ties of-fifty each.” And this they- did-get-to-do and to make -them-all recline. But having-got-to-take the 15 five loaves and the two fishes, He-went-and-looked-up heaven ward, and blessed them, and got-to-break-them-in-pieces, and He-then went-on-giving-out to-the disciples to-be-helping the crowd. And they got-to-eat and- 17 moreover to-be-satisfied-did the-whole-of them : and there-got-to-be-taken-up what they-left-over of-broken-meat twelve baskets.
- 18 And so-it-got-to-come-to-be-that in the fact of His being-engaged-in-prayer in-His-private-devotions there-were-praying-with Him His disciples ; and He got to ask-them the-question, saying, “ WHAT-mysterious person do-the people-generally say that-I am ? ” But they got-to-break-out-in-answer 19 and-to-say, “ ‘ John the (G)baptist ; ’ but others ‘ Elias ; ’ others again ‘that a-(G)prophet one of-the ancient-sort got-to-make-his-appearance.’ ” But 20 got-to-say-did He to-them, “ Ye, how-ever, WHAT-gracious Covenant Being do-yo-say that I AM ? ” But went-and-broke-out-in-answer-did Peter and said, “ THE-CHRIST of our Coven-ant GOD.” But He having-gone-and- 21 charged them-as He did commanded that-to-no-one were-they-to-be-as yet announcing THIS, saying, “ It-is-neces-sary that-The Son of-Man should have-got-to-suffer much-indeed, and be-rejected-on-test on-the-part-of the (G)presbyters and chief-priests and scribes, and have-got-to-be-judicially-murdered, and on the third day have-gone - and - been - raised - again.” But 22 He-proceeded -to-say in explanation- unto them-all, “ If some-ambitious-per-son is-anxious to-have-got-to-come-after ME-as My disciple, let-him-have-got-to-denry himself, and to-have-taken-up his-own cross, and thus let-him-be-a-follower-of ME. For who-soever haply is-anxious to-have-gone-and-spared his life, shall-be-throwing it away ; but whosoever shall-be-throwing-away his life for MY sake, he-it is-that shall-be-saving it. For 24 what-possibly will-a-man-be-benefited-

\* Officially reported, most likely, as held by the people to be more than a mere prophet, since they were trying to force him to be king.

26 though he got to gain the entire world, but HIMSELF went-and-ruined or got-to-be-bankrupt-of? For whosoever haply shall have-got-to-be-ashamed-of MÈ and of-MY principles, of-him shall The Son of-Man be-ashamed when He-shall-have-got-to-come in-the-economy of His own glory and in that-of-His Father and in that-of-His 27 holy (G)angels. But I-assure you as-a-fact\* that there-are some-highly favoured-ones of-those who-have-been-standing here who shall be-kept from having-got-to-taste-of death-at all until haply they-shall-have-got-to-see 28 The Kingdom of-God." But so-it-got-to-be-that subsequently-to these very words, some eight days, having-got-to-take-as He did Peter, and James, and John, He-got-to-go-up the mountain ward so-as-to-have- 29 gone-and-engaged-in-prayer;—and it-went-and-came-to-be-that in-organic oneness with-the-fact that He was-engaged-in-prayer there was the appearance of-His countenance different-in-kind, and His raiment was- 30 waxing-prismatic white. And lo, two men were-holding-communion with Him, which-Dispensation officials 31 were Moses and Elias, who, revealed-as they got to be in-the economy of glory, were - conversing - upon that (G)exodus of-His which He-was-on-the-eve-of-completing in-organic one- 32 ness with Jerusalem. But Peter, and those on duty-with him, had-been-getting over-weighted with-sleep; but when - they-got-to-be - quite - awake they-got-to-see that His glory, and the two men—those that-had-been-stand- 33 ing-with Him. And so-it-got-to-be-that whilst they were-departing-away-from Him went-and-said did Peter impulsively - unto Jesus, "Master! beautiful it-is for-us to-be here; and-so let-us-have-got-to-construct three tents,—one for-Thee, and one for-Moses, and one for-Elias,"—utterly-

34 unconscious-as he was-of what-non-sense he-is-talking. Whilst he-was saying all-this however a-cloud went-and-came-over and got-to-overshadow them,—but they-got-to-be-frightened in the-fact of their having-got-to-enter-into the cloud ward,—and a 35 Voice went-and-came out-from the cloud, saying, "THIS-Being is MY SON—The Divinely-LOVED-one; to-Him be-obediently-listening." And 36 at the Voice having-got-to-be Jesus got-to-be-found-to be there only. And they got-to-preserve-silence-about this episode, and to-relate to-not-a-soul, in-the-economy of THOSE days, anything of-what they-had-been-seeing.

37 But so-it-got-to-be-that on the following day when-they-got-come-down from the mountain, an-immense multitude got-to-meet Him. And lo, a man from the crowd got-to-cry-out, saying, "Teacher! I-do-pray of-thee have-gone-and-looked-down-in mercy-upon this son of-mine, because he-is my only-begotten; and lo, a-spirit is 38 wont-to-seize him, and all-on-a-sudden there-he-is-a-yelling, and-then it-convulses him until he-foams; and reluctantly leaves him—racking him-to pieces-as it is. And I-got-to-pray 40 those disciples of-thine to-have-got-to-cast it-out, and they did-not get-to-possess-strength-enough." But got-to-break-out-in-answer-did Jesus and-to-say, "(G)O race faithless and that-has-been-perverted, up-to when am I-to-be-with-to help you, and-also-to-be-bearing-with you? — have-gone-and-guided that son of-thine here." But 42 whilst he was-coming-up the (G)dæmon got-to-convulse him and to-dash-him-about. But Jesus went-and-rebuked the spirit wicked-and-foul, and cured the boy, and-then got-to-consign him again to-his father's-charge. But they- 43 were - bewildered - with - astonishment the-whole-of them at the magnificent power of-God. But whilst-the-whole-

\* Christianity is not mere theory, or dramatic worship, or spiritual excitement, or some impalpable mystery, but a physical fact and objective reality, secretly, silently, by fixed scientific laws, coming into being through the working of great natural principles, which are re-creating in the second Genesis what was spoilt in the first—that

very 'spoiling' being a necessary condition of the absolute settlement of the relation between the creature and The Creator.

† The one familiarly known to His disciples and the crowds; it might always be translated "His mountain."

‡ As of snow in sunshine.

of them were-in-a-state-of astonishment over all the-things which Jesus got-to-do He-got-to-say unto-to sober His disciples, "Be-depositing YE-yourselves your ears wards THESE FACTS,—for The Son of-Man is-on-the-eve-of being-now-betrayed the-hands wards of-human-beings." But they were-utterly-missing-the-meaning-of the utterance, one so plain as-THIS, and it-had-been-vailed from them, that they should be-kept-from having-got-to-perceive it; and they-were-afraid to-have-gone-and-questioned Him about THIS-same utterance.\* But there-got-to-enter a discussion among them, THIS,—WHICH-of His favourites† seemed to stand the best chance-of being the-greatest-man of-them. But Jesus having-got-to-know the cogitation of their hearts, went-and-drew-a-child-to Him and stood it close-by Himself, and-then got-to-say to-THEM, "Whosoever haply shall-have-got-to-welcome this child here, lovingly-upon MY Name, is-welcoming ME;—and whosoever haply shall-have-got-to-welcome ME, is-giving-a-welcome-to HIM that-got-to-send ME-forth; for he that-is-in nature lowliest amongst you all-in his estimate of himself HE ist great". . . . But in-got-to-break-did John-in reply and-to-say, "Master! we-did-get-to-see a-person-of importance 'upon thy name' casting-out(G) dæmons; and we-went-and-restrained him, because he does-not follow along-with us." And got-to-say-did Jesus in guidance-unto them, "Keep-from restraining-him; for-you know-whosoever is not against us, is for us."§

51 But so-it-got-to-be-that in the prospect of-the-complementing the days for His reception-above, even-that He went-and-set His face-fixedly-to-the proceeding Jerusalem ward. And He-

\* We prefer always to keep the facts of Christ's life, sufferings, and Christianity comfortably general, doctrinal, and æsthetic, since too real an inquiry into them might seriously interfere with our week-day dreams, self-indulgence, and practice.

† The standard of 'favour' with God our Lord supplies in the next verse—the most childlike and the most child-loving.

‡ Right reading.

§ Common proverb.

|| Why did these two disciples in particular

got-to-send-forth messengers before His face; and-so proceeding-on-their-way they-got-to-enter-in-a-village ward of-the-Samaritans, so-as to-have-got-to-prepare-a lodging for-Him. And 52 they did-not get to give-Him a-welcome, just-because His face was that of one-going up Jerusalem ward. But having-got-to-know-it His disciples James and John, they-got-to-say, "Lord! is-it-Thy-will that-we have gone-and-told fire|| to-have-got-to-descend from the heaven, and-to-have-gone-and-destroyed them?—as also Elias did-go-and-do." But went-and-turned 55 round-did-He and rebuked them, and got-to-say, "Ye know not of what spirit ye are-yourselves!"|| And they-went-and-wended-their-way a-different village ward. But so-it-got-to-be 57 that as-they-were-on-their-way on their journey got-to-say-did a-person-of-position spontaneously-unto Him "I-mean-to-be-following thee whithersoever haply thou-mayst-be-departing, lord." And got-to-say did Jesus to him, "The foxes do-possess burrows, and the birds of the sky roosting-places, but The Son of Man does-not possess a-place-of His own to-be-laying His head down-in." But He-got-to 59 say incisively-unto a-different-person, "Be-a-follower-of Me." But he-got-to-say, "Lord, have gone and given-me leave first-of-all to-have-got-to-go-away and have-got-to-bury my father." But got-to-say did Jesus to him, 60 "Have-gone-and-left the Dead\*\* to-have-got-in due course of time-to-bury their own dead;—THOU however have-got-to-go-off and be-spreading-information-respecting The Kingdom of-*thy* covenant God." But got-to-say 61 did also-again a-different-person, "Yes—I-will-be-a-follower-of Thee, Lord—first-however have-gone-and-permitted

wish to call down the lightning? Mark iii. 17 redeems the wish from being nothing but a paroxysm of personal feeling. Moreover, Elijah had just appeared, and his mission been vividly recalled (v. 33), and they were told to shake off the dust from their feet as a witness against those who refused to receive them. It is to be remarked that it is the Evangelist writing for the Gentiles who preserves this episode.

¶ *The Received Text* adds here, "For the Son of-man did not come men's lives to-have-got-to-destroy but save," but it is a gloss. \*\* In sin.

me to have got to arrange\*-farewells-  
with those at my own home." But  
got-to-say-did Jesus to brace unto  
"No-one having once got to clap-  
down his hand upon the plough,† and  
who then is going on looking at what  
is behind him is the sort of labourer  
for The Kingdom of God ward."

X. 1 But subsequent to all this the Lord went and selected out some different‡ in Orders also, seventy, and got to send them forth by two and two before His face, every city ward and locality whither He was intending Himself to be following. He was saying therefore to guide unto them, "Th harvest indeed is abundant enough, but the labourers few; have gone and prayed therefore of the lord of the harvest, that he have got to send forth labourers his harvest ward.

3 Be-going-your-way, lo, I am sending you forth as lambs into the midst of wolves. "Keep from carrying a purse, or a provision bag, or shoes; and not a soul along the road be-wasting your time in having got to salute.\* But haply whatever house ward ye are entering first of all be saying, 'Peaceful-tranquility to this house;' and supposing a son of peaceful-tranquility live there, your peaceful-tranquility shall be reposing upon it; but if the reverse it shall be winging back its flight§ to brood over yourselves. But in one and the same house stay-always eating and drinking whatever they have by them; for worthy of his recompense is the labourer. "Keep from shifting-about from house to house. And haply whatsoever city ward ye enter, and they offer you a welcome, be-eating what is placed before you; and be-healing those sick in it, and be-saying to them, 'Coming near upon you has been The Kingdom of - God.' Whatsoever city ward, however, ye are entering and they are refusing you a welcome, have got to-

go out the main-streets ward and to have said, 'Even the dust which got to stick to us out of your city we are wiping off against you: but be ye well-assured of THIS that coming near in responsibility upon you has been The Kingdom of God.' I tell you that for Sodom in that day it shall be more endurable, than for that city. (G) Woe unto thee, Chorazin, (G) woe unto thee, Bethsaida; because if in Tyre and Sidon had got to take place the acts of power which did get to take place in and among you long ago had they gone and yielded to change of heart sitting in a regular Fast of (G) sack-cloth and ashes. But for Tyre and Sidon more endurable shall it be in the Judgment than for you. And thou Capernaum which exalted to heaven didst get to be even right to (G) hades shalt go on being degraded. He that listens to you listens to ME, and he that despises you despises ME; but he that despises ME despises Him that got to send forth ME." But got to return did The Seventy with joy, saying, "Lord, even the very (G) daemons are in subjection to us in That Thy Name."|| But got to say did He to them, "I was engaged in contemplating Satan as a star out from heaven fall-as he shall have got to."|| Lo, what I am giving you is the power of trampling right under you serpents and (G) scorpions,\*\* and over the whole of the power of the enemy; and yet everything shall be kept at the same time from having got to hurt you in return. But in this however keep from self-gratulation, because the spirits to you are in subjection; but do congratulate yourselves that YOUR names got to be written in the heavens." It was at that instant that Jesus went and exulted in His spirit, and said, "I do adoringly vindicate Thee, Father, Lord of the angels' heaven and of the earth of man,

\* All social intercourse elaborately ceremonial amongst Orientals. † Morals, sowing Religion.

‡ "Different" (i.e.) in kind of character and endowment from the Twelve.

§ Allusion to the dove, which would not and could not roost upon the floating corpses, but returned to the Ark. The simple etymology of the word is to 'bend back one's course.'

11 to stick to us out of your city we are wiping off against you: but be ye well-assured of THIS that coming near in responsibility upon you has been The Kingdom of God." I tell you that for Sodom in that day it shall be more endurable, than for that city. (G) Woe unto thee, Chorazin, (G) woe unto thee, Bethsaida; because if in Tyre and Sidon had got to take place the acts of power which did get to take place in and among you long ago had they gone and yielded to change of heart sitting in a regular Fast of (G) sack-cloth and ashes. But for Tyre and Sidon more endurable shall it be in the Judgment than for you. And thou Capernaum which exalted to heaven didst get to be even right to (G) hades shalt go on being degraded. He that listens to you listens to ME, and he that despises you despises ME; but he that despises ME despises Him that got to send forth ME." But got to return did The Seventy with joy, saying, "Lord, even the very (G) daemons are in subjection to us in That Thy Name."|| But got to say did He to them, "I was engaged in contemplating Satan as a star out from heaven fall-as he shall have got to."|| Lo, what I am giving you is the power of trampling right under you serpents and (G) scorpions,\*\* and over the whole of the power of the enemy; and yet everything shall be kept at the same time from having got to hurt you in return. But in this however keep from self-gratulation, because the spirits to you are in subjection; but do congratulate yourselves that YOUR names got to be written in the heavens." It was at that instant that Jesus went and exulted in His spirit, and said, "I do adoringly vindicate Thee, Father, Lord of the angels' heaven and of the earth of man,

|| Acts xix. 13.

¶ Coloss. ii. 15.

\*\* By one of the commonest figures of rhetoric our Lord is here putting the type for the reality. The whole animate creation—beasts, birds, reptiles, insects—on earth is the fleshly type of the (relatively) infinite varieties of characters, good and bad, in God's universe.

because Thou-didst-go-and-hide all-these truths from *the-shrewd* and sagacious, and didst-go-and-unveil them to infants : yes, Father, because thus it-got-to-seem well-pleasing in Thy sight." And-then He-went-and-turned in explanation-unto His disciples 22 and said, " Everything got-to-be-handed-over to-ME on-the-part-of MY Father ; and no-one recognises HOW-great a-Being is God's Son, except His Father ; and HOW-great a-Being is His Father, except His Son,—and-he-to-whom God's Son may-be-pleased 23 to have-got-to-unveil-Him." And-then He-went-and-turned confidentially-unto His disciples and said privately, " Blessedly-fortunate-are the eyes 24 that-are-seeing what ye-are-seeing, for I-tell you that many (G)prophets and kings got-to-long to-have-got-to-see what ye-are-seeing, and-yet never did-get-to-see-it ; and to-have-got-to-listen-to what ye-are-listening-to, and-yet never did-get-to-listen-to-it." 25 And lo, a-lawyer,\* a-well-known-man got-to-stand-up, tempting Him-testingly and saying, " Teacher, having-got-to-practise what-extraordinary-duty shall-I-be-in the way of inheriting life eternal ?" But He got-to-say *prudentially*-unto Him, " In the Law what-extraordinary duty has-been-written ?—how readest thou ?" But he got-to-break-out-in-answer and-to-say, " Thou-shalt-be-loving the Lord thy God out-of-thy entire heart, and out-of-thy entire soul, and out-of-thy entire strength, and out-of-thy entire understanding ; and thy neighbour as thine own-self." But-got-to-say-did He to him, " Thou-wentest-and-answeredst quite (G)orthodoxy,—be-practising this, and-then thou-shalt-BE-29 living." But he bent-on-as there he

\* What we under this dispensation have got to call a 'clergyman'; though why we should change the name it is hard to tell, since not a few Ordained Ministers of this the dispensation of The Spirit are as much 'Lawyers' as this 'orthodox' legalist (2 Cor. iii. 6).

+ I.e., from the city of God to the city of the curse ; towards the Dead Sea, too.

† Aaron.

§ The side 'opposite' to TRUST—that of 'dead works' (religion without morality).

|| 'Like master, like man.'

¶ The influences of the two Comforters ('Guid-

*was vindicating-his-own-righteousness, got-to-say captionally-unto Jesus, "Yes-but WHAT-human being is my neighbour?" Got-to-take-him up* 30 *however-did Jesus by-saying, "A-man, a-certain-human being, was-going-down FROM-with his back on Jerusalem and-towards-with his face to Jericho,† and-so amongst-robbers he-got-to-fall, who in-addition-to having-gone and stripped him naked-as they did then-got-to-inflict wounds also-upon him and-to-make-off ; having-got-to-leave-him-as they did in-a-half-dead condition. But* 31 *in accordance-with coincidence, a-priest, one-of-a certain order‡ was-in-the-habit-of-going-down in-officially that-particular way, and having-got-to-see him—he-went-and-passed-by-on-the-opposite-side§ of the way. But* 32 *similarly|| also a-levite, having-got-to-be at the spot, having-got-to-come and to-have-a-good-look-at him, went-and-passed-by-on-the-opposite-side-of the way. But a-Samaritan, one-of* 33 *high-position, travelling-as he was, got-to-come along-side-of him, and having-got-to-see him his-bowels-of-compassion-got-to-be-moved ; and having-* 34 *got-to-come-up-with aid as he did he-went-and-bound-up his wounds, pouring-all-over-them oil and (G) wine;¶ but having-got-to-mount him up-upon his own-riding beast-as he did he-went-and-led him a-house-of-Catholic-general-reception ward and-then went-and-took-great-care of him. And upon the morrow having-got-to-35 go-outside\*\* as he did and-then got†† to-shake-out†† as he did two (G) denarii§§ he-went-and-gave-them-as a gift to-the house-of-Catholic-general-reception-keeper, and got-to-say to him, " Have-gone-and-taken-great-care-in thy Cure-of him, and whatever-*

*ing friends')—the one (Christ) like 'oil' soothes the smarting wounds of sin by His friendship and pardon, the other (The Holy Spirit) stimulates the spiritual *vires medicatrices* like 'wine,' by influencing the will, the conscience, the intellect, the heart.*

\*\* Heb. xiii. 12.

†† Pentecost.  
¶ Pregnant and awful hint at the convulsive death-throes of The Redeemer, which were to be the parent of all endowments, fees, and stipends for Spiritual work done to Souls wounded unto death in the Church.

§§ Latin coin.

- in money or strength haply thou-shalt-have - gone - and - expended-over-and-above-thy Stipend I-myself at that my return-advent will-be-paying thee-back."—WHICH-human being now of-those the three has-been-coming-to-be-as a matter of experience, in-thy conscientious-opinion the-'neighbour' of-him who-got-to-fall-amongst the robbers wards?" But he got-to-say "He having-gone-and-practised-as he did the mercy-of God in connection-with him." Got-to-say however-did Jesus to-him, "Be-going-thy-way, and be-thou doing likewise."
- 38 But so-it-got-to-be-that in the course of-their journey He got-to-enter-into a-hamlet a-very-familiar-one, but a-woman a-dear-friend by-name (G) Martha went-and-received Him-hospitably her house ward. And she had a-sister called (G) Maria, who went-and-seated-herself too-down at the feet of Jesus and used-to-be-listening-to-the-preaching of His-Truth. But Martha's attention-got-to-be-distracted about-a-good-deal-of hospitable-attention;—but having-gone-and-busily-interrupted Him-as she did she-got-to-say, "Master! does it-not concern THYSELF that that my sister-went-and-left me all-alone to-be-entertaining-thee?—have-just-gone-and-told her then to - have-got-to-come-and-help me." But went-and-broke-out-in-answer and-got-to-say\* to-her-did Jesus, "Martha, Martha, there thou art-anxious and worried about-providing a-variety-of dishes—but of-one-only is there real-need—Maria however went-and-chose-for-herself the unselfish

part-of-the-entertaining, one-which taken-away away-from her."

XI. 1 And so-it-got-to-be-that whilst He-was in a-place, a-very-familiar-one, engaged-in-prayer-as there He was, when He-got-to-leave-off got-to-say-did one-of-the chief-of-His-disciples suggestively-unto Him, "Lord, have-got-to-teach us how-to-pray, just-as also John got-to-teach His-disciples." 2 But got-to-say-did He to-them, "When-ye-pray say, 'Father of-us, The-father in-the economy of The Heavens ;—may-The Name of-Thee have-got-to-be-held-sacred ;—may Thy Kingdom have-got-to-come ;—may Thy will-and plan have-got-to-be-being upon the earth what-it is in heaven ;—the loaf of-our daily-bread be-giving-as-a-gift to-us, that for-each day ;—and have-got-to-forgive us our sinful-wrong-doings for‡ too we-ourselves - are - forgiving every-one in-debted to-us ;—and "keep from-having-got-to-lead us the testing of temptation ward."§ And He-got-to-say by way of illustration-unto them, "Which-true man of you shall-be possessing a-friend, and shall-be-going for aid-unto him at-midnight, and shall-have-got-to-say to-him, 'Friend! have-got-to-oblige me - with three loaves ; since a-friend of-mine got-to-come out-of his-way unto-to serve me, and I have nothing-by me that I-can-be-putting-before him.' And-that-one from-the-inside shall-have-got-to-break-out-in-answer and-to-say, 'Do-keep-from bothering|| me-now ; long-since my door has-been-bolted, and

\* In all such uses of the Aorist Tense the meaning is that much more was said than is preserved, but that it is either the pith or part only of what was said. In these Aorists lie latent all the unrecorded life of Christ.

+ Gethsemane—the Lord's Prayer in St. Matthew was on the mount in Galilee.

‡ The logical power of the 'for' is that we solemnly declare that we are obeying the only condition upon which God has revealed that He will forgive us.

§ The Received Text adds, "but have-got-to-rescue us from the evil one," but it is not genuine here.

\*\* || The whole of this illustration of prayer to God, taught in the specimen Lord's prayer, is simply reeking with ironical humour, far beyond the

power of a note to do justice to :—(1) The insinuation that (verse 5) we are 'true men,' but that God is 'slack concerning His promises.' (2) The fawning sneaking way men pray to God (verse 5). (3) The 'three loaves' (to feed our three-fold nature of body, soul, and spirit) are (in effect) asked for for that very dear but questionable 'friend' of ours who comes to see us 'while men sleep'; we 'ask and receive not, because we ask to consume it upon our lusts.' (4) This dear 'friend,' too, is so obligingly unselfish in character that he thinks nothing of 'coming out of his way' to bless his human friend! (5) The extremely comfortable state of the very convenient friend, in lethargic bliss, up at the top of the house, listening complacently, amongst his (equally selfish) children to the wail of the poor hardly-used

my children are *here* in the bed along- | *hey were-testingly a-sign from Him*  
 with me. *I-cannot-possibly have-got-*  
 to - get - up and to - have - given to -  
 8 *thee'.*—*I-must-tell you also that-al-*  
*though he will-not be-giving to-him,*  
*after having - got-to-get-up, on - the-*  
*strength-of his friendship for-him,*  
*thanks-however-to-that impudent-per-*  
*tinacity of-his having-got-to-rise he-*  
*will-be-giving him whatever he-wants.*

9 *And-I to-you say, 'Be-asking, and it-*  
*shall-be-given to-you ; — be-seeking,*  
*and ye-shall-be-finding ; — be-knock-*  
*ing, and it-shall-be-opened to-you,*  
 10 *for every-one who asks, receives ; and*  
*he that-seeks, finds ;—and to-him that-*  
 11 *knocks, it-shall-be-opened ; but of-*  
*which of you, worthy of being called-a-*  
*father, shall-the son be-asking for*  
*bread—he will—"not be-giving him a-*  
*stone-will he ?—or for-fish as-well, he-*  
 12 *will "not instead-of a-fish a-serpent*  
*be-giving him-will he ?—or even sup-*  
*pose-too he-should-have-got-to-ask-for*  
*an-egg, he will—"not be-giving him a-*  
 13 *scorpion-will he ?—Since, then, YE,*  
*selfishly-corrupt as-ye-are, do-undoubt-*  
*edly know-how to-be-giving unselfishly-*  
*benevolent gifts to-those your children,*  
*by-how-much more shall-your Father,*  
*The One giving-out-of Heaven-abore*  
*be-giving His-Holy Spirit\* to-those*  
*asking HIM ?'*

14 *And there-He-was in process of-cast-*  
*ing-out a-(G)dæmon, and it was dumb ;*  
*but so-it-got-to-be-that upon the (G)*  
*dæmon's having-got-to-go-out got-to-*  
*talk-did the dumb, and got-to-marvel-*  
 15 *did the crowds. But some-importa-*  
*persons of them got-to-say, "In (G)*  
*Beelzeboul prince of-the (G)dæmons*  
 16 *he-casts-out the (G)dæmons."* But  
*some-different-ones tempting-Him-as*  
*wretch haranguing them all, at the bottom—and*  
*Christ's Own Divine irony about being 'bothered.'*  
 (6) And, when he does shake off his unfeeling  
 drowsiness, and responds in full to the midnight  
 prayer, there are no thanks due to him (any more  
 than to the unjust judge) because it was the  
 peculiarly interesting and nobly persistent plaints  
 from below which prevailed above. Thus do men  
 'think that God is such an one as themselves'  
 nowhere more than in their prayers, and in their  
 scientific definitions and ideas of prayer,—as if  
 He gave in anger, and only after being worried  
 into it.

\* To make us *men* and *women*; and thus endow  
 us with the only character which is correlated to

1 *hey were-seeking out-from heaven. But I*  
*He having-got-to-know their specula-*  
*tions got-to-say to them, "Every*  
*kingdom that-shall-have-got-to-be-di-*  
*vided against itself is-going-to-ruin ;*  
*and a-house against a-house, falleth.*  
 2 *But, if, too, (G)Satan shall-have-got-*  
*to-be-divided against himself, how-ever*  
*shall-HIS kingdom be-standing ?—be-*  
*cause ye-are-saying—that 'in-organic*  
*oneness with (G)Beelzeboul I-am-cast-*  
*ing-out the (G)dæmons.' But if I-*  
 3 *Myself in-organic oneness with (G)Beel-*  
*zeboul am-casting-out the (G)dæmons,*  
*your-own sons† in-organic oneness with*  
*what-mysterious-agency are-they-cast-*  
*ing-them-out ? for this-reason your*  
*judges they shall-be. If, however, in-*  
*organic oneness with the Finger-of-God*  
*I-am-casting-out the (G)dæmons, why-*  
*then went-and-stole-without-your-de-*  
*tecting-it upon you-did The Kingdom*  
*of-God ! When the strong, having- 21*  
*been-armed, guards his-own palace, in-*  
*the stronghold of assurance are his*  
*possessions :—but when The Stronger- 22*  
*than he shall-have-gone-and-set-upon*  
*He-will - have - got - to - overcome him,*  
*and - his (G)panoply he - takes - away,*  
*that-in-which he-had - been - trusting,*  
*and all-his gathered-plunder he-is- 23*  
*distributing-in-gifts. He that-will - 24*  
*not be loyally-with ME, hostilely-*  
*against ME is-necessarily ; and he that-*  
*will - not be - garnering - with ME - in*  
*harvest, is - scattering - destructively.*  
 When the wicked-foul spirit got-to-  
 go-out away-from the man, there-he-  
 is - passing through places lacking-  
 moisture, seeking-as he is rest-and-  
 refreshment ; and "unable to - find  
 any-there he-says, 'I-shall-be-return-

God's best gifts. Those to our animal human nature (which we idolatrously over-estimate) provide all the raw material for our tragedies, novels, and pictures of woe to be spun out of in all that Solomon says of 'vanity,' and which not a human being that ever lived failed, fails, or will fail, to take from God in curses, in a six thousand years' cataract-chorus of grumbling, of rich and poor, taking and lowly, from morning to night, from January to December, from dawn of reason to its being quenched in the tomb.

+ Exorcists, a merciful extraordinary provision for extraordinary Satanic power—less and less needed afterwards as Christianity, the great exorcisor, prevailed (verse 22).

ing that house of-mine ward whence and lo, far-more-than Jonah *is*-here.  
 25 I-got-to-go-out ; — and when-got-to- But no-one, after-having-gone-and- 33  
 come he-finds that-it-had-been-swept lighted *the-lamp*, in some-secret-place  
 26 and-then had been-embellished ;—then puts-it, nor underneath the peck-  
 away - he - goes and takes - with - him measure, BUT-of course upon the lamp-  
 seven different\*-kinds of spirits more- stand, that so-those going-in-and-out  
 selfishly - corrupt - than himself, and may-be-seeing the shining. The lamp 34  
 having-got-to-enter-in there they-are of-the body is the eye : when therefore  
 making-their-home ; and-so going-to- thine eye is healthy, then thy entire  
 be-are the final-experiences of THAT- body-also is enlightened ; but when  
 particular† man worse-than the first- it-is unhealthy, then thy body also *is*-  
 27 ones."—But so-it-got-to-be-that whilst- darkened. See, then, *and-keep* The 35  
 He-was in-the act of-saying *all*-this, Light that *is* in-organic oneness with  
 having-gone-and-lifted-up her voice thee from-being darkness. If, then, 36  
*as did* a-woman out-of-the crowd she- thy body *be-all* enlightened, kept-  
 got-to-say to-Him, "Blessedly-fortu- from having any-essential part dark-  
 nate the womb which got-to-bear ned, *there-thereshall-be* the-whole  
 THEE, and the breasts which thou- enlightened, as when the lamp *by-its*  
 didst-get-to-suck !" HE however got- brightness enlightens thee."  
 28 to-say, "Yes-but-how-much-more But upon His-having-got-to-finish- 37  
 'blessedly-fortunate' those who are speaking, a-(G)pharisee, one-of-some-  
 listening-to The Truth of-God,—and social-position, went and gave-Him an-  
 29 then keeping it!" But whilst- the invitation to-have-gone-and-dined  
 crowds were-going on-gathering-thick- with him ; *in*-however He-got-to-go  
 together He-went-and-addressed- and down-at table- He-went-and-lay.  
 Himself to-be-saying, "A race so- But the (G)pharisee having-got-to- 38  
 selfishly-corrupt-as this is is-seeking notice-it got-to-be-astonished that *He*  
 after-a-Divine-token-in-evidence-for- did-not first have-gone-and-taken-a-  
 sooth, and a-token shall-never-be-given bath before *His* dinner. Got-to-say- 39  
 to-it,—except indeed such-a-token-as did the Lord however enlighteningly-  
 30 that of-Jonah *its* (G)prophet ; for just- unto him, "Now ye the (G)pharisees  
 as Jonah got-to-be a-token-from God do-the outside-part of-your cup and  
 to-the Ninevites, so-also shall-The of-your family-food-bowl cleanse,  
 Son of-Man be to-this-present genera- but the inside-part of-you is-crammed-  
 31 tion-and race. The-queen of-the full of-extortion and selfish-corrup-  
 south† shall-be-rising-up, in the Judg-  
 ment, at-the-same-time-as the men of-  
 this-present generation, and shall-be-  
 condemning them ; *why*-because she-  
 went-and-came from the ends of the  
 earth to-have-got-to-listen-to the wis-  
 dom of-Solomon, and lo, far-more-  
 32 than Solomon *is*-here. The-men§ of-  
 Nineveh shall-be-rising-up, in the  
 Judgment, with this generation, and  
 shall-be-condemning it ; *why*-because  
 they-did-get-to-yield-to-change-of-  
 heart the preaching of-Jonah ward,

\* Idols in the heart, instead of idols in the temple.  
 † The Jewish Church and nation.  
 ‡ It seems therefore in the highest degree im-

probable that the Greek people were outside the Revelation of Civilization of which Solomon was the climax and centre. Consequently Lycurgus, who lived only about half a century later, must have inherited rich overflows of Jewish cove-

nant mercies received in trust for the world—they were 'the salt of the earth.' This subject would reward the toil and research of some ripe intellect.

§ It is the strong Greek word for 'men'—what more manlike than to the fellow-man frankly to acknowledge a fault, but to do so God-ward is the beginning of *that* manhood which springs from the Divine.

- from being - lax - in took-away the Key§ of-the know-  
 43 those-other-*non-essentials*. (G)Woe to-ledge-of God ;—ye-yourselves never  
 you, the (G)pharisees, because ye-do- went-and-entered-in, and those enter-  
 love-so the upper-seats in the syna- ing-in ye-went-and-impeded." But 53  
 gogues, and the tributes-of-homage in as-He-was-saying *all-THIS unto-to in-*  
 44 the market-places. (G)Woe to-you *fluence THEM, got-to-set-to-did the*  
 scribes and (G)pharisees (G)hypocrites, scribes and the (G)pharisees to-be-  
 because ye-are like the sepulchres worrying Him intimidatingly, and to-  
*those which-are unmarked, and-so the* be-propounding allsorts-of-questions-  
*persons walking-backwards-and-for-* to Him-for solution ; lying-in-ambush 54  
*wards over-them-as they are are-un-* as they were-for Him, on-the-look-out  
*conscious-of-it."* . . . . But went-and- for having-got-to-make-a-prey-of  
 broke-in-did a-well known-person of something - *heretical* out - from His  
 the lawyers and-he-says to-Him, mouth, that-so they-might-have-got-  
 "Teacher ! speaking-as thou art thus- ground-of-accusation-against Him.  
 indiscriminately us-of the Clergy too XII. By this-time tens-of-thousands  
 46 thou-art-insulting." But He went- of-the populace having-got-to-be-col-  
 and-said, " And to-you the lawyers lected-together, so-that they-were  
 (G)woe also, because ye-saddle your trampling one-another-down, He-went-  
 fellow-human-beings-with moral-bur- and-addressed-Himself to-be-saying,  
 dens too-hard-to-be-borne,—and ye- warningly-unto His-own disciples *it*  
 yourselves with - one of - your - own was-at-first, " Be-keeping - yourselves  
 fingers never so much as-touch-to- uncontaminated-from the Leaven-of-the  
 47 *lighten those burdens.* (G)Woe unto (G)pharisees, the - characteristic of -  
 you, just - because ye-are-building-up which is (G)HYPOCRISY. But nothing 2  
 the sepulchres of the (G)prophets— had-been-all-smothered-up which  
 48 *but those fathers of-YOURS\** went-and- shall-not be-going-on-being-unveiled,  
 judicially-murdered them : why-then and hid which shall-not be-coming-to-  
 ye-are-bearing-witness-to, and expressing- be-public ; by-way of-reaction, what-  
 sympathy-with, *those* deeds of- things soever *ye-in-systematic action*  
 your-own fathers !—because they indeed went-and-judicially-murdered in darkness shall-have-got-to-speak,  
 them, but ye now they are dead-are shall-go-on-being-heard-about in-the  
 49 building *these* their sepulchres † For light ; and the-thing which ye-went-  
 this-reason also The Wisdom-of-God and-confided confidentially-unto the ear  
 got-to-say, ' I-will-be-sending-forth in-systematic action in your cabinets,  
 them wards. (G)prophets and (G)apostles shall-be-being-published right up-upon  
 and some-of them they-shall-be- the house-tops. But I-say to-you who-  
 judicially-murdering and persecuting ; are MY friends, "<sup>m</sup>Keep-from hav-  
 50 that-so the blood of-the-whole-of-the ing-got-to-be-in-terror from those  
 (G)prophets,—blood flowing-as it ever murdering the body, and-then after  
 was right away-from the establish- all - that - <sup>m</sup>absolutely unpossessed-of  
 ment-of-the-world,—may-have-got-to- any-torture more they-can-have-got-  
 be-judicially-required of this-present to-practise. But I-will-be-showing you  
 51 generation-and race,—right away-from plainly The-awful-Being-of-whom ye-  
 the blood of-Abel down-at last-to shall-have-got-to-be-in terror—have-  
 the blood of-Zacharias, the-person† got-to-be-in-terror-of The-Being who  
 butchered-as-he-shall - have-got-to-be after the having-gone-and-killed pos-  
 in-between the altar and the House-of sesses the-power of-having-gone-and-  
 God ; yes, I-declare to-you it-shall-BE cast-you in *His* (G)geēnna ward, yes-indeed  
 judicially - required of THIS - present I do-tell you This-Being do-have-  
 52 generation. (G)Woe unto-you, the got-to-be-in-terror-of. Are-not five 6  
 lawyers ! just because ye-went-and- sparrows sold for two farthings ?—  
 and-yet not one of them is in the con-

\* Emphatic—those parents and source of your character.

† Adding insult to injury.'

† See note on Matt. xxiii, 35.

§ The Bible, and especially the New Testament, is the key to all the other Revelations of God.

dition of having-been-forgotten before our Covenant God. BUT even the hairs of your head the-whole-of-them have-been-counted : "keep therefore from being-terrified, ye-exceed-in-value many sparrows. But I-tell you, every-one whosoever haply that-shall-have-gone-and-confessed-to-interest in-as re-created in organic oneness with ME before his fellow human-beings, to interest-in him shall The Son of Man be-confessing before the (G)angelic-intelligences of-God. But he that shall-have-got-to-repudiate ME before his fellow human-beings, shall-be-repudiated before the (G)angelic-intelligences of-God. And everyone whosoever who shall-be-saying anything against-The Son of-Man ward, it-shall-be-open to being forgiven him ; but to-him that-shall-have-gone-and-(G)blasphemed The Holy Spirit ward, it shall-not be-open to being forgiven. 11 But when they-are-arraigning you before the (G)synagogues, and the governors, and the authorities, "keep-from being-over-anxious as-to-the-manner or the-matter of-your-(G)apology," or what-generally ye-shall-have-got-to-say : — for The Holy Spirit shall-be-instructing you in the instant itself what is-the-right-thing to have-gone-and-spoken." . . . . But went-and-said-did some-coarse interrupter to-Him from -amongst the crowd, "Teacher ! 'have-gone-and-spoken'-then to-that brother of-mine, to-have-gone-and-divided along-with me the inheritance." But He-got-to-say to-him, "Mortal ! what-worm got-to-appoint ME as-an-umpire or divider over you ?" But-then† He-got-to-say sententiously-unto-them, "See-now and be-on-your-guard-against this cove-

tousness ; because not in the-richest-person's affluence is-essentially his life, as-arising at least-out-of what he-possesses -merely." But-then He-got-to-speak a-(G)parable unto-to illustrate it to them, saying-as He proceeded to, " A-certain-important rich person's estate got-to-bring-forth abundantly. And-so there-he-was-debating within himself, saying-as he was, ' What-ever am-I-to-be-doing, for I-have not where I-shall-be-garnering those my fruits ?' And-then he-got-to say, ' This will-I-be-doing,—I-down-shall-be-pulling-me those my barns, and building larger-ones ; and-then there I-shall-be-garnering the-whole-of my produce and my goods. And-then I shall-be-saying to-my soul, ' Soul ! thou art-in-possession-of abundance-of goods laid-up-in-store many-a-year-to-come ward ; be-entering-into thy rest, be-eating, be-drinking, be-enjoying-thyself.' But GOD got-to-say to him, ' Silly-fool ! this very night that 'soul' of thine they-are-demanding-back away from thee.—But all-that-which thou-didst-get-to-provide for what-lucky heir is-it-to-be ? Such-is-the-fate-of one laying-by-treasure for SELF, and refusing GOD ward to-be-really-rich.' " But-then He-got-to-say unto-to benefit His disciples, " For this-reason to-you I-say, — "Keep-from being-over-anxious for-that your (G)psychic-life what-luxury ye-shall-have-got-to-eat, "nor for-that your body what-fine clothing ye-shall-have-got-to-put-on. The (G)psychic-life is more-than food, and the body than clothing. Have-got-to-consider God's ravens, because they-never sow nor reap, they-have neither store-house nor barn, and their God feeds THEM-always ; by-

\* A good and pregnant Theological word, not to be associated or confounded with the "apology" of modern etiquette ; the noblest martyrs were called "apologists" when doctors who wrote in defence of the Gospel, and so late as "Jewell's Apology" the phrase is current. At the same time the warning given (Introduction p. 24) is apposite here : in the Theological technical sense of the word The New Creation triumphing around us and within us desiderates no

† Blasting irony ! The soul hangs between the bodily-nature and the spiritual-nature, and, as the result of its probation and opportunities, gravitates towards the one an animal ward, or is sublimed toward the other as 'partaker of the Divine Nature' ; but the soul itself is spiritual in essence and therefore can never be satisfied with mere material things, nor with spiritual things merely, but only with emanations from GOD The Fountain of Life—GOD-IN-CHRIST, through The Holy Spirit.

‡ The force of the 'but' is that our Lord breaks off His discourse and comments on what this episode suggests.

§ The Greek for 'soul,' an organic part of the tripartite nature of man (1 Thess. v. 23).

how-much do-ye-exceed God's fowls-  
 25 *in value?* But which-the most appre-  
 hensive-one of-you-all by-BEING-full-  
 of -anxious-forethought is - able - to-  
 have-got-to-super-add a-single cubit  
 26 upon his stature? If then thus to do-  
 the smallest-thing by it ye-are-incap-  
 able, why-in the world about the rest  
 27 are-ye-worrying-yourselves? Have-  
 got-to-consider God's lilies how pro-  
 lific-they-are,—they-never work-hard,  
 nor spin; but-yet let-Me-tell you that-  
 not-even Solomon, in all that glory of-  
 his, ever-got-to-be-arrayed like one  
 28 of-these. But if God's grass,—out-in-  
 the field to-day as-it-is, and to-morrow  
 cast the oven ward, — God thus  
 clothes-ever, by-how much-more you,  
 29 ye-little-trustlings! And-so "keep YE  
 from seeking-ever what-luxury ye-  
 shall-have-got-to-eat or what-delicious  
 wine got-to-drink; and "keep-from  
 living-in-constant-apprehensiveness;  
 30 for THESE-things the-whole-of-them  
 the-gentile-race-nations of-the world  
 are-ever-lusting-after;—but your co-  
 venant Father knows that ye-are in-  
 31 constant-need of-these-things. But  
 rather be-seeking-ever The Kingdom  
 of-God, and THESE-things the-whole-  
 of-them shall-be-super-added unto  
 32 you. "Keep-from being-so fearful,  
 God's little flock, because it went and  
 was-your covenant Father's delight to-  
 have-got\*-to-make-a-present-to-you  
 33 of-The Kingdom. Have-gone-and-  
 sold those your present-possessions-in  
 Time, even have-got-to-give-them in-  
 charity; have-got-to-make purses for-  
 yourselves "unable to-wear-out-as  
 they are, a-never-failing treasure, eter-  
 nally Registered-in The Heavens—a-  
 place-where thief never approaches,  
 34 nor moth doth-garments-fret. For  
 where that your treasure is, there also  
 35 those your hearts will-ever-be-too. Let-  
 your loins have-been-by Eternity-dawn  
 -up, and your lamps have-been-  
 burning-now in the Time dispensation,  
 36 and yourselves like-in short to-men  
 that-are-waiting-to-welcome that their-  
 own-dear lord, when he-shall-be-leaving-  
 ing-at-the-break-up of-the marriage-

festivities, that-so, come-as he shall  
 have-got-to and to-knock, without-any-  
 delay they-shall-be-opening for-him.  
 Blessedly-fortunate THOSE-particular 37  
 home-slaves whom, upon-his-having-  
 got-to-come their lord shall-be-finding  
 wakefully - watching; verily, I do-  
 assure you, that he-shall-be-girded-up  
 by Himself and disposing THEM-for  
 table, and having-got-to-come-along,  
 shall-be-waiting-upon THEM. And 38  
 supposing he shall-have-got-to-come  
 in the second watch, or in the third  
 watch shall-have-got-to-come, and-yet  
 shall-have-got-to-find-them thus, bles-  
 sedly-fortunate are THOSE-particular  
 servants. But this know, that if the 39  
 house-master had-been-knowing the-  
 hour in-which The Thief† is-coming,  
 ho-would-have-got-to-watch-wake-  
 fully perhaps, and never-have-gone-  
 and-left his-own-home to - have - got-  
 to-be-dug-through. And YE there- 40  
 fore keep-still-ready; because at-the  
 hour ye-do-not-think-likely The Son  
 of-Man always-comes."‡ But got-to- 41  
 say did Peter to-Him, "Lord, with  
 reference-unto us art-thou-addressing  
 THIS (G)parable, or unto-to warn  
 everybody-else too?" But got-to-say 42  
 did the Lord, "What-superior-person  
 then is the faithful steward and clever,  
 the-one-whom his lord-is-going-to be-  
 appointing over his domestic-arrange-  
 ments, for-regularly dispensing the  
 right-amount-of-provisions? Bles- 43  
 sedly-fortunate that-particular ser-  
 vant—the-one-whom when-come-as his  
 lord-shall have got to be he-shall-be-  
 finding so doing. In-very-truth I-do- 44  
 assure you that over the-WHOLE-of  
 his possessions shall-he-be-appointing  
 him. But suppose that-impatient 45  
 servant shall-have-got-to-say in-sys-  
 tematic apostate agreement with his heart,  
 'My lord goes-on - postponing his

have-got-to-set-to beating His men-  
 servants and His maidservants, to-be-  
 eating-away too, and drinking-away, and  
 to-be- wanton - in-drunkenness, com-  
 ing-will-be the lord of-that impudent 46  
 servant in-a-day in-which he-is not on-

\* The full meaning of these verbs, together with the full force of the Aorist, is 'It got to be in the power of the Father to show His eternal delight' — in organic oneness with Christ Jesus, our Redeemer.

† Rev. vi. 15.

‡ In every species of visitation.

the-look-out-for-him, and in an-hour coming,' and so it-does; and when- 55  
of-which *he is-not aware*; and will-be-splitting\* him in-two, and will-be-  
assigning-him his lot along-with the 56  
infidels-he excommunicates. But that-  
impudent servant who having-got-to- 57  
know his-own lord's will-and plan,  
and-yet "refused to-have-gone-and-  
got-things-ready" "and to-have-gone-  
and-acted towards furthering his will-  
and plan, shall-be-beaten-with many-  
lashes ;—but *he* that-got-to-be-migno-  
rant-of *it*, and-yet got-to-act worthy  
of-stripes, shall-be-beaten-with few-  
lashes. But to-everyone to-whom  
much got-to-be-consigned, much will-  
be-expected from him; and to-whom  
much got-to-be-entrusted, more-corre-  
spondingly will-people be-demanding-  
from him. Fire I-got-to-come to-  
have-got-to-cast man's earth ward,  
and what-greatly care-I if already it-  
50 got-to-be-kindled?—But a-(*:)*baptism  
I-have to-have-got-to-be-(*a*)baptized-  
with, and *Oh* how-fast-bound-in-  
prison-I-feel until then-when it-shall-  
51 have-got-to-be-finished!† Imagine-  
ye that peaceful-tranquility I-got-to-  
come to-have-got-to-sow-in-comfortable  
harvests on the earth?—no-indeed, I-  
assure you, BUT-so far from that di-  
52 vision-and-schism; for there-shall-be  
from this-time forward five in one-  
and-the-same house that have-been-  
divided-by *My coming*—three over-  
against two, and two over-against  
53 three there-shall-be-in-a-state-of-  
division father over-against son, and  
son over-against father, mother over-  
against daughter, and daughter over-  
against mother, mother-in-law over-  
against her daughter-in-law, and  
daughter-in-law against her mother-  
in-law." But He-proceeded-to-be-  
54 saying also-to-the crowds, "Whenever  
ye-got-to-see the‡ cloud rising-as it  
*always does right away from-out of the*  
*west*, ye-say directly, 'A-shower is-

\* This awful Oriental punishment is only too graphically pictured in a painting on the walls in the "Chamber of Horrors" at Madame Tussaud's Exhibition in Baker Street, London.

† The same word as our Lord's last cry on the Cross.

‡ Kings xviii. 44.—Elijah set his servant to be on the look out for the return to a normal state of weather.

ever the south-wind blowing ye-say,  
'It-is-going-to-be sultry,'§ and so-  
it-comes-to-be. (G)Hypocrites! the 56  
expression - of - countenance of - the  
earth and of-the sky ye-do-know-well  
how-to-be-discriminating ;—but how-  
is it that the-present epoch ye-are not  
discriminating? But why also are- 57  
ye not from your own-observation  
arriving at-a-right judgment?—for as 58  
thou-art-on-thy-way|| along-with thy  
adversary¶ up-to the magistrate\*\*  
there-on the road have-gone-and-tried  
hard to - have - been - getting - freed-  
legally†† from him ;—so-as-to—"avoid  
his dragging thee *penally*-before The  
Judge,†† and The Judge's having-got-  
to-hand thee-over to-the executive, §§  
and the executive's having-got-to-cast-  
thee into prison :|||—let-me-tell thee 59  
thou shalt-never have been-mpermitted  
to-have-got-to-get-out from-that until  
then-when even the-very last farthing-  
of expiation thou - shalt - have-got-to-  
pay-back."¶¶ . . . XIII. But come-  
up-were some-persons-of position just  
at that-very time-when *He was saying*  
*this*, telling-Him the-news-as they were  
about some Galileans 'whose blood  
Pilate went-and-inter-mingled with  
that-of-their-own sacrifices.' And-  
so went-and-broke-out-in-answer-did  
Jesus and-said to-them, "Imagine-ye  
that those Galileans-*here* disributed-  
sinners beyond all-the-rest-of the  
Galileans got-to-be because *all*-this  
they - have - been - suffering? — no-in-  
deed, I-assure you, BUT-so far from  
that if ye-will-not be-yielding-to-  
change-of-heart, the-whole-of-you will  
be-perishing in-precisely-the-same-  
manner: — or-again those-persons,— 3  
the eighteen-I mean down-upon whom  
got-to-fall-did that tower in Siloam-  
there, and to-kill them,—do-ye-imagine  
that those-same-persons debtors\*\*\*  
had-got-to-be beyond all-the-rest-of 4

§ Persecution.

¶ The Herodian Romanizing.

|| The Romans.

\*\* The Emperor of Rome.

†† By 'rendering to God the things that are God's.'

Myself.

§§ Cæsar's power.

The state of the Jews ever since.

† Matt. xxvii. 3—5, 25. \*\*\* xii. 59.

the people-of *the Jews* now-dwelling  
 5 in-as citizens Jerusalem?—no—indeed,  
 I-assure you, but if *ye*—will-not be—  
 yielding - to - change - of - heart, the-  
 whole-of-you will be-perishing in-  
 6 precisely-the-same-manner.” But He-  
 continued-His discourse under-this  
 (G)parable, “A fig-tree possessing-  
 was a-particular-Person in His-own  
 Vineyard planted-there, as it has been.  
 And he-got-to-come seeking-as he con-  
 stantly was Fruit upon it,—and-yet  
 7 none did-he-ever-get-to find. But got-  
 to-say-did-He peremptorily-unto the  
 head-Vineyard-man, ‘See-now, for-  
 three\* years-now I-keep on-coming  
 and-looking-for some-fruit upon this  
 fig-tree-here,—and-yet I-never find-  
 any; have-gone-and-cut-it-away, why-  
 too, in-addition-to that, is it keeping-  
 8 its space idle?’ But He went-and-  
 broke-out-in-answer and -keeps on-  
 saying† to-him, ‘Lord, have got to  
 give-it a-chance this present year also,  
 whilst I-shall-be-Digging all-round  
 it, and have got-to-throw-in some-  
 9 Manure‡ :—and-then perhaps it-really  
 will-have-got-to-produce some-Fruit;  
 but suppose it—will-not,—as-for its-  
 future it thou-shalt-be-Cutting-  
 away.’§

10 But there-He-was engaged-in-teach-  
 ing - systematically in one of - the  
 (G)synagogues on the (G)sabbath-day.  
 11 And lo, a-woman there-was possessing  
 a-spirit of - infirmity for - eighteen  
 years; and there-she-was always-bent-  
 double and “utterly-incapable of-  
 having-got-to-unbend-herself in the-  
 12 slightest degree. But having-got-to-  
 see her-as Jesus-did He-went-and-  
 called-out-to-her and said to-her,  
 “Madam! thou-hast-been-released  
 13 from that infirmity of-thine.” And-  
 then He-got-to-place-upon her His  
 hands ;—and immediately she-got-to-  
 be-made-erect; and there-she-was-  
 14 glorifying God. Went-and-broke-in

\* Of our Lord's Ministry.

† The awful sacramental symbol of our Lord's Ministry, in the organic parable system. Nothing but this expresses what their Messiah was in the eyes of the Jews, and their great quarrel with Pilate was because he frustrated their intention of breaking our Lord's legs and thus leaving Him to become 'as dung upon the face of the field.'

however-did the (G)synagogue-ruler,—  
 shagrined-as he was because on the  
 (G)sabbath-day Jesus got-to-heal-her,  
 —and was-saying to-the congregation,  
 Six days are-there in which people-  
 should be-working, in them therefore  
 be-coming to-be-cured; and “keep-  
 clear-of the day of-the (G)sabbath-  
 rest.” Went-and-broke-out-in-reply 15  
 therefore to-him-did the Lord and  
 said, “(G)Hypocrite! is-not each of-  
 you-in the habit on the (G)sabbath-  
 rest of-releasing his ox or his ass from  
 the stall, and-then leading-them away  
 and watering-them?—But this-woman 16  
 here a-daughter of-Abraam as-she-is,  
 whom Satan-got-to-bind—only-think,  
 for eighteen years!—is-it not-right-  
 for her to have-got-to-be-released  
 from such-a-bondage as-THIS on the  
 day of-the (G)sabbath-rest?” And 17  
 whilst-saying all-this there were-the-  
 whole-of those setting-themselves-in-  
 opposition to-Him put-completely-to-  
 shame, and the whole-of the congrega-  
 tion rejoicing over all the glorious-  
 things that-were-coming-to-pass under  
 Him. But He-proceeded, “To-WHAT- 18  
 for marvel of growth is The-Kingdom  
 of-God like, and to-WHAT-in sacra-  
 mental symbol shall-I-be-likening  
 it?—Like is-it to-mustard seed, which 19  
 a-person went-and-took and put into  
 his garden; and it-got-to-flourish, and  
 to-grow-into a-great tree, and-at last  
 the fowls of-the sky got-to-roost in  
 its foliage.” Again He-got-to-say, 20  
 “To-WHAT-for subtlety and reach shall-  
 I be-likening The Kingdom of-  
 God?—It-is like to-leaven, which a- 21  
 woman went-and-took and hid-away  
 in three|| measures of-meal,—on-on-  
 until got-to-be-leavened-did the-entire-  
 mass.”

And He-was-proceeding town-by- 22  
 town and village-by-village engaged-  
 in-systematic-teaching; and bending  
 His-course-ever as He was JERUSALEM

§ Matt. iii. 10.

|| About two thousand years the Patriarchal Church—two thousand the Jewish—two thousand the Christian—the 6000 years' working week of the world; the seventh thousand years will be the Millennial Sabbath-rest, 'leavened' with the character and nature of God-in-Christ,—and that will be the "until."

23 ward. But got-to-say-did a-certain self-righteous-person to-Him, "Lord, FEW are those being-saved?" But He got-to-say unto-to undeceive them all, "Be-struggling up-to-(G)agony-pitch to-have-got-to-enter-in through God's narrow gate-way; because MANY, I-can-tell you, will-be-TRYING\* to have-got-to-enter-in, and will-not be-finding that they have-strength-enough yea-from the-time when the house-master shall-have-gone-and-got-up and shut the door-against-them; and - then ye-shall-have-got-to-set-to outside-excommunicate to-have-been-standing and going-on-knocking-away-at the door, saying-all the time, 'Lord! Lord! have-got-to-open to-us Thy favoured People,' and he-shall-have-got-to-break-out-in-reply and-be-saying yes-to-you, 'I-do not know you— from-what-foreign land are ye?' Then shall-ye-be-addressing-yourselves to-be-saying, 'Why-we-went-and-ate-in-thy Presence and-drank,† and in-regularly to crowds upon those highways of ours thou-didst-go-and-teach!' And he-shall-say, 'I-persist in-assuring you, I do-not know you — from-what-enemy's country are-ye? Have-gone-and-departed away-from ME the-whole-of ye that are workers of-Satan's unrighteousness.' THERE shall-be the wailing and the gnashing of-teeth, when ye-shall-have-got-to-witness Abraam, and Isaak, and Jacob, and the-whole-of the (G)prophets in-accepted oneness with The Kingdom of-GOD,—but yourselves being-always-cast-out-as-outcasts outside-excommunicate! Aye-and there-they-shall-be-coming from eastern-parts, and western, and from north, and south and shall-be-reclining Sacramentally at Table‡ in-the economy of The Kingdom of-God.

30 And, now-mark-me, there-are-persons last who shall-be first, and there-are-31 persons first who shall-be last." Ex-

actly then at that hour up-got-to-come some-persons-of importance (G)pharisees, saying-as they were to-Him, "Have-got-thee-gone-out and pray-be-getting-away-with-thee from-here-somewhere else, because Herod wants to-have-got-to-kill THEE-now."§ And 32 He-got-to-say to-them, "Have-got-you-gone-your-way and told this fox, 'See-now, I-am-casting-out (G)demons, and making cures, to-day and to-morrow, and on-the third day My-work is-to-be-finished.'|| Consequently it-is-absolutely-necessary-for me, to-day, and to-morrow, and that-one coming, to-be-going-on-my-way;—because it is-not in-the-order-of-things for a-(G)prophet to-have-been-murdered¶ away-from JERUSALEM.—Jerusalem! Jerusalem! thou 34 that murderer-always (G)prophets, and stonest those sent-as they have been unto-to bless thee; how-often willing-did-I-go-and-be to-have-got-to-gather-together thy children, in-the-same-way-in-which a-hen-bird-does her-own brood underneath her wings,—and not willing-ye-got-to-be! Lo, being-35 already-left to-you is-your house deserted:—but I-do-declare to-you, that never shall ye have got to be-<sup>m</sup>permitted to-see ME, until haply the-time-shall-have-got-to-arrive for you-to-have-got-to-say, 'Blessed is-He that-is-coming-in-organic oneness with The-

XIV. 1 And so-it-got-to-be-that in the-act of His having-got-to-go home-with a-person-of-position one of-the principal-magistrates of-the (G)pharisa-sect on-a-(G)sabbath-day, to-be-eating bread, there-THEY had-been-watching Him-closely. And lo, a-particular-well-known person there-was suffering-from-dropsy, right-in-front of-Him. And Jesus got-to-break-silence by-having-got-to-say point-blank-unto the lawyers and (G)pharisees, "Is-it-proper to-be-effecting-2 accurately records fast being superseded by a 'foxy' Romanizing policy and a luxurious uxorial Romanized standard of living, preparing for the climax of his doom in dramatically fooling his Messiah and his God. 3

\* In their own natural strength.

† When we patronizingly entertained Thee, and Thy Ministers.'

‡ Whereas at their Pass-over they had to stand, (verse 26). The heathen, in Missions.

§ As he served John the Baptist. Observe how Herod's heart is in process of hardening, and the deep impression John made upon him (as Mark

¶ xii. 50 (note).

|| Verse 31—irony.

\*\* CHRIST-ianity—mark the force of the 'got.'

4 cures upon the (G)sabbath-day?" But thine, "or those relations or those kins-they went-and-abstained-from-reply : —and-so having-got-to-take-him-to-Him-as He did He-went-and-healed  
 5 him, and-then released-him. And unto-shame them He-got-to-say, "Supposing-the ass or ox of-any-well to do person of-you-now should-be-falling a-well ward,—aye-and will ye-not be pretty-quickly at work at-hauling it-out on the day of-the (G)sabbath-rest?"—And they-certainly did - not get-able to have gone and given-Him a-contradiction in-THIS direction! But He-proceeded-to-speak unto-to shame those that-had-been-invited a-(G)parable,—observing-as He was how-studiously they-were-selecting the best-places - at - table,—saying point blank-  
 8 unto them, "When thou-hast-got-to-be-invited on-the-part-of anyone-of-position to wedding-festivities, mavoid having-gone-and-laid-thee-down the best-places wards ; for-fear-that some-more-distinguished-person-than thyself has-been-invited by him ; and-so he shall-have-got-to-come, who got-to-give-the-invitation-to thee and him, and be-saying to-THEE, 'Have-gone-and-made room for this - personage-please,' and then thou-shalt-have-got-to-set-about securing with mortification the last-class of place. BUT-rather when thou-shalt-have-got-to-be-invited, have-gone-and-got-thee-dropped-down the last-class of place ward ; so-that when he that - has-invited thee shall-have-got-to-come he-may - have - gone - and - said to - thee, 'Friend! have-gone-and-got-thee-up-to a-higher-class of place-than this :—then shall-there-be for-thee glory in-the-presence of-those that-are-reclining-as they have the honour with-thee.—  
 11 Because every-one who puts-himself up-high, shall-be-being-some time or other-put-down-low ; whereas he that puts-himself down-low, shall-be-being-some time or other-put-up-high." But-then He went-on-to-say to-the-host that-had-invited Him,—"When thou-art-arranging a-dinner, or a-supper, mkeep-from calling those friends of-

13

folks of-thine, "or thy-rich neighbours ; lest they also shall-have-gone-and-invited thee-in return, and-thus thou shalt-have-got-to-secure a-commercial-equivalent. BUT-rather when thou art-going-to-have a-party, be-calling poor-folks,—the-crippled, lame, blind ; and-then blessedly-happy shalt thou be-being ; because nothing have-they-got wherewith to-have-gone-and-recompensed thee,—nor need they-for recompensed-shalt thou BE in-organic oneness with The Resurrection of-the righteous." But having-got-to-listen-to all-this-as did a-person-of-position reclining-with-Him, he-got-to-say to-Him, "Aye'-blessedly-fortunate,\* he-who shall-be-eating bread in the kingdom of-God!" But He got-to-say to-him, "A-Man, a-Divine-one got-to-arrange a-supper, a-great-one, and went - and - invited a - great - many - persons. And-sent-forth his-own home-slave at supper time to-have-got-to-say to-those that-had-been-previousl-y+ invited, 'Be-coming-now, because now everything is ready.' And they-got-to-set-to, for one - and - the - same - reason, to-be-begging-themselves-off,‡ the-whole-of - them !—The first - one got-to-say to-him, 'Land I-went-and-bought, and-so of course I-must-have-just-gone-out and got-to-have-a-look-at it ; I-must-be-asking thee to-hold me as-having-been-excused.'—And a-different-person got-to-say, 'Yokes of oxen I-went-and-bought, five-of them ; and I-am-now-on-my-way to - have-got-to-have-a-trial-of them ; I-must-be-asking thee to-hold me as-having-been - excused.'—And a-different - person, again got-to-say, 'A-wife I-got-to-marry, and-so on this-account I-am-quite-unable to - have - got - to - come.' And having-got-back-as did that-particular home-slave, he-went-and-detailed to-his lord all-this. Then having-got-to-be-filled - with-wrath-as did that Housemaster he-went-and-said to-that his home-slave, 'Have-got-thee-gone-out as - quickly-as - possible the streets wards and alleys of-the-

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\* He misses the point, in quoting the word in verse 14.

+ Throughout the Jewish Dispensation.

‡ Hebrews xii. 25 (same Greek word).

City, and the poor, and crippled, and lame, and blind have-got-to-lead-in here.' And so got-to-say did the home-slave, 'Lord, what thou-didst-go-and-direct has-been-done, and there-is room still.' And got-to-say did the lord for guidance\* unto the home-slave, 'Have-got-thee-gone-out the roads wards and hedged-lanes,† and have-gone-and-pressed-on-people-the-necessity of-having-got-to-come-in, in-order-that that house of-mine may-have-got-to-be-filled. For let-me-tell you, that not-one of-those-particular men that-had-been-invited shall-have-even-a-taste-of that‡ Supper of-Mine.'

But there-were-going-along-with Him immense crowds; and having-gone-and-turned-round-as He did He-got-to-say unto-to undeceive them—

"If any-disciple is-coming unto-to learn of ME, and is-not hating§ his-own father, and his mother, and his wife, and his children, and his brothers, and his sisters,—aye, but-also his-own life-too,—he-is-utterly-unfitted for BEING MY disciple. And whosoever is-not carrying his-own cross, and-so coming after ME, is-utterly-unfitted for-BEING MY disciple. For what-thriving person out-of you-all if-ambitious of having-got-to-erect a castellated-mansion does-not first having-gone-and-sat-down make-an-estimate-of the outlay, as-to-whether he-has-enough the-finishing-it-off ward?

That-so he may—"escape,—after having-got-to-lay the foundation, and-then being—"destitute of power to-have-got-to-finish,—for-everybody looking-on to-have-gone-and-set-to fooling|| him, saying, 'This person went-and-set-him-to-work to-be-building, and-then got-unable to-have-got-to-finish it!' Or what warrior a-king whilst-on-his-way to-

\* Pentecost.

† He Who sees the end from the beginning was looking down the vista of the ages: He saw first the 'roads' with which Rome reticulated Europe; and then the hedges and lanes which characterize the landscape of Gospel-blessed England. It is in the "got."

‡ The Lord's Supper is the central Sacramental symbol and climax means by which we feed upon Christ.

§ That is to say, you must expect to be credited

have-gone-and-encountered some-other king in war, is-not, having-got-to-sit-down first, consulting whether he-is able in-an army ten thousand-strong to-have-gone-and-chanced-a-meeting with-one coming along-with-twenty thousand down-upon him? But if unable, now-whilst he-is a long-way-off, having-gone-and-sent a-deputation-of-elders he-makes-overtures terms concessively-unto peace. In-just-the-same-way, too, every-one out-of-you who is-not deliberately-renouncing all that which is-dear-belonging-to himself, cannot from the nature of the case BE MY disciple. Lovable-Salt;¶—but suppose-that-somehow the-world's Salt\*\* should-have-gone-and-been-fooled-out-of-its-savour, inorganic oneness with WHAT-other element shall-it-be-returning-to-its-normal? — Neither for-use on earth, nor for manure is-it worth-anything;—outside they-cast-it-always. He that has Ears-given him on purpose-to-Hear-with, let-him-be-Listening-now!"

XV. 1 But there-were drawing-near to-Him the-whole-of the tax-gatherers and the abandoned-amongst them so-as-to-BE 'hearing' of-Him. And-moreover there-murmuring-away-discontentedly-were the (g)pharisees and the scribes, saying-as they kept on that, "THIS is one who affects abandoned-characters, and-too is-in-the-habit-of-eating-with them." But He got-to-speak unto-to shame them THIS (:)parable, "What farmer from-among you possessed-of a-hundred sheep, and having-got-to-lose one from-amongst them, does-not leave the ninety-nine in-folded on the downs, and follow upon-the tracks of that one lost-as it had been, until-successful in having-got-to-find it? And-then when-find it-he shall have got to be-places-it-up with being unfilial, undomestic, unsociable, disloyal, apostate, and 'haters of mankind'; if you are loyal to Me, in the imminent Dispensation. This is the case: 'the offence of the cross' has not ceased."

|| 'Chaffing him' is our exact slang equivalent.

¶ Mark ix. 50.

\*\* I.e., all the salt in the world—the love of the entire human family for God, and therefore of course for each other. God the only resource.

upon his-own shoulders,\* rejoicing-as wantonly. But having - got - to - 14  
*he is.* And, having-got-to-come his home ward, he-collects his friends, and his neighbours, saying† to-them, 'Rejoice-with me, because I-got-to-find that sheep of-mine the-one that had-been-lost.'—I-can-assure you, that similarly-more joy is-there in heaven itself over one disorbited-sinner, yielding-to-change-of-heart, than over ninety-nine righteous-persons —fortunate-ones,‡ who have not any-need of - change - of - heart. — Or again, what house-wife (G)drachmæ,§ possessed-of, ten, supposing she-shall-have-got-to-lose a-single (G)drachma, does not light a-lamp, and sweep-up the house, and search carefully, on until the-time-when she-shall-have-got-to-find it? And-then when-find-it-she shall have got to she-calls her female-friends and her neighbours, saying, 'Rejoice-with me, because I-got-to-find the (G)drachma the-one which I-got-to-lose.'—Similarly-more, I-can-assure you, joy comes-there-to-be in-the-presence of-the (G)angelic-intelligences of-God over one-single disorbited-sinner, yielding-to-change-of-heart.—But-then He-got - to - say, "A-Man-a Divine||-one was-possessed-12 of two sons. And got-to-say-did the younger of-them to-his father, 'Father, have-got-to-give-over to-me, my own share of-the family-substance.'—And-so he-did-get-to-assign to-them-severally to each one-his livelihood. And after not many days, having-gone-and-collected everything-together-as did the younger son, he-went-and-started-on-his-travels a-far-distant region ward.—And there he went-and-dissipated that substance of-his living

\* Isaiah ix. 6.

+ Of the shepherd community at the station. The main historic-stem interpretation of these three pregnant associated parables, which are in-exhaustible in detail, is that they give the characteristics of man in Gospel relation to God under the three organic divisions of the Church. I. (1) The characteristic of the Patriarchal time, was the flocks and herds in which their wealth consisted, and in beautiful harmony with which we always associate themselves and their meek pastoral character. (2) Of the virgin daughter of Zion, 'married' to God, the characteristic is money, which is the symbol and core of that Civilization which Christianity has ripened and of which Jews always secure so much. (3) The great character-

squander-as at last he did his all, there-got-to-be famine severe throughout that region, and he got-to-experience being-in-utter-destitution. And - so 15 having-got-to-go he-got-to-be-obliged-to-stick-to one of-the citizens of-that same region; and he-got-to-send him his fields wards to-be-engaged-in-feeding swine. And he-used-often-to-long 16 to-have-gone-and-crammed his belly from the pods|| those which the swine were-eating. And there was-nobody ever-giving-anything to-HIM. To him-self, however, having-got-to-come-as he did he-got-to-say, 'How-many hirelings of-my father's have-bread enough-and-to-spare, but here-am I actually perishing with hunger?—having-got-to-arise I-will-be-going 18 my-way for aid-unto my-dear father, —and will-be-saying to-him, 'Father! I-got-to-sin heaven ward, and before thee;—no longer am-I deserving of having-got-style thy son, have-gone-and-taken me-on as one of-thy hirelings.'—And he-did-go-and-arise and went-and-came for aid-unto his-own-dear father. Whilst he-himself however was-distant-there a-long-way-off, got-to - see him - did that his father, and his-bowels - went-and - yearned, and having-got-to-run he-went-and-fell upon his neck, and-then he-went-and-tenderly kissed him. But got-to-say to-him-did his son, 'Father! I-went-and-sinned heaven ward, and before thee;—no longer am-I deserving of having-got-style thy son.' . . . went-and-said however-did his father 22 majestically\*\*-unto those home-slaves of-his, 'Have-got-to-bring-here the robe—yes,-the chiefest-one,—and have-

istic and revelation of Christianity is 'sonship'—now are we the Sons of God.' Gen. i. 26, in it is being fast realized. II. Every one of us has these three characteristics homogeneously blended in organic oneness with Christ—the man is (1) simple-minded and timid, (2) educated and Art-loving, and (3) filial and God-loving.

† Irony (verse 29).

§ 7d. each.

|| This meaning would be conveyed by the peculiarly solemn and significant emphasis thrown upon this remarkable word by our Lord—who doubtless was speaking in Greek.

¶ Kharub-pods.

\*\* It was not well the servants should hear the rest in verse 19.

gone - and - put - it - upon HIM ;\*—and have-got-to-give-him a-signet-ring† for his hand ;—and shoes‡ his feet ward ; 23 —and having-gone-and-brought-from-stall the calf, the one fattened-up-against this, have-got-to-sacrifice, and let us having-gone-and-eaten have-got-to-be-merry ;—because there - was this my son-here dead, and he-got-to-come-to-life-again ;§ there-all-lost he-was, and he-got-to-be-found.'—And-so got-to-set-to-work to-be-merry—25 they did.—But there-was his son, the elder-one, in-regular work on-the-farm-all the time. And as coming he-got-to-near the house, he-got-to-find himself-listening-to music and dances !—26 and having-gone-and-summoned-to him, as he did one-of-the servants, he-was-enquiring what-in the world all-27 THIS might-please-to-be. But he got-to-say to-him, 'It is—because thy brother is-come !—and-so went-and-sacrificed-did thy father the calf, the fattened-one, because safe-and-sound 28 him he-got-to-get-back-again.' But enraged - he-got-to-be, and was-not choosing to-have-got-to-go-in :—his father therefore having-got-to-come-out||as he did was-trying-to-persuade¶ 29 him. But he got-to-break-out-in answer and-to-say to-his father, 'Just-see-now ! how-many long-years I-am-working here like-a-home-slave for THEE.—and never-once commandment of-thine did-I-ever-get-to-transgress,—and-yet to-ME never-once didst thou get-to-give so much as-a-kid, that along-with those my friends I-might-30 have-gone-and-made-merry. But as-soon-as-ever this son of-thine, THIS-

\* Gen. xxxvii. 3, 4.

† To sign documents of authority, trust property, etc., as we do with a pen, as well as for dignity.

‡ So that the whole of the man's being was assimilated to his father's, inside and out, simultaneously with the analogous germ of filial trust in the sinner's heart God-ward, does The Righteousness of God invest his being, in the covenant between The Father and The Son, and the naked leprosy sinner becomes legally (not righteous but) The Righteousness of God in Christ—he is organically one with The Creator and His Righteousness.

§ With most of our Lord's parables there is a corporate and an individual application. It is so with this.

|| 'If thou hast seen Me, Philip, thou hast seen The Father.'

fellow forsooth who went-and-devoured thy living along-with harlots,—went-and-came,\*\* thou-wentest-and-sacrificedst for-HIM the calf, the fattened-one !' But he got-to-say to-him, 31

'Child ! thou-thyself always along-with† me art, and everything that is mine thine is-necessarily.¶ To-have-gone-and-made-merry, however, and to-rejoice was-but-right-and-proper ;—because this thy brother dead used-to-be, and-then he got-to-come-into-being-alive ; and there-got-lost he-was, and - then he - got - to - be - found.'"

XVI. But He-still-continued-speaking also, §§—significantly-unto His disciples,—“A-Man a-Divine-one there was wealthy-induced one-who was-keeping a-steward ; and this-person got-to-be-reported to-him as wantonly-wasting-as he was his property. And-so having-got-to-call him he-got-to-say to-him, ‘WHAT - proved - swindling is-this-pray that-I-am-hearing all-about thee ? — have-got-to-hand-me-over a statement of-that thy stewardship ; for thou wilt-not be-able-to clear thyself and-continue any-longer to-be-acting-as-steward.’ But got-to-say within himself - did the steward, ‘What-roguery am-I-to-be-up-to-now, because this master of-mine is-going-to-take-away the stewardship right away-from ME, — to-be-going-digging I-have-not-physical-strength-enough, to-be-going-begging I-am-ashamed ?—I-got-to-know-well enough and long ago what ‘dodge’ ||| I-am-going-to-be-up-to, so-as-that, when I-shall-have-got-to-be-removed from my stewardship, they may have got to-give me a-welcome

¶ (o)' Paraclete,' only as a verb.

\*\* 'Climax of his swindle' (v. 12).

† The weak preposition, not the one which expresses sympathy with the tastes, reason, and affections and ministry of a person—mixing not blending—it exactly expresses how a people may be in covenant with God, and sit as God's people sit, and haunt Holy Places, and yet their 'heart be far enough' from God—not enthusiastically 'about their Father's business.' ¶ Irony.

§§ The force of the “also” is, that it carries on the subject—the “elder son” now appears as an accountable “steward,” then as *Dives—in hell*.

|| Exactly expressive of the spirit and method by which “Shylock” has managed to use the Gentiles and make them clothe him in “purple and fine linen,” for eighteen hundred years, whilst beveling down God's moral law in repayment—by example, and in bastard-Judaism.

5 those houses of-theirs wards.'—And so having-gone-and-called-up-to-him-as he did singly-in conversation every-one of - those which were HIS - own master's debtors, he-proceeded-to-say to-the first-one, 'How-much art thou indebted to - that my master?' But 6 he got-to-say, 'A-hundred (G)batoi of-oil.' And to - him he-got - to-say, 'Have-got-to-take thy bill, and sat-down, quick - now, and - invoiced - it 7 fifty.' Then he-got-to-say to-a-different-one, 'But thou-now how-much art-thou-indebted?' But he got-to-say, 'A-hundred (G)koroi of-wheat.' And to-him he-got-to-say, 'Have-got-to-take thy bill, and invoiced-it 'eighty'.'\* 8 And went-and-praised-did his master this steward of-the unrighteousness-of-a-fallen world for having-gone-as he did-and-acted so-cleverly ; — because the children of-this the-world dispensation-age ARE far surpassing-in-cleverness the children of-God's Light, — this 9 their-own generation ward. — And I to-you am-saying Have-got-to-make such-friends for-yourselves out-of the richest† gotten-of-unrighteousness, as that — when ye-shall-have-got-to-die, —they may have got to give-you a-welcome the tabernacles† of-eternal-life wards !—The-person faithful-from principle in-the stewardship of very-little, in-that of much faithful is-necessarily; and the-person in-the stewardship of very-little unrighteous, in-that of 11 much also unrighteous is-necessarily.—

\* The 'oil' points to the Oriental, the 'wheat' to the Occidental, Jew, the two several characteristic staples of trade and commerce : the first being semi-civilized, could be demoralized 'fifty' per cent.; the second being civilized and Christian, only twenty per cent.—Both 'batoi' ('baths') and 'koroi' are Hebrew words Greecised. As to the ironical 'praise' of the steward's master in the parable, whilst, of course, being meant to contemplate only the wealth of the fellow's resources in so adroitly adapting means to ends, it also suggests a lofty complacency in the Mind of The Jew's great Master in his wonderful political and commercial adaptation for being the metropolitical centre of all civilization (verse 12) in the Millennium, after 'looking on Him whom he pierced and mourning.' As a specimen of what is to be extracted by scientific treatment of the Inspired text of the Divine Speaker, attention is called to the subtle meaning suggested by the presence of 'sit down, quick now,' in the dealing with the cross-legged torpid Oriental, and its absence in the curt, business-like transaction with the Western nations.

If, therefore, in-your idolatry of the unrighteous wealth,† faithful ye got-to prove-not to-be, the genuine§ what-Divine master to-YOU will-be-entrust-ing ?—And if in what-was ANOTHER's 12 faithful ye got to prove-not to-be, what-is yours-properly|| what-being-human or divine to-you will-be-giving-over ? No-member of - a - household 13 can-possibly be-two masters be-doing-home-service ;—for-either this-one he-will-be-hating and that-one loving, or this-one clinging-to, and that-other despising ;—ye-cannot-possibly to-GOD be-doing home-service and-at the same time wealth-idolatry-too." But there 14 were-listening-to all-this, the-whole-of-it, the (G)pharisees, as-well, so-essentially money-loving-as they were, and the whole time were-keeping on-sneering-at Him. And He-got-to-say to 15 them, "YE are those whose one aim is to make-yourselves appear - righteous in-the-sight of-men, but GOD knows those hearts of-yours ; because 'the thing' in-business transactions amongst men in - high - esteem, abominably-selfish idolatry-is in-the sight of-GOD. There is the law and the (G)prophets 16 up-to John's¶-era ; from then The Kingdom\*\* of-GOD is - being - advertised-as 'the - thing,' and every-one, now IT ward is-forcing-his-way-in to secure shares.†† It is an-easier-thing 17 however‡‡ for the heaven and the earth to-have-got-to-pass-away, than for of-that Law a-single letter-punct§§

+ Lit., Mamôn—the god of wealth—a pagan god used as the synonym for wealth, because wealth tends ever to paganize Jew and Christian.

† Paradise, not 'mansions.'

§ The Gospel—the parent of the present, the genuine, Civilization.

|| The Mosaic system was the germ of our present (Millennial) Civilization. Jews started Christianity, and Jews ought, normally, to have developed their own 'germ.'

¶ The symbol, in Sacramental Theology, of Moses's system was Blood, of John's Water, and of Christ's Breath (John xx. 22), which is only saying that in Christianity all three are combined in (1) Covenant Redemption, (2) Regeneration—soul-washing Godward; and (3) New-birth, 'Christ perfectly formed in us' by the Holy Spirit.

\*\* Christianity.

†† Jesus succeeded John as the attraction.

‡‡ Prophetic hint at the temptation in the Gospel dispensation to divorce religion from morals.

§§ I.e., as we should say, the dot over an 'i' or the crossing of a 't.'

to - have - got - to - fall - to the ground,—  
 18 every-one-then who is-as ye are-divorcing his-wife, and-then marrying a-different-one IS-necessarily-an-adulterer ; and every-one who marries one-that-has-been-divorced from her-husband  
 19 A-man, however,\* one-in-particular, there-was, rich, and he-used-to-be-clothed-in purple and cotton ; reveling - in - good - cheer-as he was daily 20 splendidly. But a-certain-well known poor - destitute - one there-was,—by name Lazarus,—one-who used-to-be-regularly-laid-down for his own benefit at that gate of-his, covered-with-hunger sores-as he had been ; and eager-always to - have - got - fed from the broken-meat that falling-as it was in waste - from the table of-the rich-person. BUT-to his shame be it added even the 'dogs' coming-as they would used-to-lick-away-the matter-from his 22 ulcerous-sores. It-got-to-be, however, that-got-to-die-did the poor-man, and that-he went-and-was-borne-away by God's (G)angels the-reclining in the bosom of-Abraam ward. But got-to-die-did the rich-man too,—and-then 23 got - to - be - entombed,—and in God's (G)hades having-got-to-raise his eyes, —existing-as he was in-an economy of tortures,—he-does - see Abraam but-right away-from a-great-distance-off, and-moreover Lazarus in-the economy 24 of his bosom. And he having-gone-and-cried - out got - to - say, 'Father Abraam ! have-gone-and - pitied me, and sent Lazarus, in-order-that he may-have-got-to-dip the tip of - his finger in a little-water, and-then have-got-to-cool-somewhat this poor tongue of-mine ; because I-am-agonized in 25 this blaze-here.' Got-to-say however did-Abraam, 'Child ! have-got-to-call-to-mind how-that thou didst-go-and-receive those thy pleasures in - the economy of thy life, and similarly-for his part Lazarus the-miseries-of his chastisement-discipline ; but now he is-here being - comfortably-disciplined into - higher attainments,† but thou

\* Because it was the rich who could afford it.

† (G)Paracletus.

‡ He has learned his first lesson of unselfishness in 'hell.'

§ Our Lord's own Resurrection in His mind—

inciples, and-more-over over over-and-above all-such considerations as these, in-between us and you a-(G)chasm, great-indeed, has - been-established ; that those desirous-if they were to-have-got - to-cross-over from-here unto-benevolently to help you are-<sup>m</sup>kept-from being-able-to interfere, <sup>m</sup>and-so-are those who from - yonder unto-to join us would - be - passing-over.'—But he-got-to-say, 'I-do-im-plore of thee, if-that-be-so, father, that thou-mayst-have-gone-and-sent him the house ward of-my father ; for I-have five brothers, that he-may-be-solemnly-testifying to-them, that even <sup>m</sup>prevented they-may-be-from having - got-to-come such-a-place of torture ward as-this.' Says Abraam to-him, 'They-have Moses and the (G)prophets, let - them-have-got - to-listen-to-them.' But he got-to-say, 30 'Nay, father Abraam, BUT-for certain suppose-that some-apparition straight-from the-dead should-have-got-to-go unto - to warn them, they - will-RE-change-of-heart-getting !' He-got-to-say however to-him, 'If to-Moses and the (G)prophets they are - not listening, neither, supposing - even some-apparition\$ straight-out-from the-dead should - have-got - to-rise, will-they BE - persuaded.'—XVII. But 1 He-got-to-say pregnantly-unto His disciples, "It-is not-a-possible-thing that (G)scandal-stumbling-stones|| should have-been <sup>m</sup>kept from-having-got-to-some ; but-still (G)woe to him-through whom they-come ;—it were much-to-his advantage if a-mill-stone were-hanged - round about his neck, and he-were-cast the sea ward, than that he - should - have-got - to-put a-stumbling - stone - before a-single-one of these little-regenerate ones, here. Be-looking-well to-yourselves ; but supposing there-shall-have-got - thus - to-sin against thee thy brother, have-gone-and-rebuked him ; and supposing he - shall - have-got - to-yield-to-change-of-heart have - gone-and-for-given him. And supposing - even 3

In addition to the granting by God, what Abraham is made to deny, the rising of a Lazarus (John xi.).

|| Like the rich man, and not to his brethren verse 3) only.

seven-times a-day he-shall-have-got-to-sin thee ward, and seven-times a-day shall-have-got-to-turn-round saying, 'I-am-sorry-at-heart,' thou-shalt-be-forgiving him." And got-to-say did The Apostles to-the Lord, "Have-got-to-augment\* in-our-case a-spirit-of-trust-in-God." But got - to - say did the Lord, "If ye-were-possessing the-spirit-of-trust-in-God, — aye, as much only-as a-seed-of-mustard,—ye-shall-have-got-to-say haply to-the (G) sycamine-tree, this-one-here, 'Have-got - to - be - uprooted, and - then gone-and-got-planted in the sea,' and it shall-have-gone-and-obeyed you. But what -farmer from - amongst you having a-hind ploughing or looking-after-stock, will be-one to-be-saying to-him, immediately upon-his-having-got-to-come-in off your farm, 'Have-got - to - come - along and-to-recline-at table.' BUT-instead will he-not be-saying to-him, 'Have-got-to-prepare some supper -for-me-to - have -got -to - have, and having-got-to-gird-thyself-up be-waiting-upon me, until I-shall-have-got-to-eat-and drink ; and-then after all-that eating and drinking shalt be-thou.' He - does—"NOT-dream of esteeming-it a-favour in-that hind-does he, because he-discharges the-duties that-got-to-be-assigned-him ?—

10 *I should-think-not-indeed. Similarly also ye, when ye-shall-have-got-to-discharge every-duty that got-to-be-assigned YOU, be - saying, 'Unmeritorious home-slaves† we-are, because what we-ought to-have-got-to-do we-have-been-doing.'*"

11 And so-it-got-to-be-that then He was-proceeding-on-His-way Jerusalem ward, and He was - passing - along through the frontier-between Samaria and Galilee ; and entering-as He-was a-certain-leper village ward there-got-to-meet him ten (G)lepers, men, who went-and-stood at-some-distance-off.

12 13 And they went-and-lifted-up their-voice, saying, "Jesus! Master! have-gone-and-pitied us." And having-got-

to-see-them He-got-to-say to-them, "Have-got-to-go-your-ways *and-to-present-yourselves for-inspection to-the priests.*" And so-it-got-to-be-that upon their-starting to-be-going they-got-to-be-cleansed. But one out-from them having-got-to-perceive that he-got-to-be-cured, went-and-returned,—with a-loud voice *all the while-glorifying God-as he kept on,—and went-and-fell-down upon his-face at His feet thanking Him.* And this-one was a-Samaritan. But went-and-broke-out-did Jesus and-said, "Did-not the-whole ten get-to-be-cleansed ? -- but the nine-others—where ? None got-to-be-found having-gone-and-returned to-have-got-to-give glory to-God with-the-mexception -of this alien - here!" And He-got-to-say to-Him, "Have-got-to-get-up and be-going-thy-way ;—that spirit-of-trust-in-God of-thine has-been-the-saving-of thee."

But having-got-to-be-asked on-the-part-of the (G)pharisees when is coming *that† kingdom of-God,* He-got-to-break-out-in-reply to-them and to-say, "The Kingdom of-GOD is-not coming *at least not one-with any thing to attract-outward observation;* neither will people be able to-be-saying, 'Lo ! it is-here,' or 'Lo ! it is-there,' for lo ! The Kingdom of-GOD within you *essentially-is.*" But He-got-to-say unto-to prepare His disciples, "There-shall-be-coming times when ye-will-be-longing-for one-of-these the-pleasant days of-The Son of-Man to-have-got-to-see, and ye shall-not be-seeing-it. And they-will-be-saying to-you, 'Lo ! here,' or, 'Lo ! there,' mkeep-from having-got-to-stir-from your position, m-or-from having-got-to-join-in-the-pursuit. For as the lightning-flash§ which flashing-as it does from the-one-horizon of-the sky the-other-horizon of-the sky ward shines, similarly shall-be the Son of-Man in-the economy of that Dispensation-day of-His. First-of-all however it-is- absolutely-necessary-that He have got

\* "That we may thus ' overcome evil with good ' and be successfully an example of staunch trust in God to our brother, instead of being weak enough to stumble over his bad example."

+ By the Epistles we find that the Apostles and

early Christians literally obeyed this injunction, as well as adopting the style.

† 'Of which thou art always talking.'

§ In conviction of sin.

to bear-much suffering, and have-got-to-be-rejected-upon-trial on-the-part 26 of this-present generation. And just-as it-got-to-be in the days of-(G)Noe, so shall-it-be in the days of-The Son 27 of-Man ;—there - they - were, - eating, drinking, marrying, being-given-in-marriage, right-up - to the-very day that-got-to-go-in-did Noe the vessel\* ward, and got-to-come-did the (G) cataclysm, and to-destroy the-whole-of-them. Similarly too as it-got-to-be in the days of-Lot ;—there-they-were, - eating, drinking, marketing, 29 selling, planting, building ; but on-the day - in which got-to-go-out-did Lot away-from Sodom got-to-rain-did fire and brimstone from heaven, and 30 to-destroy the-whole-of-them. Analogous-to all - this shall-it-be in-the Dispensation-day when The Son of-Man shall - be - being - revealed - to 31 individual souls.† In that-same time, whosoever shall-be upon his house-top, and those his goods inside the house, let him-mavoid having-got-to-go-down to have gone and taken-them-away. And he that-is on his farm similarly let him-mavoid having-got-to-return-idolatrously what he left-behind ward. Remember Lot's wife.‡ 33 Whosoever shall-have-got-to-seek his life to-have-got - to - save, shall - be-destroying it ; and whosoever shall-have - got - to - destroy it, shall-be-coming-forth-alive-with it. I-assure you, in THAT the night-part of the Dispensation there-shall-be two upon one bed, the one shall-be-welcomed-away-safely, and the different-minded- 35 one shall-be-left-behind :—two-women there-shall-be grinding-as they are used

to at the same-mill, the one shall-be-welcomed-away, and the different-minded-one shall - be-left-behind :—two - men there-shall-be out-on their 36 farm, the one shall-be-welcomed-away, and the different-minded-one shall-be-left-behind." . . . And having-gone 37 and-broken-in-as they did they-are-saying to-Him, " WHERE'S Lord ?" But He got-to-say to-them, " Where the carcass-is, THERE|| will-be-gathering-together the vulture-'eagles.'" XVIII. 1 But He-proceeded-to-speak also a-(G)parable to - them towards the-illustrating how they-ought always to-be-going-on-praying-until they obtained and to-keep-from giving-over-until they did, saying, " A - certain - well known¶ magistrate there-used-to-be¶ in a-certain-well-known¶ city, "perfectly-destitute-as he was of-the-fear-of God, and "perfectly-destitute-as he was of-respect-for-man. But a-widow there-was in the city, that-particular one, and she-used-to-be-coming for aid-unto him, saying-always as she kept on, ' Hare got to protect-me from-and-punish that adversary of-mine.' And he - got - to - be - indifferent for-some time ; after all-this however he-was-saying in-selfish consideration for himself, ' Although even of-God I am-not afraid, and man I care-nothing about ; purely - because-of the trouble this widow -is constantly affording me, I-mean-to-see-justice-done her ; that-so I may-keep-her-from finally by-her-continual-coming worrying-me to-death.' —But-then got-to-say-did the Lord, 6 " Have-gone-and-listened-to for intense fishness-WHAT the Justice of-injustice says ! But your Covenant Unselfish 7

\* The point about the ark as an illustration of the religion of *trust*, in diverse kinds of characters exhibited, is this—the patient skilful prosecution of your life-enterprise in absolute trust in God's wisdom, foreknowledge, orders, and love, whilst bitterly suffering all the time from men's criticisms, jokes, and contempt, and yet fighting our way on right through the scorn without and the sensitiveness within, to the promised goal. Every true Christian has to pass through a lifetime of this, but there are also special undertakings consigned to their stewardship, in magnitude proportioned to their calibre of trust, which correspond exactly to Noah's colossal vessel, which, high and dry, far from any river or sea, he per-

sisted in going on building, year after year, in spite of the gibes of the vulgar and the satire of the more refined.

† Our Lord, in all this, is mixing up the three Advents—the destruction of Jerusalem, that to the soul, and His own to reign personally—for 'the mind that hath wisdom' to disentangle them.

‡ Though she was out of Sodom, Sodom was not out of her.

§ The emphasis of utter bewilderment.

¶ In our Lord's reply He gave the part which most nearly concerned His hearers as Jews—the destruction of Jerusalem by Titus.

|| Scathing irony—satirizing the commonness of the case.

GOD shall-be-doing justice shall He-not-to His (G)elect, crying-as there they are day and night for aid-unto Him ?—and-too so-longsuffering-as He is with them-in their faults !—I-assure you that He will-indeed be-doing them justice, aye and-speedily-too. But still The Son of-Man when-He-shall-have-got-to-come shall He-for-all-that-be-finding the-spirit-of-TRUST-\*in-God brooding in blessing-over the earth ?” But He-got-to-speak too, unto-for their benefit a-certain-set those perfectly-satisfied-as they have always been† about themselves how-that they-are righteous, and utterly-ignorant as they always do the rest-of-humanity, this (G)parable, “Two persons got-to ascend God’s temple ward to-have-got-to-perform-their-devotions ;—the one a-(G)pharisee, and the contrasted-one a - tax - gatherer. The (G)pharisee, having-gone-and-taken-up-as he did-a-position, in this self-gratulatory style, went - on - praying, ‘My-God ! I-do-specially-thank Thee that I-am not, as the-rest-of mankind-are, rapacious-creatures, unrighteous, adulterers,—or even as this-person here is that tax-gatherer - there. Here - am - I-fasting twice a - week,—paying - a - tenth - of every individual-thing that I-am-in the habit-of-getting-possessed-of.’ And the tax-gatherer at-a-distance-from-the Holy place having - taken-up-a-position, was-hesitating so-much-as his eyes heaven ward to-have-gone-and-raised, BUT-so far from that kept-on-beating his breast, saying-over and over again, as he was, ‘My-God ! have-got-to - be - propitiated - by - Atonement-towards me the abandoned-sinner-that I am !’ Let-me tell you that got-to-descend-did THIS-person, justified-as he had become, that his home ward ; whereas-for-a good reason, that-other-one-had not :—because every-one who puts-himself high, shall-be-being-some time or other-put-low ; but he who puts-

himself low shall-be-being-some time or other-put-high.”

But they-were-bringing-up to-Him even their infants, in-order-that He should be giving - them His-touch ; having-got-to-perceive-it however-as did the disciples they-went-and-hindered them - chidingly. But Jesus having-gone - and - called-them-up-to-Him got-to-say, “Have-got-to-permit the little-children to-be-coming for blessing-unto ME, and “keep-from hindering THEM ; for of-those that are-like-these is The Kingdom of-God :—verily I - do - declare to-you that whosoever “will-not have-got-to-accept The Kingdom of-GOD as a little - child, he shall be-kept-from having-got-to-enter-in it ward.”

And got to ask-Him a-question-did a-certain magistrate, saying, “Teacher so-GOOD !§ having - got - to - practise what-austerities life eternal shall-I-be-becoming-heir of ?” But got-to-say to-him-did Jesus, “Willy-now ME art thou-addressing-as ‘good’? no-being is-good, except-indeed ONE—GOD.—The commandments thou-knowest—

“Keep - from adultery, “keep - from murdering, “keep - from stealing, “keep - from false-witnessing ; honour thy father, and thy mother.” But he-got-to-say, “The-whole-of THESE I-did-go-already-and keep-religiously from MY youth-up !” But having-got-to-listen - as Jesus - did - to such words as-these, He-got-to-say to-him, “Still-now there is one-thing lacking in-thy-case ;—everything whatsoever thou-art-possessed-of have-gone-and-sold, and have-got-to-distribute - it-amongst the poor ; and - then thou-shalt-be-possessed-of treasure in-the economy of heaven ;—and here-now ! BE-a-follower-of ME.” But he having-got-to-hear all-this very-sad got-to-be, for he-was immensely rich. But having-got-to-see him-as did Jesus that-very-sad he-got-to-be, He-got-to-

\* Heb. xi.

† In all ages of the Church and world—and will be to the end.

‡ “Than”—the force of the Greek adverbial phrase here is the comparison of utter contrast (so also John iii. 19, Acts iv. 19, 2 Tim. iii. 4).

§ In the namby-pamby sense of ‘good,’ just as

life amongst ourselves in the gushing piety of cheap ascetics, who, knowing little of the true realities of life in the flesh, transfer the same ignorance into life in the spirit, and make religion to be an irresponsible cultus instead of a transforming power in hourly self-denial and self-crucifixion.

|| 2 Cor. viii. 9.

say, "How very-difficult-it will\* for those possessed-of the blessings-of-material-wealth to-be-entering-in  
 25 The Kingdom of-GOD ward!—For an-easier-thing it-is for-a-(c)came through the eye of-a-sewing-needle to-have-gone-and-entered-in, than-for a-rich-person The Kingdom of-GOD  
 26 ward to-have-got-to-enter-in." But remarking-were those that-got-to-hear, "Yes?—and who†-then can-possibly have-got-to-be-saved?" But He got-to-say, "The impossible with men, is the possible with GOD."—  
 28 But got-to-say-did Peter, "Lo-now, we did go-and-give-up everything, and get-to-be-followers-of Thee!"  
 29 But He got-to-say to-them, "Verily, I-do-assure you, that no-one is-there whosoever-who shall-have-gone-and-given-up house-hold, or parents, or brothers, or wife, or children, for-the-  
 30 sake-of The Kingdom of-GOD, who shall have-got to-escape receiving-in-return infinitely-more even-in-the economy of this present time; and in-the economy of the eternal-state the-one  
 31 which is-coming life eternal." But having-got-to-take-aside-as He did The Twelve, He-got-to-say warningly-unto them, "Lo-now here-we-are-going-up Jerusalem ward, and going-to-be-finished‡-are all the-things that have-been-written through-the medium of the (G)prophets about The Son of-  
 32 Man;—for handed-over-shall-He-BE to-the Gentile-race-nations, and held-up-to-scorn-shall-He-BE, and grossly-insulted -shall-He-BE, and spitted-  
 33 upon-shall-He-BE; and after-having-gone-and-scoured-Him they-shall-be-  
 upon the third day Rising-He-shall-be." And-yet they nothing of all this got-to-comprehend; and there-was so-plain-an utterance as-this hidden-as it had been from them;—and-so they were-not understanding the-truths which He-was-saying.  
 But so-it-got-to-be-that whilst He was - approaching Jericho ward, a-

blind-person one - well-known had-been-sitting by-the-side-of the road, living-on-alms. Having-got-to-hear however-the sound of-a-large-number-of-people passing-along, he-was-making-enquiry WHAT-unusual throng this might-be; but they-got-to-inform him that, "Jesus, the Nazōrene is-passing-by." And he went-and-shouted-out, saying, "Jesus! Son of-David! have-gone-and-pitied ME." And those-in-the-van-of the crowd kept-on-rebuking him so-as to have-got-him to-hold-his-noise: he however only all-the-more kept-on-crying-out, "Son of-David! have-gone - and - pitied ME!" But having-gone-and-stood-still-as Jesus-lid He-went-and-ordered him to-have-got-to-be-led for aid-unto Him. But 'pon-his having-got-to-be-come-near He got to ask-him the question, saying, 41  
 WHAT to-THEE dost-thou-wish that I-shall-be-doing?" But he got-to-say, "Lord, something-in-order-that I-shall-be-seeing - again." And Jesus 42 got-to-say to-him, "Have-got-to-see again!—that spirit-of-trust-in-God of thine has saved thee." And instantaneously he - did-get-to-see-again,— and there-He-was-following Him glorifying God. And all the people too having-got-to-see-it went-and-gave praise to-God. XIX. And having-one - and - entered - into-as He did, here-He-was-not stopping there but passing-on-through Jericho. And lo, a-man by-name called-as he always was 'Zachaeus' and he was a-superintendent-tax-gatherer,— and this-person was rich. And there-he-was trying-hard to-have-got-to-have-at Jesus, WHAT-extraordinary-looking man He is-like; and there-he-was - quite-unable-to whilst-down-amongst the crowd, because in his physical-stature small he-was. And o having-got-to-run-on in-front he-got-to-ascend up-upon a-mulberry-(G)sycamore, in-order-that he-might have-got-to-see Him,—because that-way He-was-preparing to-be-passing.

\* The overwhelming force of the future tense here is, that Christianity was to be the parent of trade and commerce, and to foster corporately that which is such a curse individually, save where the conquest has been gained of the rich man over

nis greater peril, when he is rewarded by being correspondingly blessing, and blessed.

† Unpossessed of their spare time for acts of devotion, and their means for almsgiving.

The same word as in John xix. 28, 30.

5 through. And when He-got-to-come upon the spot, went-and-looked-up-did Jesus and saw him, and said graciously- unto him, "Zachæus, have-got-to-make haste and to-come-down, for this-very-day in thine house it-is-necessary-for ME to-have-got-to-make-My-stay."—  
 6 And-so he did-go-and-make-haste and descend, and got to give-Him a-hearty-welcome rejoicing-as he was. And having-got-to-witness it, the-whole-of-them fell-a-murmuring, saying that, "Along-with an-abandoned man He-went-and-entered for-having-got-to-have-relaxation-and-refreshment!"  
 7 But Zachæus having-gone-and-stood-up\*-as he did got-to-say in explanation-unto the Lord, "Now-see-here the halves of-the-things belonging to-me, Lord, I-give-always to-the poor; and if from-some-few a-trifle-too-much I-got-to-wring-by-false-rating — I-give-it-back-always-when I find them out four-times-over." But-got-to-say in absolution-unto him-did Jesus, "Today Salvation to-this house there-got-to-come-to-be, inasmuch-as too he a-son of-Abraham is.†—For went-and-came-did The Son of-Man on purpose-to-have-got-to-search-out and-then to- save what had-been-lost."—But whilst they-were-listening-to all-this having-gone-and-superadded He-got-to-speak a-(G)parable, on-account-of His being near-to Jerusalem, and of-their imagining that immediately on-the-eve is the kingdom of-God of-being-publicly-inaugurated.‡ He-got-to-say therefore, "A-Man a-Divine-one, high-born-indeed, got-to-go-on-a-mission a-far-off region ward, to-have-got-to-get-for-Himself a-Kingdom, and-then to - have-got-to-return-again. But having-gone-and-called His-own ten home-slaves, he-went-and-gave-over to-them ten pounds-of silver, and got-to-say unto-to benefit them, 'Have-got-to-invest-it-well against My-coming.' But-as-for His-subjects they were-hating Him, and they-got-to-send-off a-deputation after Him, protesting, 'It is-no wish-of-ours that such a man as-this shall-have-got-to-be-reigning over us.' And so-it-got-to-be-that when He got-to-return-again having-got-secured-to Him His Kingdom, then He-went-and-ordered to-have-got-to-be-called to-Him His home-slaves, those to-whom He-got-to-give His silver, in-order-that He-might-have-got-to-find what each-steward got-to-succeed-in-realizing-by-investment.  
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\* Verse 3, what a 'touch of Nature' is here! Short men full of character and vigour always thus start to their feet right manfully to vindicate themselves when attacked.

† Possessing Abraham's trust.

‡ Politically (xviii. 38).

§ A handkerchief for wiping the sweat off the face : there is latent irony of the most subtle and searching kind in that which is essentially idle being wrapped up in what suggests the idea of sweating activity. How many ministers

and laymen spend their time and strength and (perhaps many) talents in laboriously doing nothing—"having a form of godliness, but denying the power." Their hearts are carnal, unspiritual, and dead to any love of God in Christ, as the man's idle silver ; but sacerdotally or aesthetically, or in some accidental way, they fuss and buzz and toil in a parish, a diocese, or a cure, up to the sweating-pitch.

¶ The characteristic of such religionists.

'extortionate person' AM, 'drawing what *I*-never got - to - deposit, and gathering what *I*-never went - and - scattered'; — and - if so why-in-the-world-then *didst thou not go-and-hand that-money of-mine over the bank-counter*; and-then I having-got-to-come with-*its* interest *had-doubtless* got-to-appropriate\* it? And-then to-those that-had-been-standing-by He-got-to-say, 'Have - gone - and - taken - away away - from him the pound, and given-it-over to-him that is-in-possession-of ten pounds' . . . and they-went-and-said to-him, 'Lord! why he-HAS-already TEN pounds!' . . . 'for I-tell you, that to-every-one that-possesses shall - it - go - on - being - given; from him however that<sup>m</sup>will-not be-possessing even what he - possesses shall-go-on - being - taken-away from him. But-now-about those enemies of-mine — *those* who-got-to - have-a-prejudice-against me as-a-king-ruling over THEM,—have-gone-and-brought-them here, and - then have-got-to-Slaughter†-them before me!" And-then having-just-gone-and-said all-this, there-He-was-proceeding-on-His-way, right-on-in-front,‡ ascending Jerusalem ward. And so-it-got-to-be-that when He-got-near Bethphagé ward and Bethany at-the crest of the mountain, that called 'of-olives,' He-got-to-send-forth two of-His disciples, saying, "Be-going-away that village ward over - there; in which upon your-entering-in ye-shall-be-finding a-colt that-has-been-tied up, upon which no human-being ever-at-any-time got-to-sit-at all; — have-gone-and-loosed him and have-got-to-bring-him, led-mind.§ And supposing-that anyone-belonging to him be-asking you, 'Why are-ye-loosing-him?' thus shall-ye-be-replying to-him, 'Because The Master of-him wants-him.' But having-got-to-depart-as did those that-had-been-sent-forth, they found all-just-as He-got-to-tell them. But loosing the colt-whilst they were, the owners of-him did-get-to-say point-blank-unto them, "Why-ever are-ye-loosing our

foal?" But they got-to-say, "The master of - him wants-him." And him they-did-get-to-bring, led for His use-unto Jesus; and-then having-got-to-cast their own garments-upon the colt, they-got-to-mount Jesus-upon the top. But as-He was-proceeding on-His-way, people-kept-on-spreading as His trophies those their garments|| in-as part of His road. But approaching now-as He was conveniently for it - at the point-of-descent of the mount of olives, got-to-break-out-simultaneously-did the-entire-band of-the disciples full-of-enthusiasm to-be-praising God in-mighty chorus taking-as-their-subjects all-the evidences they-got-to-see of - power; saying-as they kept on, "Blessed He that is-coming a-king in The Name of-The Lord; peace in heaven, and glory in the-Highest-heavens!" And certain - important persons, of-the (G)pharisees, from-out of the crowd went-and-said suggestively-unto Him, "Teacher! have-gone-and-silenced those-disciples-of-thine-with rebukes." And He-went-and-broke-out-in-answer-and-said, 'I-tell you, that, supposing these did-get-to-keep silent, then-the-very stones would-be-uttering-a-cry.' And when He-got-to-be-close having-as He now got-to-have a-full-view-of the City He-went-and-broke-out-into-weeping|| over it, saying, "If-only got-to-know hadst even THOU, — yes - even in-the economy of thy day-of opportunity THIS-awfully privileged one—the-things conducive-unto thy peace-and - tranquility!—But now hid from thine eyes-they got to be;—because there-shall-be-coming days upon thee and digging-shall thine enemies be-a-trench round thee, and encircling thee all-round, and blockading thee from every-quarter; and - then shall-they be-threshing thee-level with the ground, and thy children-as well inside thee; and they-shall not be - leaving in-organic oneness with thee a-stone plumb-upon a-stone, as-the-alternative-penalty of not having-got-to-know this-the season of - thy Lord's

\* Irony.

† With the Sword of the Word.

‡ Mark x. 32. As our Saviour.

§ Not to be ridden, but 'led.'

|| Representing themselves.

¶ Ps. xlvi. 2.

- 45 official - inspection\* of-thee!" And having-got-to-go-as *He did*-in the temple ward *He went*-and-addressed-Himself to-be-casting-out those selling-as there they were systematically-in-it and-in fact making-a-market-of-  
 46 it, saying to-them, "It - has - been-written, 'This MY House a-house for-prayer is;' YE however it have-got-to turn-into a-cave-den of  
 47 robbers!" And-then, there-*He was* teaching-systematically day-after day in *His* temple. But there were-the chief-priests and the scribes on-the-constant-watch to-have-got-to-destroy Him,—and-so were the upper-classes  
 48 of-The People-of God.† And-yet they-could-not be-finding anything feasible-which they-might-have-got-to-do, for the populace, the whole -of them, were-hanging-upon-*Him* listening-to Him.

XX. 1. And it - got-to-be-that, on one of the days, whilst-teaching the people in *His* temple, and heralding-the-glad-tidings from heaven, down-there - got - to - come - upon - Him the chief - priests, and the scribes, in 2 league-with the (G)presbyters, and to-speak authoritatively-unto Him, saying, 'Have gone-and-told us-pray in the strength-of-what authority thou-art-doing all-THIS, and who‡ it-is that has-gone-and-delegated to-THEE 3 authority of this-kind?\*' But He got - to - break - out-in-answer and-to-say authoritatively-unto THEM, "Asking you I-also-shall be one question, and have-gone-and told ME - now. 4 The (G)baptism of-John out-from heaven was-it, or out-from men?" 5 But they got-to-well-talk-it-over expediently - for themselves, saying, "Supposing we-shall-have-gone-and-said, 'Out-from heaven,' He-will-be-saying, 'Whence-arose it then ye did-not get-to-trust him?' But supposing we - shall - have - gone - and - said,

\* (G)Episcopēs (verse 45, etc.).

† They were so still, by the irony of history, until the writ of ejection was served on them—just as their clergy “sat in Moses’ seat,” until that seat was overturned too by Titus.

‡ They were deeply concerned to find out the secret authority—was it Rome?

§ This word in the Greek is sometimes a present infinitive, and sometimes a contracted form of the perfect. Their answer implies scornful repudia-

'Out - from men,' the - whole-of the populace will-be-stoning us; for it-has - been - persuaded - into - trusting- that John was -indeed a-(G)prophet." And-so they-got-to-break-out-in-reply, "That they—"never-have-been-making-out§ from-whence." And-then Jesus got-to-say to-them, "Nor am-I going-to-tell you-either 'in the-strength-of-what authority' I-am-doing all-this." But-then He - got-to-address-Himself unto-to warn the people-generally to-be-speaking the (G)parable following, "A - Man a - Divine-one went-and-planted a-vineyard, and-then got-to-give-it into - the-hands - of farmers; and went - and-started - on-his-travels for - a - considerable length - of - time. And at the-right-season he-got-to-send - forth expectantly - unto those farmers a-home-slave, that from the fruitage of-the vineyard they-should-have - got-to-give-some to-him. But the farmers after-having - gone-and-half - flayed|| him got - to-send-him away without-any. And - then he-went-and-proceeded-further to-have-got - to - send a - differently - endowed home-slave; but they after-having-gone-and-half - flayed him - also and shamefully-handled-him got-to-send-him - away without-any - fruit. And he - went-and-proceeded - yet - further to-have-got-to-send a-third; but they also this-one after-having-got-severely - to - wound-him went-and-cast-out-of the vineyard. Got - to-say - did the master however of - the vineyard, 'WHAT-is there for me-to-be-doing?—I-will-be-sending my-own Son, my-beloved-one: possibly THIS-messenger after-having-got-to-see-him they-will-be-respecting. After-having - got-to- see him, however, the farmers were-arguing - it-out - there expediently - for themselves, saying, 'THIS is the heir-at-law;¶—come-along let-us-be-judicially-murdering him, that-so the intention of John to 'earn polite'; but to the people generally it sounded like the safe reply of educate people, very careful ere they recognized anybod who might possibly conceal under specious appearances soul-damaging heresy.

|| By scourging.

¶ Satan and the demons knew this, as we see from numerous passages, and with his knowledge his willing slaves are credited, since 'the tongue of the ungodly hang at the girdle of the devil.'

heritance may have got to be ours.  
 15 And so after having got to cast him out, outside excommunicate His vineyard they did get to judicially murder him. What fearful penalty therefore on them shall The Master  
 16 of the vineyard be inflicting?—He is going to be coming and destroying such farmers as these, and transferring the vineyard to other. But having got to listen to it, as they did they got to say, "May that have been kept from having got to be!"—  
 17 But He after having gone and fixed His eyes upon them, got to say, "WHAT pregnant passage is it therefore which has been written, this? 'A stone which got to reject upon trial did those engaged in building, THIS ONE got to be for the head of the corner.'—Everyone that shall have got to fall in penitence upon that, 'The Stone,' shall be entirely broken to pieces; but upon whomever it  
 18  
 19 it will be grinding to dust." And got to seek opportunity did the chief priests, and the scribes, to have got to lay their hands upon Him at THAT the\* hour, and yet they got to dread the people; for they got to know well enough that with direct reference unto them that (G)parable He went  
 20 and spake! And having gone and kept a close watch upon Him as they did they got to send forth spies, persons pretending that themselves were honest anxious enquirers, in order that they might having got to seize hold of His speech, the having got to get Him inside the jurisdiction ward and the executive of the governor general.  
 21 And they got to put a question to Him, saying, "Teacher, we are persuaded that thou art (G)orthodoxly speaking and teaching, and art no respecter of persons, BUT instead of that built upon truth the way of God  
 \* The force of the Article we can fix here.

art boldly teaching;—Is it proper now for us to CÆSAR to have got to pay taxes,—or not?" Perfectly conscious however as He got to be of their clever cunning, He got to say indignantly unto them, "Why irrational enough are ye to be tempting ME?—have just got to let ME look at a-(G)denarius.—Well of what monarch does it bear the image and the legend?" But they got to break out in answer and to say, "Why of Cæsar" to be sure. But He got to say to them, "Well then have gone and paid back what is Cæsar's to Cæsar,—and what is God's to God."§—And so they got to fail completely in their having got to attempt to have got to seize hold of anything falling from Him before the populace; and moreover struck with wonder as they got to be at the nature of this reply of His, they got to hold their tongues. But then having got to come up as did some delegated representatives of the (G)Sadducees, carpings as they do at the idea of there being a resurrection as scientifically possible—they got to put a question to Him, saying, "Teacher, Moses got to write for us that suppose any Israelite's brother shall have got to die possessed of a wife, and that he got to die childless, that his brother is to have got to take his wife, and to have got to raise up seed to be representing his brother;—very well then, seven brothers there were; and the eldest of them after having got to marry as he did a wife got to decease, childless. And got to marry did the second his wife, and he got to die, childless. And the third got to marry her.—And so on, with the whole seven, who got to leave no children and to die. But at last got to die did the wife. In the resurrection therefore of which husband of them is she to be wife, for the seven were  
 - For the force of the 'got' of the Aorist here, see note on ii. 1.

† Such the tone in which they emphasized the word "Cæsar's"—impatient at being asked so self-evident a question, and yet afraid of the use that might be made of their reply by so skilful a dialectician.

§ See Mark xii. 15—17.

from the tenth to the fourteenth day of the month in sacred bondage, so that it was ready at any time that they should want to put their hand upon it. Our Lord kept about Jerusalem daily, ready for sacrifice when the Father willed it.

- legally - possessed - of her *as-wife?*"  
 34 And got-to-break-out-in-answer-did Jesus, and - to-say to - them, "The children of-this-present world-economy marry and are-given - in - marriage,  
 35 but *those who shall have got to be accounted-worthy of the true world-state, to-be-winning THAT-future one, and of-The Resurrection, the organic one from the-dead, neither marry, nor are-given-in-marriage, for neither to be dying any more are they capable; for (G)angelic are they, and children are they of-GOD,—from-the fact of their BEING The Resurrection's children.\**  
 37 But that the dead are *in-existence ready-to-be-raised even Moses went-and-suggested upon-reference to the bush-scene, from his-calling-as-he-does the Lord the-covenant 'God of-Abraam, and the-covenant God of-Isaak, and the-covenant God of-Jacob,'—a-God however He-is not of-dead-people, BUT just of-living-ones, for the-whole-of-them to-HIM are - living - alive - indeed.*" But some-leading men-of-the scribes went - and - broke - in - and - addressed Him, and-said, "Teacher! Thou-didst-get-then-to-reply beautifully!" But never-again were-they venturing - upon questioning HIM about-anything. Got-to-say-however did He suggestively†-unto them, "How-can-they-be-saying that The Christ son of-David is? when David himself says in *the-Book of-(G)Psalms*, 'Got-to-say did THE LORD to-the Lord of-me, 'Be-sitting at MY right-hand, until I shall have-got-to-place the enemies of-Thee as a-foot-stool for Thy feet.' So-then David entitles Him 'Lord';—and-so how-can He-be his son?" But whilst-all the people were-listening, He-got-to-say to-His disciples, "Keep - on - your - guard - against the scribes, those-at least whose vanity - it - is - to-be-transacting-daily-life-affairs in flowing-robes, and love
- salutations-of-deference in *as public characters*‡ the public-places, and the first-seats in - at *Divine Service* in the (G)synagogues, and the seats-of-honour in *as the real guests* of the banquets;—*those of them that are* 47 devouring the pensions of-poor widows, and - so for-decoying-appearance-sake spin-out their-public-prayers;—these *of them will be receiving a-correspondingly-heavier sentence.*" XXI. But having-got-to-look-up-*as He did* He-got-to-see them casting-in their offerings the treasury-of God ward,—rich-people. But He-got-to-see also a-certain-respectable widow, poor, casting-in there a-couple-of (G)lepta;§ and He-got-to-say, "As-a-matter-of-fact I-assure you that the poor widow there more-than-the-whole-of *them* got-to-cast-in :—for every-one-of those out-of *their* superabundance got-to-cast the offerings of-God wards, she however out-of her extremity - of want the-whole-of the livelihood of which she-was-in-possession went-and-cast."
- And *as-certain-of His disciples* 5 were-talking about the temple, how-that with fine stones and oblations it-has-been-beautified, He-got-to-say, "As-for-these-fine things at-which ye are-looking-so, there-shall-be-coming days in which there-shall not be-left a-stone plumb-upon a-stone,—any-at least - which shall not be-in-ruins." But they-got-to-question Him, saying, "Teacher, when then shall *all*-this be?—and what-mighty portent is-to-be the sign-token when *all*-this is-on-the-eve-of coming-to-pass?" But He got-to-say, "See-now and-escape having-got-to-be-led astray; for many shall-be-coming presuming-upon MY Name, saying,|| 'I AM'; and the season-for it has-been-drawing-near, keep therefore from having-got-to-go-off under their-leadership."|| But 9

\* They are like Christ; 'to-day hast Thou begotten Me' refers to our Lord's Resurrection; and so with all the 'Resurrection's children,' of which He is 'the firstborn amongst many brethren.'

† To encourage them to ask practical and honest questions about 'The Resurrection and The Life,' instead of speculative and deceitful ones.

‡ *The digito monstrari et dicier hic est.*

§ About three-eighths of a farthing each "lepton."

|| Not necessarily in so many words, but constructively (2 Thess. ii, 1, 4.)

¶ It is important to remember always that if such prophecies as these were spoken for the benefit of those who heard them, they are written for the guidance of the Church in all ages of the world.

when ye shall have got to hear of her be-departing-out-of her ; and those wars and revolutions, "keep from having-got-to-be-panic-struck ; for it is - absolutely - necessary that such-things should have got to come to be first-of-all, BUT-yet not immediately 10 is the end." Then He-proceeded-to-say to-them, "There shall be rising race after race, and kingdom after 11 kingdom ; earthquakes too of - a-terrible-kind throughout districts, and famines, and pestilences, there shall be,—terrific too also the-portents from 12 heaven, great, there shall be. Previous however to all-this they shall be laying upon YOU those-heavy hands of theirs and will be hunting you down, —handing you over (G)synagogues, and prisons wards, dragging you before kings and governors, for-the sake-of MY Name :—but it shall be opening-up-opportunities to you Gospel-witness ward. Be-fixing-it therefore those hearts of yours wards, to refrain - from premeditating what-(G)apology ye shall have got to make; 15 for I shall be endowing you with mouth and wisdom which not able to have gone and replied to nor to have got to withstand shall be the whole-of those in opposition to you. 16 But ye shall be betrayed moreover on-the-part-of parents, and brethren, and relatives, and friends ;—and they shall be putting-to-death some-out-of 17 you. And there ye shall be the detested on-the-part-of everybody on- 18 account of MY Name.\*—And yet a hair out-of your head shall not be 19 permitted to have got to perish. In your meek - fortitude have got to preserve-complete-command-of your souls. But then when ye shall have got to see all-engirdled on-the-part of-military-camps Jerusalem, then have got to know-for-certain that close-at hand has been coming her 21 desolating. Then let those that are in Judaea itself be fleeing-away the mountains wards ; and those actually inside

\* CHRISTian.

† Democracy.

‡ Verse 25. "Sun," etc.

§ The equivalent always in the language of symbolism for countless holy angelic intelligences.

|| How graphically exact this of the effects of Christian Civilization upon poor, crushed, and

her be-departing-out-of her ; and those in the provinces "avoid entering her ward. Because days of vengeance 22 these are, for the having-got-to-fulfil everything that has been written. (G)Woe however to those that are 23 with child, and to those giving-suck in those the days of it ; for there shall be distress of an awful kind upon the land, and wrath from God upon such-a-people-as THIS. And 24 they shall be falling by the-mouth of the sword, and shall be being led away into captivity the whole of the Gentile - race - nations wards. And there shall be Jerusalem being trodden-down on-the-part-of different-gentile race - nations, — until then when filled up shall have got to be the appointed-terms-of-salvation of the gentile races. And then there 25 shall be being evidence-tokens in the economy strata of Sun and Moon and Stars, and so upon the earth anguish of-nations in Revolutionary extremities,—the Sea† resounding with its rolling,—men's hearts dying within them from terrorism and apprehension of the things coming upon the world.—Yes-for the authority-powers ordained of the heavens‡ shall be shaking to their fall. And, then, 27 shall they see The Son of-Man coming in the escort of Clouds,§ together with authority-power and glory unbounded. But when beginning at this 28 end are these things to be coming to be, have got to put well back || and to lift up high those YOUR heads, for that indeed YOUR¶ redemp-tion-release is drawing near." And He got to speak a-(G)parable to them,— "Be just looking at the fig-tree now, and at the whole of the trees ;—when 30 they shall have got to break out into bud why now already, by merely looking at them, of your own selves ye realize that now the summer actually is close at hand. Similarly also ye, 31 when ye shall have got to see these

bowed-down man ! The English-speaking races are the most perfect exponents of Gospel principles, and their erect port and kingly carriage are a prophecy of a near consummation perfection-ward of that which has made us so free and potent. ¶ Our Lord is speaking to representatives of Israel.

- things coming-to-be, be-realizing how-  
that close-at-hand *actually*-is The  
 32 Kingdom of our covenant God. Verily  
I-tell you that this generation-and-  
race shall-not be-permitted to-have-  
got-to-pass-away until the-whole-of-  
 33 this shall-have-got-to-be ; the heaven  
and the earth shall-be-passing-away,  
but MY words shall-not be-per-  
mitted to-have-got-to-pass-away.  
 34 Be-guarding-jealously however your-  
selves, for-fear-that-heavily-A sleep  
your Hearts-shall have got to be in  
dissipation, and intemperance, and in  
cares connected-with-the-things-of-  
this-life, and-so all-unprepared upon  
you shall-have-got-to-descend that  
 35 time : — for as a-snare shall-it-BE-  
coming upon the-whole-of those sit-  
ting-down-in ease and comfort, upon  
 36 the-face of the whole earth. Be-  
keeping-vigil therefore in-systematic  
Church use of every season praying-  
ever, so-that ye-may-have-got-to-be-  
privileged to-have-got-to-escape the-  
whole-of this which is-soon-to-be-  
coming to-pass, and to-have-got-to-  
stand in-the-Presence-of The Son of  
Man !”
- 37 But there-He-was, in-the days in His temple, teaching-systematically ; but during the nights He-uscd-to-go-out and-lodge in-the-open-air\* the mount ward, that called “of-olives.”
- 38 And the-whole-of the people were-  
coming-at-dawn-of-day for instruction-  
unto HIM, in - the Service of His  
temple, to-be-listening-to HIM.
- XXII. 1 But approaching-was the  
 2 Feast of - unleavened - bread which  
is-called ‘Pass-over.’ And seeking-  
for-were the chief-priests and the  
scribes just-the agency for-having-got-  
rid-of HIM ; for they-were-kept-in-  
 3 constant-fear-of the populace.—But  
got-in gradual backsliding from piety-  
to-enter-did Satan Judas ward who  
was-surnamed Iscariote, actually-being  
 4 of the number of The Twelve, and  
he-went-and-departed and plotted-  
with the chief-priests and Levite-cap-

tains the-best-way to-have-got-to-get  
Him into their-power. And they-got-  
to-be-overjoyed, and to-make-a-bar-  
gain him money to-have-got-to-give ;  
—and he-went-and-entered-into-an-  
agreement, and-then was-always-seek-  
ing-now-for a-good-chance of-having  
got to hand-Him over to-them when-  
the people were out-of-the-way.

Got-to-come however-did the actual-  
day of the unleavened-bread, in-the  
course of which it-was-requisite-always-  
for the Pass-over to - be - sacrificed.  
And He-went-and-sent-forth Peter  
and John, saying, “Have-got-to-go-  
your-way and-to-have-got-ready for-  
us the Pass-over, that so-we-may-  
have-got-to-eat-it.” But they got-to-  
say to-Him, “Where is-it-thy-wish  
that-we shall have-got-to get-it-  
ready ?” But He got-to-say to-them, 10  
“See-now upon-your having-got-to-  
enter The City ward there-shall-be-  
meeting you a-man† an-earthen-pit-  
cher of-water carrying ; have-gone-  
and-followed him-up the house ward  
where he-enters-in.—And ye-shall-be-  
saying to-the house-master of-the  
house, ‘Says to-thee-does our Teacher,  
‘Where is the guest-chamber, where  
the Pass-over in-the-company-of My  
disciples I-may-have-got-to-eat.’ And-  
HE will-be-showing you a-room-some-  
way-up-from-the-earth, large, already-  
strewed-with sand,—THERE have-got-  
to get-it-ready. Having-got-to-de-  
part they-got-to-experience-all just-as  
He-had-been telling them ; and they-  
got-to-get-ready the Pass-over.

And when it-got-to-be the hour, 14  
He-went-and-lay-down-at table and  
The Twelve Apostles associated - with  
Him. And He-got-to-say sympatheti-  
cally‡ unto them, “I-got-heartily to de-  
sire THIS the-most significant of any  
Pass-over, to have-got-to-eat along-  
with you-all,—before its-realization by  
MY having-got-to-suffer-Myselv. For 16  
I-assure you that-never-again <sup>m</sup>never  
shall-I-have-got-to-be in a position to-  
eat of it, until-it is too late for-then

\* First, that they might not be able to find Him at night either for assassination or arrest, and, second, that no dear disciple should stand the chance of compromise or hurt by His being arrested at his house.

† Because they were (representing His Church) ‘associated with’ Him in His ‘cup’ and His ‘baptism’ and His ‘hour,’ to ‘fill up that which was behind (left over) of the sufferings of Christ for (the benefit of) His Body the Church.’

‡ Very rare for any but women.

it-will-have-got-to-be-antityped in-the-economy of The Kingdom of God."

17 And-then having-gone-and-taken-up-as He did a-cup, He got-to-give-thanks and to-say, "Have-got-to-take-and-receive this, and to-share-it amongst 18 yourselves, for I-assure you that I shall-abstain-from having-got-to-drink any-of the produce-of the vine, until then-when The Kingdom of God shall-have-got-to-come." And-then having-got-to-take-as He did a-bread-loaf He-went-and-gave-thanks and-got-to-break-it-to-pieces, and-then to-give-it to-them, saying, "This-here is-sacramentally the Corpse of-Me,—the-ransom instead-of you being-given-as it is:—this-custom be-keeping-up 20 as MY memorial ward."—In-a-similar-way too as regards-the cup subsequent-to their-having-got-to-sup,—saying, "This the cup is-the NEW TES-TAMENTARY-COVENANT in-organic one-ness with the Blood of-Me,—the-ran-som instead-of you being-outpoured.

21 to day as it is to be.—Why-yes-for only-look-now!—the hand-of-him-who is-the-eternity-foreordained-agency-in-betraying ME along-with ME busily engaged as it is-upon the table!\*

22 Yes, The Son of-Man is-going-His-way in-accordance-with what has-been-predestined,—and-yet (g)woe to-the man, THAT - PARTICULAR - ONE, through whose - agency He is - now-being-betrayed."—And they went-and-set-to-to-be-making-a-searching-enquiry to vindicate the honour of them-selves, this, what-villain it could-possibly be from-amongst THEM who such a deed as-THIS is-about to-be-per-pe-24 trating. There - got - to - be however

also a-warm-discussion among them, this which-lucky one of-them seems-to have the best chance of-BEING greatest. But He got-to-say to-them, "The 25 kings of-the gentile-race-nations lord-it-well-always-over them, and those in-authority - over them 'Benefactors' are - called! YE however Oh - NOT 26 THUS!—BUT - rather let - the greater amongst you have-got-to-be as-if-the younger, and the leading-man as-if-he were the subaltern. For which is the 27 greater-man,—he reclining-at-table, or the subaltern-waiting-on him?—is not he reclining - at - table? I, however, here-I-am in the-midst of-you-all as-if the subaltern-serving.† But YE 28 are they who have-been-clinging-faithfully to ME in-sacred oneness with My personal temptations;—and I am-29 settling-upon each of-you,—even-as went-and-settled-upon ME-did MY Father,—a-kingdom, that ye-may-be 30 eating and drinking at that table of-MINE, in-the economy of that King-dom of-MINE, and ye-shall-have-got-to-sit upon (g)thrones, judging-royally the Twelve Tribes of Israel."—But 31 went-on-to-say-did the Lord, "Simon! Simon! behold Satan got-to-put-in-his-demand-respecting you-all, namely-his having-got-to-subject-you-to-a-winnowing LIKE The Corn-of-wheat;‡ I-myself however went-and-entered 32 My-petition respecting thyself-person-ally, that that spirit-of-trust-in-Me of-thine might-be-kept-from forsaking-thee - entirely; and thou when thou-shalt-have-got-to-be-converted§ have-got-to - consolidate - in their trust thy brethren - of the circumcision." He 33 however got-to-say to-Him, "Lord!

\* Up to here our Lord is speaking in confidence to (most likely) Peter, James, and John.

† If we go below the surface—and there alone it is we shall ever find premisses for forming right judgment in things—how honourable is the service of the servant and subaltern! Why are they in such inconvenient request, when the magnificently idle are left to amuse themselves? Because their services are so valuable. When therefore we are ordered about, and found fault with, and scantly remunerated, and have scarcely a moment left to us for ourselves, let us remember Him who vested Himself in the bath-towel, and 'took upon Himself the form of a servant, in order that He might secure for Himself a position in which the sick and the sound would so value His services as to 'throng Him,' and often 'leave Him no leisure so much as to have his meals.'

‡ Verse 29 (parenthetical clause). Mark x. 38, 39.

§ Actually born, out of the (Judaistic) stage of ecclesiastical-uterine regeneration;—the finer the fetus the finer the man (1 Cor. xv. 8, 10). There is in some quarters in these days of impatience in every department of life and of godliness an ignorant haste in forcing souls into premature conversion, arising from the spiritual pride and self-conceit of persons who ought themselves to be at the feet of Jesus instead of self-ordained teachers of mysteries, neither the spirit nor the letter of which they understand. The consequences of this artificially heated spiritualism are abundant and pate it in presumptuous despising of Church agencies, schisms, transcendentalism, and antinomianism.

*why along-with Thee ready am-I even  
prison ward and death ward to-be-  
proceeding.*" But He-got-to-say, "I  
do-assure thee, Peter, not <sup>m</sup>permitted  
to-be-crowing to-day-shall cock, before  
that thrice thou-shalt-be-denying that  
<sup>m</sup>ever-thou caredst\* to-have-been-having  
acquaintance-with ME at all." And  
He-proceeded-to-say to-them, "When  
I-went-and-sent you forth unprovided-  
with purse and provision-bag, and  
shoes, ye-<sup>m</sup>never got-to-lack anything-  
did you?" But they got-to-say,  
36 "NOTHING!" He-got-to-say there-  
fore unto-them, "BUT now he that  
possesses a-purse let-him-have-gone-  
and-taken-it, and likewise a-provision-  
bag ;—and he that is-<sup>m</sup>destitute-of-one,  
let-him-have-got-to-sell his-very gar-  
37 ment and-all to-purchase a-sword.†  
For I-assure you that still that-which  
has-been-written must-necessarily have-  
got-to-be-finished‡ in MY-experience,  
—namely, "And along-with outlaws  
did He-get-to-be-reckoned."—And, for-  
too-the-prophecies respecting ME ful-  
38 filment are-now-having." But they  
got-to-say, "Lord, see-now here-are  
some swords, two." But He got-to-  
say to-them, "That-is enough."  
39 And having-got-to-go-out-as He  
did He-went-and-proceeded, in-ac-  
cordance-with a-habit-of His, the  
mount of the olives ward ; but there-  
got-to-follow Him also His disciples.  
40 But having-got-to-be upon the-  
familiar spot, He-got-to-say to-them,  
"Keep-on-praying-now, that ye may-  
escape having-got-to-enter-in tem-  
41 ptation§ ward." And Himself got-to-  
be-withdrawn away-from them about  
a-stone's cast-off ; and, having-gone-  
and-bent His knees, there-He-was  
42 engaged-in-prayer, —saying as He

\* Full force of the subjective negative here.

† For keeping the peace. We use constables' staves, they required swords ; and every man was a special constable *de facto*.

‡ John xix. 30—last words on the cross.

§ See xi. 1—4.

|| To sweeten our Lord's experiences with the flavour of the order, intellect, refinement, morality, and associations of heaven.

¶ *Pari passu* with the bloody-sweat-ward working of the agony of soul.

\*\* In the unendurable agony our Lord's human nature could no longer find relief from the inexperienced innocence and perfection of the angelic

kept on, "Father! if Thou-be-willing to-have-got-to-permit to-pass away the cup, such an one as-THIS away-from Me,—but-however <sup>m</sup>keep - from MY will, BUT-rather let-that of THINE have-got-to-be!" — But there-got-to- 43 be-seen by-Him an (G)angel,|| direct- from heaven imparting - physical - strength to-Him-as he went on doing.¶ And having-got-to-be in-the climax 44 experiences of (G)agony, ever-more-and-more-in-tension He-went-on-praying.—But got-to-be-did His sweat little- less - than clots of - blood going-on- dripping - down upon the ground. And having-got-to-rise from His 45 praying, He-went-and-made for aid- unto His disciples,\*\* and-got-to-find them sleeping to get-away from their grief. And He-got-to-say to - them, 46 "WIIY-ever are-ye-going-to-sleep?— have - gone-and-roused - you-up, and- then go-on-praying!—so that-ye may- avoid having-got-to-enter-in tem- ptation ward."—But while-He-was - yet 47 in-the-act-of-speaking, lo, a-rabble, and he called Judas, — one of-The Twelve, —was preceding - them ; and he-got-to-approach Jesus-Himself to- have-got-to-kiss Him. But Jesus 48 got††-to-say to-him, "Judas!—with- a-kiss the Son of-Man art-thou-be- betraying?" But having-got-to-see-as 49 did those round Him what-is-going-to- be, they-got-to-say to-Him, "Lord! are-we-now-to-be - smiting sword in- hand?" And actually - got - to-smite- 50 did one-person one of-the-chief†† of them a-house-slave of-the high-priest, and got-to-take-off him his ear, the right. But got-to-break-in-did Jesus, 51 and-to-say, "Be-suffering-it even up- to THIS!" And having-gone-and-just- given - it-a-touch-as He did his ear

comforter than when sorrow is culminating we can in the society of the noblest and most anxious to solace of children ; we rush then to persons of great unrefinement, if only they have passed through something in kind like our fiery ordeal of suffering.

†† In this 'got' comes previous matter, as is so often the case ; what came in here the other Evangelists record (1 Cor. xvi. 20).

¶ Luke with natural unconsciousness speaking of Peter as he himself had got to be personally acquainted with him in the Apostolic Church of after-times—a 'pillar.'

- 52 He-went-and-cured it.\* But got-to-say-did Jesus to remonstrate-unto those coming upon Him,—chief-priests and Levitic-captains of the temple, and (G)presbyters,—“ As-if down-upon a-robbor have-ye-issued - forth armed-53 with swords and bludgeons ?—there-whilst day-after day along-with you in the temple, ye - never - went-and-stretched-out so much as-a-hand upon Me ;—BUT-howerver THIS is your-own the-proper opportunity,—yes-and your authority-power - too is that of - the Darkness† of Satan !”
- 54 But having gone and taken - Him into - custody-as they did then - they went-and-dragged - Him-off and got-to-lead Him-in the high-priest's house-ward. But there-was-Peter following 55 from - a-safe - distance. But having-got-to-light a fire in the-midst of the court-yard, and having - got-to-seat-themselves-together-round it, there-had-Peter been-seating-himself in the 56 midst as if one-of-them. But having-got-to-see him-as did a-girl, one-in-particular,—sitting - as there he was with-his face-towards the fire-light-full on him,—and having-gone-and-given-a-good-stare-at him she-got-to-say, “ Why-YES, this-fellow was-there 57 with-as belonging to-HIM !” But he went-and-denied-any-personal-knowledge of Him, saying, “ Madam ! I don't know Him-and don't want to.”‡
- 58 And a-little later - on a -different- person having-got-to-see him, got-to-affirm, “ Yes - and thou art one - of that-lot.” But Peter got - to - say, 59 “ Man !§ I-am not.” And after-the-interval-of about one hour, another-person, a-person - of some consequence was-asserting-most-positively, saying-as he was, “ As a-matter-of - actual-fact now this-fellow along-with him really-was ;—and, for-too, a-Galileean 60 he-is.” But got - to - say - did Peter, “ Man ! I-don't even-know about - what thou-art-talking !” And immediately, whilst-he-was yet in-the-act-of-speak-

ing, got-to-set to-crowing-did a-cock.— And -then having-gone - and - turned- 61 round the Lord went - and - fixed His eyes-upon|| Peter,—and-then got-to-call-to-mind-did Peter the-warning-word of-the Lord, how He-got-to-say to-him, “ Before a-cock shall-have-got-to-set-to-crowing thou-shalt-have-gone-and-denied-personal knowledge of ME thrice-over.” And having-got-to-go-out outside-as Peter-did he-went-and wept bitterly.

And the men who were-keeping- 63 hold-of Jesus went-on-mocking Him, knocking - Him - about - as they were. And having-got-to-cover-up-His eyes, 64 they-kept-on-striking His face, and then asking - Him - each of them the question, saying, “ Have-got-to - (G) prophesy !—which-of thy subjects is-it now that went-and-hit thee ?” And 65 all sorts of other-things in-abundance foully-insulting-Him were-they-going on-saying unto-and about Him.

And when it-got-to-be day a meeting 66 of-the (G)Presbytery of-The People got-to-be-convened,—chief-priests too as-well-as scribes, — and they-got-to-lead Him their Council ward, saying, “ If THOU art-really The Christ, have- 67 got-to-tell us.” But He-got-to-say to-them, “ Even-if you I-did-go-and-tell, ye would-m-refuse to-have-got-to-repose-your-trust-on-Me; but even-if 68 too I-shall-be-examining-you ye would-m-refuse to -have-got-to-answer ME, or to -have-gone-and-dissolved-your meeting.¶— From this present shall- 69 there - be The Son of-Man sitting\*\* on-the right-hand of-the power of GOD,”—got-to-say however-then did 70 the-whole-of-them, “ THOU, then, art thou-really The Son of-GOD ?” But He plainly-unto them did-get-to-affirm, “ Yourselves are-saying-what is so—even-that I AM.” But they got-to- 71 say, “ What further need have-we-for witnesses-evidence ? — for ourselves got-to-be-listeners from the mouth of himself-straight !”—

\* So that the slave never knew it had been cut off—in the delirium of battle no unusual thing.

† John xiii. 27, 30.

‡ In the tone—(see verse 34).

§ This is the best translation, perhaps, of the Greek word, but it is a little nearer “ Sir ” than baldly “ Man,” just as in the feminine parallel

“ Lady ” (as translated in this Work) ought to be a little more in the direction of “ Woman.”

xxii. :

In horror and terror at being before your Judge.

\* Though I stand here—presiding over a Polity erected upon your ruins.

XXIII. 1 And-then having-got-to-rise-from-session-as did the whole-body of-them, they-got-to-lead Him-off to Pilate-himself. But-then got-to-fall-to-did-they to-be-laying-charges-against Him, saying, "This fellow, here we-got-to-find turning the nation-off into rebellion, and trying-to-hinder-them from to-Cæsar GIVING-\* as we are taxes, saying that HIMSELF, 2 Christ, is - legitimately king." But Pilate got-to-examine Him, saying, "TUOU, art-thou-really 'the king of-the Jews'?" But He went - and broke-out-in-answer-to him and-affirmed, "Thou art-saying-what is so." But Pilate got†-to-say point blank-unto the chief-priests and the crowds, "I-can-find nothing criminal 3 in this man-here." But they were growing-more-and-more-violent, saying, "There-he-is-stirring-up-into-excitement the nation by-his-teaching throughout entire Judæa-here, having-got-to-make-his-beginning-as he did right away-from Galilee there-on-up-to us-here." But Pilate having-got-to-hear-the word 'Galilee,' got-to-ask-the-question, whether "the person 6 is a-Galilean." But having-got-to-ascertain that out-from Herod's jurisdiction He-is, he-got-to-send Him-off for judgment-unto Herod,—being also himself in Jerusalem during THOSE‡ days. But-as for Herod having-got-to-see Jesus, he-got-to-be-delighted exceedingly; — for there - he - was, wanting for ever-so-long to-have-got-to-get-a-sight-of Him, on-account-of his hearing so-much about Him; — and he-was-in-hopes-too of having-got-to-see some - extraordinary sign - token under His-auspices being-done. But he-kept-on-examining Him in questions tending-that-way:— but He got to

\* They conceded the point of paying regular 'tax' to Caesar; for the word they use here (in the Greek) is the very same used of a Jew at Rome paying tax (Rom. xiii. 6). They as good as say, "We are paying 'consus,' not in the sense of the 'tribute' wrung from a conquered people, but in the sense of 'taxes' as citizens of the Roman empire." It ran up at last into their plainly saying, "We have no king but Cæsar."

† The "got to" pregnant with the whole examination as preserved in St. John's Gospel.

‡ Pass-over tide—Israel's two kings in Jerusalem together at that epoch, the one the legiti-

make-no response to-his-overtures. But there - had - been - standing the chief-priests and the scribes fiercely accusing of-Him. But having-gone-and-manifested-his-contempt-for Him-as did Herod vulgarly one-with his life-guards,— and after-having-gone-and-mocked-Him he-went-and-dressed Him-up-in a splendid robe,§ and-sent Him-back again to-Pilate. But got-into-being friends-did both this Pilate and that Herod on such-a-day-as that one-with another—for their-previous-state-was that-of being in-systematically manifested enmity between - from jealous tenaciousness each-of-his-own-prerogative.

But Pilate having-got-to-call-together-as he did the chief-priests and the principal-men and the people, got-to-say decisively-unto them, "Ye-got-to-bring-before me this person here, as-if he were one-turning-away the people from-their-allegiance to Cæsar; and see-now I personally in your presence having-got-to-go-as I did-into-his-case got-to-find nothing-whatever in this person-here of-a-criminal-nature, as-respects-those-charges which ye-are-alleging against him:—BUT-what is far more neither-did HEROD,|| for I-went-and-referred you for settlement-unto him, and, just-look!¶ — well-for-not-thing of-a-capital-nature has-he been-dealt-with. After-having-gone-and-chastised him, then, I-mean to-be-setting-him-free."—But he - was - under the necessity always of-setting-free for-them at Feast-tide some-ONE.—But they-got-to-cry-out as-one-body, saying-as they kept on, "Be-hoisting\*\* this fellow, but have-got-to-set-free for-us Bar-abbas."—A-villain-who there-was that on-account-of-a-riot, one-specially bad, which - got-to-take-place politi-

mate product of her own ripe apostasy selfishness embodied, the Other God in-the-flesh, and "God is LOVE."

§ The reply acted in sardonic mockery was, "Oh dear yes, I acknowledge his claims and actually myself provide robes and regalia for his enthronization."

|| The Romanizer that he is—and yet too your own king, and a Jew.

¶ At the ridiculous fright he is—Herod would not have made merry with a dangerous political agitator, and he understands Jewish politics.

\*\* Their 'slang' for 'Crucify.'

cally-in the City, and murder, had-  
20 been-flung into prison.—Once-again, therefore, Pilate got-to-shout-to-them, being - anxious to-have-got-to-set-Jesus free. But they set-to-be-drowning-his-voice, going-on-crying, “Have-got-to-crucify-him! Have-got-to-crucify him!” He, however,—a-third-time,—got - to - say indignantly - unto them, “Yes but-for WHAT-augelate crime did-this-man go-and-commit?—nothing to-be-punished with-DEATH did-I-get-to-find in him!—after-having-gone-and-chastised him, then, I-small-set-him free.”—But they-had - been-bearing-down-upon-him-all the time with-loud out-cries,demanding-as they kept on that He should-have-got-to-be-crucified.—And carrying-the-day-were the outcries-of-themselves, and of-the chief-priests. But Pilate went-on-signifying\* - an - assenting - judgment,—that-their demand had-got-to-be-conceded, 25 But he-did-get-to-set-free him that-for riot and murder had-been-cast into prison,—the-one-whom they-were-demanding; but Jesus he-went-and-handed-over-to-the-fate they willed-for Him. And as they-got-to-lead Him-away having-got-to-lay-hold-of Simon a-well-to - do-farmer a-Cyrenian-coming off farm-toil, they-went-and-lifted-upon him His cross, to-be-carrying-it 27 behind Jesus-Himself. But there-was-following Him a-great body of the populace, and of-women; which-last were-wailing-dreadfully, and bemoaning Him. Having-got-to-turn-round, however, affectionately-towards them Jesus got-to-say “Daughters of-Jerusalem! ”refrain-from weeping over ME;—but over yourselves bc-weeping,

\* He had shouted himself hearse, and they kept on making that peculiarly pandemoniac uproar which a mob determined to have its own way, in spite of reason or humanity, does, s; that it was only by making signs that he could signal his acquiescence.

+ In the siege of Jerusalem, and the whole subsequent experiences of ‘dry’ snarling, grumbling, wrong-headed, bitterly jealous, foully slandering and ‘blackguarding,’ contrary-tempered, devilishly selfish and (towards the world outside their own idolized home traditions) of all that is human ‘dry,’ Israel.

† After due chastisement.

§ The capitals mark the emphasis of scorn, as they looked at Jesus, and others did so, at the

and over your children. Because, lo, 29 coming-are days in which they-shall-be-saying, ‘Blessedly-fortunate the barren-ones, and the wombs which never got-to-bear, and the breasts which never got-to-give-suck.’ Then 30 setting-to-shall - they-be to-be-saying to-the mountains, ‘Have-got-to-fall-down upon us!’ and to-the hills, ‘Have-gone-and-covered-us-up!’ Because, if in-burning timber with-the-sap-of human kindness-in-it such things as-TIIS they-are-perpetrating, in-burning the DRY WHAT-horrors shall-have-come - to - be ?† Led however - were 31 being also others, two, criminals, co-criminals-with Him to-have-got-to-be-executed. And-so when they-got-to get-away-from-the city, up-upon the spot which is-called ‘Skull-place,’ there they-went-and-crucified Him, and the criminals,—the-one off His right, but the-other off His left-hand. But Jesus 33 kept-on-saying ‘Father! have-got-to-forgive them;—for they-have not the-least-idea WHAT-folly and sin they-are-perpetrating !’ But dividing-into-parts His raiment, they-got-to-cast lots. And there-had-been-standing the 35 populace staring;—but there-too were the rulers sneering-away, going-on-saying, “Other-people he-did-undoubtedly-go-and-save,—let him - have-got-to-save himself;—if such a fellow as THIS§ is The Christ, The (G)Elect of God !” But there-were the military-guard too fooling Him, coming-up and (:)proffering Him sour-wine, and 37 saying-as they kept on, “Since thou art|| ‘The king-of-the Jews’ have-gone-and-saved thine-own-self !”¶—For there-was, too, a-placard written- 38

idea of so supremely contemptible a figure as that —judging ‘by sight’—being t is Messiah, whom their proud fancy had imagined would be the most romantic of deliverers, infinitely more dramatically brave than David, splendid than Solomon, and fit to be the climax of their line of kings.—UNSELFISHNESS was enthroned on the Cross, and SELFISHNESS was reigning below.

† According to that placard over thy cross.’

¶ With a fallen world, that it is more blessed to receive-than to give is axiomatic, and in his ‘religion’ it is that this axiom of apostate man is templed, pedestaled, worshipped and glorified. And in proportion to the purity of the Church is the peril of the corresponding subtlety and

- out-as it had been up-over Him, in Greek, Roman, and Hebrew\* characters,—‘This is The King of-The Jews.’
- 39 But one of-the criminals that-got-to-be-hanged-up kept-on-(g)blaspheming Him, saying, “ Since thou ART† The Christ, why-have-gone-and-saved thyself,—and us-too, mind !” But having-gone-and-broken-out-as did the now-different-minded-one he-kept-on-rebuking him-saying-as he was, ‘No terror hast THOU-of GOD ?—because in such-a-penalty as - THIS involved-
- 41 thou-art?—and WE indeed righteously; for things-richly-deserved-in-return-for the-things we-went-and-perpetrated are-we-receiving ;—but nothing inhuman-did THIS-man ever-go-and-perpetrate ;”—and-then he-kept-on-saying-to Jesus - Himself,—“ Have-got-to-remember me, Lord, when thou-shalt have-got-to-come in-presiding over that
- 43 ‘kingdom’ of-Thine!”‡ And-got-to-say to-him-did Jesus, “ Verily, I-do-assure thee, TO-DAY in-company-with ME shalt-thou-be-there in-as a mem-
- ber of the (G)paradise§-of God.” But 44 it-was about the sixth hour, and darkness got-to-steal over the entire land, up-to the ninth hour ;—and-then darkened-completely-got-to-be-did the sun, 45 and rent-in-twain-the vail-of-the temple, down-the-middle—even having-gone - and - cried-out-as Jesus - did with-a-loud voice He - got||-to-say, “ Father ! THY Hands wards it is that-I-am-now-entrusting the spirit of Me !”—And-then having-got-to-say this He-went-and-breathed-it-forth. But 47 having-got-to-see-as did the centurion what got-to-take-place he-went-and-glorified God, saying, “ For-a-fact this person here was-really righteous.” And 48 the-whole-of/those having-got-to-collect in-crowds, upon such-a-spectacle-as THIS,—gazing-as they were-at what got-to-take-place,||—going-on-beating their breasts were-returning. But there-49 had-been-standing the-whole-of the people- He-knew at-some-distance-from Him, and women those who went-and - followed - together - after Him

therefore triumph of religious selfishness. To hear Christians—and that, too of the most transcendental piety—talk of themselves and others of the living and the dead, one would imagine that Christ died to sublime instead of just destroy selfishness—the root of all the ‘fruit-works of the devil.’

\* Pagan Rome has corrupted the worship, pagan Greece the theology, and apostate Israel the morals, of Christianity ; at least this has been the characteristic influence of each,—directly by their personal leavening, or indirectly by their arts and literature.

† See note || p. 147.

‡ Of which our Lord went on preaching so earnestly to them both.

§ They were crucified in a garden—(g)‘paradiso’—by the side of a road. For eighteen hundred years the hearts of the faithful have yearned to know what the Paradise is into which their dear departed have gone, and with the economy of which themselves must be familiar ere long. So crudely superstitious is even the most boastedly enlightened Christianity, that few would combat the belief that if Lazarus or Paul had returned to tell what they saw most mysterious revelations would have been made as to ‘the other world.’ All this is childish. They might only have been able to speak of the non-essentials, or if they told more it might be very disappointing. The more character is looked upon as the essential of heaven, the more safe will be all our (natural) surmisings. We have a clue to the mystery in the Paradise of the old creation : it was a place of moral training, under God’s own Fatherly eye ; God came person-

ally every evening and directly instructed His children ; they had moral tests, and in one of them failed. The Paradiso of the new creation will doubtless be found by us at death to be the same essentially. Whatever the drapery matters little, the important part is that we shall be perhaps thrown off the axis of our present consciousness, parenthetically, and re-trained in moral character, de novo, from the first, by God Himself in the Person of Christ Jesus, in a system supplementary to the searching discipline of the present state ; and yet, perhaps, in some way in idea still in it and subject to its sanctions. Antinomianism is the characteristic of the present dispensation : men think that if they pay God (what by tariff is fixed for us as) His due, sacramentally, or sentimentally, they may live as they list. This has to be rectified in the best—even in the members of ‘The Bride.’ ‘Hell’ is in chapter xvi. 23 introduced as part of Paradise—the penal part. Suffering is not unkindness, but love, and as used by Omnipotent Love, can mould the most refractory natures to obedience, and in numberless cases to preparedness for the lower discipline of first stage of Paradise :—which may not be quite so free from stern Parental methods as vain vapouring religionists imagine, in their silly ideals. One thief went into the one, the other into the other.

|| After saying more than this,

¶ A slight reaction at this stage took place, preparing for the old enthusiasm out of which the populace had been cozened to return and start the Apostles.

right-from Galilee itself,—looking-on-  
 50 at all-this-as the women were. And lo ! a-man by-name Joseph, a-councillor being-as he was, a-man benevolent and righteous,—such a man as this had not been-as councillor lending-himself to that counsel and to-that line-of-conduct of-theirs,—from Arimathea a-city of the Jews ; one-who was-on-the-constant-look-out-for the kingdom of God ;—Well - this - personage having-gone - and - applied - to - Pilate himself went-and-put-him-in-a-claim - for the Corpse of-Jesus. And-then having-as he did got to take-it down it he-went-and-expensively - wrapped-round - and-round-in-(G)Scinde°-linen, and-then deposited it in-the honourable obsequies of a-sepulchre, rock-hewn,—where no-body else had-ever been-lying. And it-was the-day-of ‘preparation,’ and-before they had done the (G)sabbath's

But the women who-went-and-followed so-faithfully-as that they-had-been-coming-with Him out-of Galilee, got-to-see the sepulchre, and how His Corpse got-to-be-disposed. But having-got-to-return-as they did they-got-to-get-ready (G)aromatics and (G)myrrh ;—and upon-the (G)sabbath-day-itself indeed they-did - go - from principle and-abstain-from action, in-obedience - to - the - commandment —

1 XXIV. but upon the first-day-of the week, at-the-very-birth-of-dawn, they-went-and-came sharp-upon the sepulchre, bringing-as they were what they-got-to-get-ready, (G)aromatics ; and some other-women to help at the embalming-with them. But they-got-to-find the stone rolled-away-as it had been from the sepulchre ;—and upon-having-got-to-go-in they did-not get-to-find the Corpse of-The Lord, Jesus.

2 And so-it-got-to-be-that in-the midst of the fact of their being-much-dis-tressed about this,—yes lo ! two men got-suddenly-to-stand-by them in-their usual robes all-gleaming-with-light-as they kept on. But whilst-terrified as they-got-to-be, and crouching-as there were with their faces the ground ward, they-got-to-say rallying-ly-unto

\* Cambrie from Scinde in India—our Scinde.

† John xvi. 32.

‡ A stadium—the eighth of a mile.

them, “WHY-ever are-ye-seeking-for the living amongst the dead ?—He-is 6 not here, BUT - really did-get-to-be-raised ;—have - just - got-to-remember-now how He-got-to-tell you, whilst still-as ye were in-your home of Galilee, saying, ‘It-is-absolutely-necessary-for 7 The Son of-Man to-have-got-to-be-betrayed the hands wards of-wicked human-beings, and to-have-got-to-be-crucified, and the third day to-have-gone-and-risen.’”—And-then they-did- 8 get-to-remember those mysterious utterances of-His.—And having-got-to-return from the sepulchre they-went-and-fully-reported the-whole-of this to-The Eleven, and to-all the rest-of-them. — There - was the Magdalene 10 Mary, and Joanna, Mary James's mother, and the rest-of the women come to embalm-with them who were-telling is their message-unto The Apostles ill-this. And got to rise-before their 11 imaginations just-like a-fairy-tale-did THEIR narrations ;—and they - were-giving-no-credit to - THEM - whatever. But Peter having-got-to-rise did-go- 12 and-run sharp-upon the sepulchre, and having-got-to-stoop sees the linen-cloths lying-there all-by-themselves ; and-then he-went-and-left, selfishly on-his-own-account wondering - all the time-as he was-at the turn-things-had-been-taking.

And note-this, †two disciples from- 13 among them had-been going-on-their way on THIS, the-very day, a-hamlet ward sixty (G)stadia‡ off-from Jeru-salem, named Emmaus ! And there- 14 they were-deep-in-conversation sym-pathetically selfish on-their-own-ac-count about all these-things that-had-been-happening. And so-it-got-to- 15 be in-the fact of their being-deep-in-converse and trying-to-puzzle-it-out, that-Jesus Himself having-got-to-get-quite-close-as He did was-going-along- quite one-with them. But the eyes of them were-being-held so as to-keep them-from-having-got-to-recognize Him. But He-got-to-say interestedly- 17 unto them, “WHAT - mysterious re-marks are THESE, pray, which ye-are-interchanging-unto-to comfort§ one-

§ Our Lord uses intentionally the same pronoun as in verse 14.

another, whilst walking along,—and are *too*, so-wretchedly-miserable-looking?" But went-and-broke-out-in-reply-did the one named Kleopas and-got-to-say unto-in surprised directness Him, "THOU! all-by-thyself\* art thou-dwelling-at Jerusalem, and-so never didst-get-to-know anything about what got-to-be-transpiring in the-place 18 in these same eventful days?" And He-got-to-say to-them, "WHAT things do ye mean?" But-then the-two got-to-say to-Him, "Why dear me all-the-astounding things about Jesus, the Nazorene-one, He-who got-to-come-to-be a-(G)prophet endowed-with-power in deed and in word before our covenant God, and the-whole-of 20 His People :—how too got-to-deliver Him-*over* did those chief-priests and those rulers of-ours the-punishment ward of-death, and-went-and-crucified Him.—WE however, were-amongst those who were-hoping-all along that THIS really-is He who is-going to-be-redeeming God's Israel.—BUT too—why by the bye—curiously: harmony-with all 21 to-day makes THIS 'the-third day'† from the-time when all-this got-to-take-place :—BUT aye-and-too moreover some-women some-we know well got-to-startle us, having-got-to-be-as they did dawn-visitors at the sepulchre; 22 and-then, having-missed-somehow having-got-to-find the corpse of-Him, they-went-and-came, saying also-to substantiate it all that-a-vision of-(G) angels they had-been-gazing-at, who 23 say that-He is-living-still. And-so away-went-and-made-did certain-of-the chiefs of-those of-our-Party up-to-the sepulchre; and they-really did-get-to-find-it-to be just-as even our women got-to-say—HIM however they did-not get-to-say." And-then HE got-to-say chidingly-unto them, "(G)O! thoughtless-ones, and heavy in-your heart to-be-trusting upon all those-promises-which our (G)prophets got-to-speak! 24 25 26 Was it-not imperative-always-on The

Christ to-have-got-to-suffer, and-so to-have-got-to-enter-in-that which is-HIS glory ward?"—And-then having-gone-and-taken-as He did-His-starting-point from-the symbolism of Moses, and-from-the utterances of the-whole-of the (G)prophets, there-He-was-carefully-explaining to-them in-organic oneness with the-whole-of His inspired Scriptures all about HIMSELF. And 28 they-got-to-draw-near the hamlet ward where they-were-going ;—and there-HE was-making-a-great-show-of proceeding-on-His-way further-on ;—and-then there-they-were-using-gentle compulsion-with Him, saying, "O-do-have-gone-and-come-and-stopped us guest-along-with us, because nice and conveniently-toward evening it-is-now, and the day has-now-been-as-good-as-gone." And-so He-did-get-to-go-in for His having-got-to-stay with-as agreeing with them-about Jesus.‡ And so-it-got-to-be-that in-as if a part of His having-got-to-ecline as their guest along-with them, having-gone-and-taken-up-as He did the bread-of the meal He-went-and-asked-the blessing, and having-got-to-break-it-up there-He-was-giving-it-out to-THEM.§—But their eyes got-then-to-be-opened, and they-got-to-recognize Him—and HE - Himself-physically got-to-become invisible from their-organs of sight. And got-to-say-did-they in sympathy one-to-the-other, "There now-all-a-burning was not the-very heart of-us, all-the-time He-went-on-discoursing to-us along the road, and as He-was-opening-up for-us the Scripture-quotations-about Himself."—And-so having-gone-and-risen-up-as they did that-same (G)hour, they-went-and-returned Jerusalem ward; and-there got-to-find-that The Eleven had-been-called-together, and those associated Ministerially-with them, saying-as they were, "Raised-got-to-be-did-the Lord in-very-deed, and actually-went-and-appeared-to-Simon." And-then THEY were-detail- 33 34 35

\* So absolutely shut out from what is the talk of the entire City amongst Jews, and Gentiles, even.

† Quoting our Lord's prophecy.

‡ Force of the preposition.

§ What our Lord would—nay must—do at

every board in a Christian land—and any other, for that matter,—from the grandest to the lowest, we are but stewards, and tenants-at-will,—supposing He condescended to grace it with His Presence, as here at Emmaus.

ing the-things which happened to them along the road, and how He-got-to-be-recognized by-them on-His act of breaking their bread.—But all-this whilst-relating Jesus Himself got-to-stand-there in their midst, and says to-them, “ Peaceful - tranquillity to you ! ” But having-got-to-be-terrified and awe-struck as they - got - to - be there-they-were-under-the-impression that-they-were - gazing - at - a - ghost ! 38 And He-got-to-say to-them, “ Why-ever have-ye-been - all - scared ? —and whence - arises it that doubts are - springing-up in those hearts of-yours ? 39 —well-have-got-to-look-at these hands of - Mine, and these feet of - Mine, because My-own-self I really-AM ! —well then-have-gone-and-handled Me and to - have - got - to - see - that way ; because a-ghost flesh and bones does-not possess,—as ye-are-eye-witnesses 40 that-I do-possess ! ” And having-got-to-say this, He-went - and - exhibited to-them His hands, and His feet. 41 But as - now-on the other hand not-trusting-were they from-very joy, and full-of-wonder, He - got - to - say to-them, ‘ Have - ye - got a-bit-of-some- 42 thing eatable about-the-place ? ’ But they got-to-help Him to-a-piece of fish, broiled, and-then after it some of- 43 a - honey comb ;—and having - gone - and - taken - it - as He did, in - their 44 presence He-went-and-ate. But-then He-got - to - say to-them, “ THESE-are the truths which I-got-to-discourse-of so periniciously-unto you whilst-still Ministerially associated-with you as-I-used-to-be, how-that ‘ It-is-absolutely-necessary-that got - to - be-ful-filled-shall - have the - whole-of what has - been - written in The Law of Moses, and in The Prophets, and in 45 The (G)Psalms, about ME ! ” Then

went-and - opened - did - He of them their mind-and-will, for-them to-be-understanding connectedly the Scripture-quotations. And-then He-got- 46 to-say to - them, “ THUS - by God's Spirit it - has - been - written, and - so THUS - in His Providence it - was-in-cumbent - upon The Christ to-have-gone-and-suffered, and to-have-risen from-amongst the-dead the third day. And that-there-should-have-got-to-be 47 preached upon - the strength of His Name\* change-of-heart-and forgiveness of - sinful - wrong - doings, —the-whole-of the gentile - race - nations-wards, —the-beginning-having-got - as must be-to-be-made from Jerusalem-as your centre. But ye are (G)martyrs 48 witnesses of-THESE-present facts. And, now-mark-Me I - personally am-about to be-sending-forth My - covenanted-promise from-My Father in power-upon you ;—do - ye however have-gone-and-sat-still in-now as residents of the City until then - when ye-shall-have-got-to-be - invested - with power from-out-of on-High.”—But-then He- 50 went-and-lead-them-out, outside, just-up - to† Bethany ward :—and - then having-gone - and-raised - as He did those nail-marked hands of-His He went and gave - them His-blessing ; and so-it-got-to-be - that in - organic 51 oneness with that the-act-of-His blessing them, He - went - and-moved-off away from them, and there He was-being-borne-upwards the heaven - of the angels ward. ‘ And they, after 52 having-gone-and-solemnly-worshipped HIM, got-to-return Jerusalem ward with joy great-indeed. And there- 53 they-were the-whole-time in-the Services of the temple praising and blessing our Covenant GOD.‡

\* CHRIST-ianity.

† The force of the preposition is that the Ascension officially was from the city of Jerusalem,

because Bethany was merely a suburb and practically part of the Holy City.

‡ Narrative resumed, Acts i. 1.

## J O H N .

- I. 1 In organic oneness with the beginning there was THE (G)LOGOS-wisdom ;—and THE (G)LOGOS-wisdom was there in communion-with GOD ;—and God\* was-essentially ever 2 THE (G) LOGOS - wisdom ; —there- THIS-Being was in-organic oneness with the beginning in communion-with 3 GOD ; — everything through the agency of HIM got-to-come-into-existence, and apart-from HIM got-to-come-into-existence not-so-much-as one-single-thing, which ever-has-been-coming - into - existence. — Eternally energizing in THIS-Being Life was-essentially, and The Life was-essentially 4 5 the light-of-human-kind ; and the light woven - in - the consciousness of the darkness keeps-on-shining :—and the darkness it got-to detect not.
- 6 It-got-to-be-that a-human-being has-been-sent-forth from - as his source 7 GOD,—his name John;—this-man got-to-come (G)martyr-witness ward, in-order-that he-might-have-got-to-bear-witness about God's Light, in-order-that every-body † might-have-got-to-put-his-trust-in-God thanks to him.
- 8 That mortal was not That Solar‡ Light, BUT - Lunar in-order-that he-might-have-got-to-bear-witness about Go 9 Light ; § That Light essentially - was

\* An adjective.

† Luke iii. 21.

‡ See note on Matt. ii. 2. (Mal. iv. 2. 1 Cor. xv. 41.)

§ The one office of a moon is to be bearing witness to its sun, rendered ever present by “ “ faithful witness in heaven.”

|| With star-light knowledge of God-in-Christ.

¶ (G) Cosmos.

\*\* CHRIST-ianity.

†† Male and female, in coition.

‡‡ The verb 'to be' here is not the one for essential being (see Introduction, p. 20), but the one for non-essential being. Is not this most solemnly suggestive in connection with the vague traditional doctrine of 'The Incarnation'? If, in any sense, GOD could be essentially Incarnate, the other verb for 'to be' would surely have been used which predicates what is essential of its subject,—as it is when GOD revealed Himself to us as 'I AM.' If The Incarnation of God be true, it is Revealed in God's Word, and we must believe it, how mysterious or apparently para-

The Genuine uncreated-light.—The-which is-enlightening || every single uman-being that-comes the material-world-ward. ¶ There - in - the whole 10 economy of the world He-always-was, and the world through-the-agency of HIM got-to-come-into-existence, and he world Him did-not get-to-know ; —His own covenant-interests wards 11 He-got-to-come and His-own-covenant people HIM did-not get-to-welcome ;— but whosoever did-get - to - welcome 12 HIM, He got to vouchsafe-to-them the gift-of power-right offspring of-GOD to-have-got-to-be,—to-those who are putting their-trust The Name\*\* of HIM ward :—who not generated-out-of bloods, †† nor out-of will-and-plan-of-the-flesh, nor out- of the-will-and-plan-of-a-husband, BUT-so far from that out-of GOD got - to - be - born. And 14 God's (G)LOGOS-wisdom of-a-fleshy-nature got-to-become, ‡‡ and got §§ to tabernacle - bodily in - organic oneness with us-men ;—and we got-to be privileged-to-gaze-upon that transcendent-dignity of-His-own-with our own eyes, a-transcendent-dignity as-in its manifestation of-The Only-child-born from-as his source The Father, full-as He is of-the free-gift-of The Holy Spirit and so of-truthfulness. John bears-witness 15 doxical so ever it may seem to our finite intellect ; but the point to be settled is, whether it is Revealed. The strictly Inductive rendering of the verb hero is against it, and John is writing 'scientifically' hero—as we should phrase it now. Nor does the philosophy of the question give us much help, for, reasoning, *a priori*, how can GOD be both Finite and Infinite at one and the same time, and, since 'flesh' is undoubtedly Finite and GOD Infinite, a GOD INCARNATE must be a GOD of Whom the finite fleshly nature and the Infinite Divine Nature are co-extensive—which seems absurd. How could GOD, in the AWFUL ENTIRETY of HIS BEING, in any way, descend into, and remain for months in the sacred receptacle of even the B.V. Mary's finite human womb (ii. 4)? That GOD is, so far as GOD could be, Virgin-born, and so present in a human form, by organic and everlasting oneness, tabernacled, 'not 'mansioned,' is plainly Revealed in 'The Man CHRIST, Jesus, IMMANUEL 'God organically with us-men,' and this verse discriminately proves. §§ Apoc. xxi. 3.

*in his witness-about HIM, and has-been-crying, saying-as there he was, "THIS was The Being-of-whom I-got-to-say, He coming chronologically-AFTER me-as He is has-in reality-been-always-being BEFORE me,-because prior-to*

16 *me He-was-there for ever.-And out-of-the-overflowing-abysmal-fountain of-HIS-being WE THE-WHOLE-human race of us got-in the New Creation-to-be-recipients, and free-gift-of the Holy Spirit corresponding-to free-gift-improved.\* Because The Law parenthetically-through-the-agency of Moses got-to-be-given,-the free gift-of the Holy Spirit Dispensationally, and-so His truthfulness through-the-Agency*

18 *of-Jesus Christ got-to-be. GOD no-one has-been-seeing ever-at-any-time ; —His only-begotten Son, He whose-status-is The Bosom of-The Father ward, That-official-Personage got-to-be-His-Interpreter." And to-the-same-effect is-essentially the witness of-John when the Jews went-and-sent-a-deputation composed-of priests and (G)levites out-from Jerusalem, in-order-that they-might-have-got-to-examine him, "THOU, WHAT-divine-agent art thou?" And he-went-and-made-a-plain-statement, and used-no prevarication, and his-plain-statement-got-to-be, "I am-essentially not The*

20 *Christ." And-then they got to ask-him the-question, "WHAT-Divine-agent then ?—(G)Elias art thou ?" And he-says, "I-am-not." "The(G)Prophet-of Moses art thou ?" And he-got-to-*

21 *break-out-in-answer, "No." They-got-to-say therefore to-him, "WHAT-ever nondescript person art thou ? that-so an-answer we-may-have-got-to-give to-those having-got-to-send us ; —what art thou-to-be-saying about thyself ?"*

22 *He-got-to-affirm,—"I-myself-am 'a voice of-one-crying in-the economy of the desert, 'Have-got-to-level all of you His road for-The-Lord !'—just-as got-to-say-did (G)Esaias His (G)pro-*

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*phet." And those that-had-been-sent were of-the (G)Pharisee-sect, and they got to ask-him the-question and to-say to-him, "WHY-ever then art thou-(G) baptizing if thou art not The Christ, nor (G)Elias, nor 'The Prophet'?" Got-to-break-out-in-answer-to them-did John, and-to-say, "I am-(G)baptizing in-the sacramental symbol of water, in-the-midst however of-you there-has-been-standing One-whom ye do-not Know ; HE it-is Who 'coming AFTER me-though He does is-He-who has-really-been-always being BEFORE me,'—of-WHOM I am-not fit that-even I-should-have-got-to-defile-by-loosing the straps of-His sandals !' All-this got-to-take-place in-official oneness with (G)Bethania beyond the Jordan, where there-was John engaged-in-(G)baptizing.*

*On-the morrow-morning he looks-upon Jesus-Himself coming-as there He was towards-to address him, and says, "Lo ! The Lamb of-our covenant God, He bearing-away THE SIN† of-the world ! THIS is-He about WHOM I got-to-say,—' After me there-is-coming a-Man,—ONE WHO before me ever-has-been-being, because prior-to me He-was-there for ever.' And-I had-not been-recognizing HIM, but-still in-order-that He-might-have-got-to-be-openly-shewn to-God's Israel, on this-account got-to-come-did I in-the sacramental symbol of water (G) baptizing-as I do." And-then got-to-bear-his-testimony-did John, saying, "An-eye-witness-have-I-now-been-of The Spirit-of God descending-as there He was like a-dove out-from heaven, and He-got-to-rest brooding-upon HIM. And-I-myself-too had-never been-recognizing HIM, BUT-that He who went-and-sent me to-be-(G)baptizing in-the sacramental symbol of water, That-Being to-me got-to-say, 'Upon whomsoever thou-shalt-have-got-to-see-with-thine-own-eyes The Spirit descending, and resting brood-*

\* See note on Matt. ii. 2. The Holy Spirit, from the first, on through the accident of all 'Dispensations,' was—and of course could alone be—the active source of all that is Godlike (and so human) in man ; Pentecost was but the noon-ward brightness of the day-light of the Revelation of God in Christ to man—and so to 'the creature' the universe over.

† "Sinful-wrong-doing," the *genus* of which all other sins are the *species* (see Introduction) *Ungodliness*, leaving God out of our thoughts, plans, confidence, fear and love, and thus making a non-entity of the Absolute Origin Substance and End of all creatures—all other 'sins' are but fruit on the tree that has this root-sin.

-over HIM, THIS-Being is *He* | ward ;— and He-lights-upon Philip, who is-(G) baptizing in-organic oneness and says to-him, “Be-a-follower-of 34 with spirit, HOLY\*-spirit.” And-so, now I-have-been-seeing and bearing- public-testimony-too, that THIS-Being is-essentially The Son-of-our GOD.”

35 On-the next-day again there had- John been-standing, and two out-of his disciples ;—and having-got-to-look-upon Jesus-as he did as-He-was-walking-along, he-says, “Lo! The† Lamb of-our covenant God!” And got-to- hear him-did the two disciples whilst-speaking-thus, and-so got-to-become-followers -of Jesus-Himself. But having-got-to-turn-as did Jesus, and to-see-the-sight-of them following, 39 He-says to-them, “For-what-ever are ye-searching?” But they got-to-say to-Him, “(G)Rabbi,”—which-word is-called when-translated, ‘Teacher,’— 40 “where art-thou-lodging?” Says-He to-them, “Be-coming and seeing-for yourselves.” They-got-to-go and-so did-get-to-see where He-is-lodging ;— and along-with Him did-they-get-to-stop-too for-the-rest of THAT-eventful day,—for-it-was about-the-tenth hour.

41 There-was Andrew, the brother of Simon Peter, one of-the two that got-to-hear from-as the source John and then-got-to-become-a-follower-of HIM.

42 Find-does this first†-one his-own brother Simon, and says to-him, “We-have-actually-been-the-discoverers-of THE MESSIAH!”\$—which-word is, 43 when-translated, ‘The Christ.’ And he-got-to-introduce him as disciple-unto Jesus:—but having-got-to-regard-him steadfastly Jesus then-got-to-say, “Thou art Simon the son-of-Jonas;— thou shalt-be-called ‘(G)Kephas’” — which-word is translated - always ‘Peter.’||

44 On-the morrow Jesus got-to-wish to- have-got-to-go-out-of Judaea Galilee

ward ;— and He-lights-upon Philip, and says to-him, “Be-a-follower-of ME”—but Philip was a native-of Bethsaida of the city of Andrew and of-Peter. Lights upon (G)Nathanael does Philip, and says to-him, “Of-Him-of-whom went-and-wrote-only-did Moses in-mere foretelling in The Law, and-did the (G)prophets, we-have-actually-been-the-actual-discovers !—Jesus, the son of-Joseph— Him from Nazareth.” And went-and-said to-him-did Nathanael, “Out-from (G)NAZARETH can-therе-possibly so-treat-a-thing-as that ideally unselfishly- benevolent-thing be ?” Says to-him-does Philip, “Well-be-coming and examining-for thyself.” Got-to-see Na- thanael-did Jesus coming-as there he s towards-to address Himself, and says about him, “Look there!—genuinely an (G)Israelite, in-the-character of whom DECEITFULNESS¶ at any rate there-is none !” Says Na- thanael to Him, “Whence-possibly me doest-thou-know ?” Got-to-break-out-in-answer-did Jesus and to-say to-him, “Previously to Philip’s having-got-to-accost thee, whilst-there under the fig-tree\*\*-as if here thou wast I went-and-saw thee.” Went-and-broke-out-in-answer-did Nathanael and says to-Him, “Rabbi ! THOU ART-undoubtedly The Son-of-our covenant God !—THOU ART-legitimately The King-of-Israel !” Got-to-break-out-in-answer-did Jesus and to-say to-him, “Because I-got-to-say to-thee, ‘I-went-and-saw thee underneath the fig-tree,’ art thou-trusting-in-Me ?—greater-wonders-than such as THESE shalt-thou-be-seeing !”— And He-goes-on-to-say to-him “Verily, verily, I-assure you-all from hence-forward†† ye-shall-be-seeing-with-the-outward-eye their heaven opened-as it now has been, and the (G)angels of-God

\* I.e., unlike evil spirits—not enough to be ‘spiritual,’ Satan in that—baptism was a rite too of the pagan ‘mysteries.’

† The antitypical, not the Sacramental. As they were all up at Jerusalem—Peter, etc.—it would seem as if it was Passover-tide. If so John’s pointing to our Lord as ‘The Lamb’ would have all the deeper meaning.

‡ The first one of Jesus’s disciples.

\$ Speaking as Columbus would have of America and a New World.

¶ (G)Petros, a regular Greek adjective from the noun (G)Petra (the word used for rock itself in Matt. vii. 24, Rom. ix. 33, and in 1 Peter ii. 8). Peter means “a piece off a rock,” or (more exactly) a “rocky” man, woman, or thing,—hard, heavy, reliable. (See Matt. xvi. 18, note.)

|| The Jewish characteristic sin.

\*\* Trees used for privacy and coolness—in prayer and meditation.

†† As part of ‘The Bride, The Lamb’s Wife,’ after ‘the manifestation of the Sons of God.’

ascending and descending in *Providential* attendance-upon The Son of Man.\*

II. 1. And† on-that His third-day-i.  
Galilee a-wedding got-to-take-place in  
as the public event of (G)Kana of-Gal-  
lee, and there-was the mother of-Jesu  
there ; but got-to-be-invited too-di-  
Jesus and His disciples the wedding  
ward :—and-consequently having-got  
to-run-short-as did the-(G)wine, say-  
the mother of-Jesus significantly-un-  
Him, "(G)WINE‡ they-do-not possess !  
4 Says to-her does Jesus, "WHAT-in  
kind is there in common between-thee and  
ME, madam ?—not-yet due-is that (G)  
hour of-MY-death!"§ Says His mother  
to-the attendants, "WHAT-extraordi-  
nary thing soever perchance he-may-be-  
saying to-you, mind and-have-got-to-  
do-it." But there-were-in their place  
there water-jars, of-stone, six, ready-  
for-use-as they were in-accordance-with  
the-system of ceremonial-washings of  
the Jews,—capable-as they were-of  
holding each-one two or three thirteen-  
gallon-measures. Says  
Jesus, "Have-got-to-fill the water-  
jars with water." And-so they-did-  
get-to-fill them, right-up. And-then  
He-says to-them, "Have-gone-and-  
drawn-out-some, now, and be-now-car-  
rying-it to-the feast-master." And-so  
they went-and-carried-some. But as-  
soon-as-ever the feast-master did-get-  
to-taste-him the water that-had-be-  
come (G)wine, — and he-had-been-  
knowing nothing about whence it-  
comes, but the attendants had-been-  
knowing, they who had-been-drawing  
the water-themselves out of the well,  
he-shouts-out-to the bridegroom *does-*  
10 the feast-master, and says to-him,  
"People generally put-forward first-  
of-all their fine (G)wine, and-then when  
folks-have-got-to-be-drunk, why-then  
the inferior-sort ;—THOU, however,

\* In the Millennium, when on their thrones over Israel.

† No accident (verse 11), but a logical sequence in the allegorical parable of history that this "and" introduces The Daughter of Man—"The Lamb's wife" (verses 4, i. 36; iii. 29).

‡ Luke xxii. 20; 1 Cor. xi. 25, 26. 'The blood of the grape.'

§ xvii. 1 (Exodus vii. 20, Moses's first public miracle)—"that hour of My death for which

hast-been-keeping-snug the fine wine  
until from-now!" THIS went-and-  
worked-did Jesus as-the inauguration  
of-His miracle-system, and it was-in-  
publicly in connection with (G)Kana of-  
Galilee ; — and-thus got-to-reveal-in  
allegory that|| which is-the-peculiar  
cause for glorying on-His-part,—and  
got-to-repose-their-trust in Him-did  
His-own disciples.

Subsequently-to this He-got-to-go-  
down Kapernaum ward, Himself, and  
His mother, ¶ and the-half brothers of-  
Himself, and His disciples, and there-  
He-got-to-take-up-His-abode,—but-  
only-for-a-few days.

And close there-was The Pass-over  
of-the Jews, and-so went-and-ascended  
Jerusalem ward-did Jesus. And He-  
got-to-find in-as a regular trade in the  
es selling-as they were oxen,  
and sheep, and doves,—and the bankers  
sitting-as usual. And having-got-to-  
construct a-whip out-of their own-  
rush - ropes, the-whole-of-them He-  
went-and-drove-out out-of His temple,  
he sheep too and the oxen ; and-as  
or the bankers there-He-was-pouring-  
out their coin, and their banks He-  
went-and-tumbled-over. And to those 16  
who-were-selling the doves He-went-  
and-said, "Have-gone-and-taken such  
lings as-these away-from HERE,  
keep-from turning The House of-MY  
ather into-a-house of-traffic." Got- 17  
o-call-to-mind-did His disciples, how-  
hat it-has-been-written, "My (G)zeal  
or THY House is-already eating ME\*\*  
sacrifice!"—Went-and-broke-in 18  
ul the Jews and got-to-say  
o-Him, "WHAT-inadequate sign-token  
st thou-producing-as authority, to-us,  
because thou-art-acting THUS?" Got- 19  
o-break-out-in-reply-did Jesus and to-  
ay to-them, "Have-got-to-dissolve  
his Temple-here, and in-as three  
I-will-Raise-it." Got-to- 20

hou didst only provide the 'body prepared'"  
Heb. x. 5).

¶ "Jesus"—"Saviour"—saving by His blood,  
and changing the water of the carnal into the  
ine of the Holy Spiritual nature.

|| Joseph dead?—xix. 26, 27.

\*\* These sacrifices which ye are buying and  
elling (Mark xiv. 11) are only types of My  
sacrifice.

- say-did the Jews therefore, "Forty years and six it-got-to-take-to-build 'THIS temple-here,' and THOU! 'in three days' wilt-thou-be-'raising it?'"

21 HE, however, was-speaking-all the time about 'The Temple' of His-own

22 'Body.' When therefore He-got-to-be-raised from-among-the-dead got-to-call-to-mind-did His disciples that THIS He-was-in the habit-of saying;—and they-got-then to-intelligently-trust-in belief the Scripture-quotation and its harmony with-the truth which Jesus used-to-speak-of.

23 But whilst He-was-in-making His-head-quarters for a time at Jerusalem, during the Pass-over in Ministering during the feast, many got-to-put-their-trust-in His Name, being-eye-witnesses of His miracle-tokens which He-kept-on-working. But for-His-part Jesus did-not go-and-trust Himself to-them; on-account-of His knowing-as He does everybody, and-so that He-used-to-be-under no necessity that any-one-human or Divine should-have-got-to-tell Him anything-about His human-creatures, for He-himself was-well-enough-aware-ever WHAT-deceitfulness there-was-ever in-the threefold organic nature of the mankind-Himself made.

III. 1. But there-used-to-be-a-person of-the (g)pharisee-sect, (G)Nikodemus his name, a-magistrate of-the Jews;—

2 this-person got-to-come for consultation-unto Him at-night, and got-to-say-to-Him, "(G)Rabbi, we-KNOW that from-as the Source God thou-hast-been-coming a-Teacher; for no-one such-miracle-signs-as-those-of thine canpossibly be-working,—those-which-now thou art-working,—unless therebe God along-with him." Got-to-

break-out-in-answer-did Jesus and to-say to-him, "Verily, verily, I-do-assure thee, unless a - person - even though a Doctor of Divinity\* shall have-got-to-actually come to new-Birth from-above, he-cannot-possibly have-got-to-the-power-of-vision-in The Kingdom of-your covenant GOD-at all." Says for unpuzzling-unto Him-does Nikodemus, "How-ever is-it-at-all-possible-for a - human - being to have-got-to-be-born being-an-old-man? —he-cannot-possibly the womb of-his mother ward a-second-time have-got-to-enter-in-can he, and-so have-got-to-be-born?" Got-to-break-out-in-answer-did Jesus, "Verily, verily, I-do-assure thee, except a-person-however learned shall have-got-to-reach-birth born-of water and born-of Spirit-as well, he-cannot-possibly have-got-to-enter The Kingdom of-God ward.—That which has-been-born out-of the flesh-of man is flesh; and that which has-been-born out-of The Spirit-of God is-essentially spirit. "Keep-from having-got-still-to-wonder because I-got-to-say to-thee—'It-is-absolutely-necessary for you-Jews to have-got-to-actually come to new-Birth from-above. The - sacramental symbol of breath-spirit - of - winds\$ wherever it - wills breathes-ever,—aye-and the sound of it thou - doest - hear,—BUT-yet thou knowest not whence it-is-coming and whither it - is - bound - away;—anti-typically-so is-it-with every-one who has-been-generated out-of The Spirit. Got-to-break-out-in-answer-did Nikodemus and to-say-to-Him, "How-possibly can all-THIS-process have-got-to-be?" Got-to-break-out-in-answer-did Jesus and to-say-to-him, "THOU!

\* There is a kind but searching humour in all this treatment by The Master of Israel of this well-intentioned but ponderous divine. Such natures are piqued only out of their patronizing matter-of-fact assumption of academico-ecclesiastical omniscience by a sub-acid style and a semi-consciousness that they are being made rather less of than they think of themselves.

+ The scientific power of the Aorist exemplified well here—all the embryonic unborn life of a soul is in this “got” (see Introduction, p. 24). The “born,” too, is emphatic—*i.e.*, not “except a man be alive,” but “except he shall have got to be born into the spiritual sight individuality

break-out-in-answer-did Jesus and to-say to-him, "Verily, verily, I-do-assure thee, unless a person - even though a Doctor of Divinity\* shall have-got-to-actually come to new-Birth from-above, he-cannot-possibly have-got-to-the-power-of-vision-in The Kingdom of-your covenant GOD-at-all." Says for unpuzzling-unto Him-does Nikodemus, "How-ever is-it-at-all-possible-for a human-being to-have-got-to-be-born being an-old-man? —he-cannot-possibly the womb of-his mother ward a-second-time have-got-to-enter-in-can he, and-so have-got-to-be-born?" Got-to-break-out-in-answer-did Jesus, "Verily, verily, I-do-assure thee, except a-person-however learned shall have-got-to-reach-birth born-of water and born-of Spirit-as well, he-cannot-possibly have-got-to-enter The Kingdom of-God ward.—That which has-been-born out-of the flesh-of man is flesh; and that which has-been-born out-of The Spirit-of God is-essentially spirit. "Keep-from having-got-still-to-wonder because I-got-to-say to-thee—'It-is-absolutely-necessary for you-Jesus to have-got-to-actually come to new-Birth from-above. The sacramental symbol of breath-spirit - of wind§ wherever it-wills breathes-ever,—aye-and the sound of it thou-doest-hear,—BUT-yet thou knowest not whence it-is-coming and whither it-is-bound-away;—anti-typically-so is-it-with every-one who has-been-generated out-of The Spirit. Got-to-break-out-in-answer-did Nikodemus and to-say to-Him, "How-possibly CAN all-THIS-process have-got-to-be?" Got-to-break-out-in-answer-did Jesus and to-say to-him, "THOU!

speech and intelligence of the second stage of the spiritual genesis."

¶ There are three ways in which our Lord's physiology of the life of God organically in man applies to His covenant Church objectively and Dispensationally. (1) To the Jewish Church; it was at the first stage of uterine life. (2) The Pentecostal Church; it was at the second stage, the climax of which answers to 'quickening' in the sacramental symbol. (3) The Millennial Church; when all will be new-born at once, on hearing the Gospel preached, Satan being away, and the preaching being with Millennial power,—of intellect, conscience, and heart.

- art thou God's TEACHER of His Israel,\* and yet knowest nothing about such elementary typical truths as THESE! 19
- 11 Verily, verily, I do assure thee, that about what we know well WE† are now speaking in *Sacramental Theology* and about what we have been actually seeing we are bearing witness;—and yet this witness of OURS ye of Israel are not accepting. If of the sacramental-upon-earth-truths‡ of the mystery I got to speak to you, and ye are not trusting in Me; how-possibly supposing I did get to speak to you nakedly of the heavenly Births,§ will ye be trusting in Me?—And no one has ever been ascending God's Heaven ward, except The Being who out from God's Heaven got to descend.—The Son of Man, who is always in God's 20
- 14 Heaven.—And moreover just as Moses got to lift up on high the serpent in the desert-economy thus got to have been lifted up on high must-of-necessity be The Son of Man; in-order that every one who is trusting in Him ward not only may have escaped perishing, BUT so far from that may be possessing life eternal. For so did God get to give effect to His Divine LOVE for the world as that His own Son, the only Child, — He went and gave as a gift, in-order that every one who is trusting in Him ward not only may have got to escape perishing, BUT moreover may be possessing life eternal. 21
- 17 For God did not go and send forth That His own Son the world ward with the intention of judging the world at present, BUT so far from that to the end that saved world have got to be through the instrumental-ity of Him. He who is trusting in Him ward is not condemned; but he who refuses to be trusting has already by an act of his spirit been condemned,—namely of having been refusing trust in The Name ward of the only-begotten Son 22
- of God.—But HERE is the condemnation, that The Light has been coming the world ward, and that got to idolatrously LOVE did mankind The Darkness not|| The Light, for morally corrupt were of them the deeds. For every one who is doing what is criminal hates always The Light, and never comes unto to use The Light, in-order that he may escape having got to be convicted of those deeds of his. But he who is practising the truthfulness of God does come for aid unto His Light, in-order that those his deeds may have got to be manifested, that in organic oneness with GOD it is they have been practised.” 23
- Subsequently to all this got to some did Jesus and His disciples the Judaean territory ward, and there along with them He got to spend some time, and was busy (G) baptizing. —But there was John (G) baptizing too, in (G) Enon near (G) Saleim, because there was plenty of water there. —And there they were coming up and being (G) baptized. For not yet was it that John had been thrown the prison ward. There got to spring up, therefore, a controversy on the part of the disciples of John with the Jews respecting moral PURIFICATION. And he got to come unto to consult John himself and got to say to him, (G) Rabbi! he who was along with me there on the other side of Jordan, to whom thou hast been bearing witness, only see now this man is (G) baptizing, and now all of them are going as disciples unto HIM!|| Got to break out in answer did John and to say, ‘A man cannot possibly be arrogating anything to himself, unless it have been a gift given him out from the heaven. Ye yourselves are my witnesses that I went and said, ‘I am not The Christ, BUT only that I have been sent forth as pioneer before Him.’ —He that is in possession of The Bride 24

\* See, for the full force of our Lord's censure, Introduction, p. 15.

† The Father and Myself and through Our Spirit My disciples—Christianity.

‡ From analogy, or parable,—here of the unborn and the born, stages of “Christ in you,” i.e. Regeneration and New-birth.

§ See the Epistles generally.

See note on Luke xviii. 14 for adverbial force of the Greek here.

|| The most faithful servants and ministers of Christ in every dispensation of the Church have had to pass through this—perhaps the most character-testing—stage and crisis of their personal probation and Ministerial singleness of eye to nothing but the glory of God.

is *The-Bridegroom*; but the Friend-of-The Bridegroom, who has-been standing and listening-to Him is-rejoicing joyfully on-account-of the Voice of-The Bridegroom,—this-same therefore my-own-peculiar joy has 30 been-fulfilled. THAT-*Being* must go on-increasing, but I getting-less-and 31 less. *He* that from-above comes above every-creature is-essentially;—he-that is out-from the earth is out-from the earth, and out-from the earth makes-utterances - *sacramentally*; — yes-*HE* out-from God's Heaven coming above 32 all-creatures is-indeed;—and what He-has-been-seeing-in His Heaven and He-got-to-hear-commissioned as *The Christ* to-that He-is-bearing-witness, and-yet THAT-which is the characteristic of\*-HIS witness no-one receives,— 33 one who did-get-to-welcome HIS witness went-and-added-his-own-humble-seal-to the Covenant that GOD true is- 34 essentially. For *He* whom God went-and-sent-forth the naked-fluent-utterances of-God speaks;—for our covenant God never (G)metes-out-in doles 35 the-gift-Ho-gives-of His Spirit.—The Father Divinely-LOVES The Son, and everything has-He-been-giving-over in-organic oneness with HIS hand. 36 —*He* who-is-trusting-obediently-in The Son ward is-now-in-actual-possession-of life eternal; but he who-is-disobeying-in-mistrust The Son-of-God will-never be-seeing life,† BUT-so far from that the wrath of-our covenant God is-abiding-still penally-upon him.'

IV. 1. As therefore The Lord got-to-know how-that got-to-receive-information - did the (G)pharisees that, "Jesus more disciples-even is-making-now and (G)baptizing than John,"‡— 2 though-to be exact,esus Himself-personally used-not-to-(G)baptize BUT His 3 disciples-for Hin. — He-got-to-quit Judaea and returned again Galilee ward. 4 But imperatively-necessary - was-it that - He - should - be - going right- 5 through Samaria. He-arrives there-

fore a city of-Samaria ward called Sychar, hard-by the piece-of-land which got-to-make-a-present - did Jacob to-Joseph his son. But there-was there Jacob's well. Jesus Himself, therefore, fatigued-as *He* had been from His journey, was-sitting-down accordingly upon the well. It-was about the sixth hour.§ There-comes 7 a-woman a native-of Samaria to-have-got-to-draw some-water. Says to-her does Jesus, "Have-got-to-oblige me with-a-drink."—For His disciples had-been-going-away the city-itself ward, for-the-purpose-of having-got-to-purchase provisions.—Says therefore the woman to-Him, the Samaritan, "However is it that thou, Jew as-thou-art-evidently, in a friendly way-from me to-have-got-to-drink art-asking being- 8 woman?"— for never do-Jews use-utensils-in-common-with Samaritans—got-to-break-out-in-answer-did Jesus 10 and to-say to-her, "If thou-hadst-only-been-knowing-about The free-gift of-God, and WHAT-*Being* it-is Who is-not-saying to thee, 'Have-got-to-oblige ME with-a-drink,' thou perhaps hadst-got-to-ask HIM,—and He-have-got-to-give thee Water that's Alive."|| Says to-Him does-the 11 woman, "My-lord!—but-then-if I did thou-hast nothing-with thee to-draw-he water-in, and the well-itself is such-a-way-down; — from-what-spring-now dost thou-get that-'live' water?—Thiou art-not a-greater-man-art thou 12 han that father of-us, Jacob? — he-who got to make-us a-present-of the well, and-even himself out-from it-went-and-drank, and those his sons, and that his cattle?" Got-to-break- 13 ut-in-answer-did Jesus and to-say to-er, "Every-one-whoever they were or re that-drinks of this water will-beetting-thirsty again; but whosoever 14 will-only have-got-to Drink some-of the Water which I shall-be-giving-as-aift to-him, will be-kept-from having-

\* 'Conversion' (v. 11), the actual birth of the soul (iii. 1-21; Luke xxii. 32).

† 'John-the-baptizer' abundantly vindicates his own exemption from the 'no one' of verse 32. He speaks like 'John-the-divine.'

‡ And yet the whole of the populace went after John.

§ Noon.

|| He that 'knew what was in man' knew that the best way to rivet this wild woman's attention upon spiritual truth was first of all to startle her imagination with a paradox, preparatory to startling her conscience by conviction of sin.

got-to-Thirst for ever-and-ever ; BUT-then the Secret is here the Water which I-will-be-giving to-him shall-be-getting-to-be organically-in him a-Fountain-of-Water springing-as it does ever-life eternal ward," Says half amused-unto Him-does the woman, "My-lord ! —have got to make-me a-present-of such-water as-this, that-so I may be-kept-from thirsting, and-moreover mfrom coming all-the-way-up-here to-be-drawing-for-other people!" — Says to-her-does Jesus, "Just-go-away and-have-gone-and-invited thy husband-here, and-then have-got-to-come here-again." Got-to-break-out-in-answer-did the woman and to-say, "A-husband I do not own." Says to-her-does Jesus, "Neatly didst-thou-go-and-put-it,—'HUSBAND I do-not own !—for, five husbands thou-didst-get-to-own, —and the present-one that thou-ownest is not THIS husband-at all !—THIS-time thou-hast-been-speaking the-truth-at any rate!" Says to-Him-does the woman, "My-lord !—I-see-now that a-(G)prophet thou art.—Now\*-our fore-fathers in this mountain that-one† there got-to-worship ; and YE-for your part-always-say that in Jerusalem is the-right place where it-is-absolutely-necessary to-be-worshipping ?" Says to-her-does Jesus, "Madam, have-got-to-trust Me, that coming-now-is the time when neither in-the economy of that mountain-there—no-nor-yet in-the economy of Jerusalem—shall-ye-be-worshipping The Father-at all. Yet do-worship, but-WIAT, ye do-not know; now-WE worship, WHAT, we-do-know ; — because the-covenanted Salvation out-from the Jews is-un-doubtedly. 23 BUT-this is all childish, for§ coming-is the time,—aye-and now is-come !—when the genuine worshippers shall-

\* Sharp change in tone and matter to take the prophet off the scent of her private affairs and interest him in objective religion—she would rather stir up his bigotry than be further searched in conscience and life.

+ Mount Gerizim, full in view.

‡ Ye—Samaritans (2 Kings xvii. 24, etc.; Ezra iv. 1—4)

§ Too much care cannot be exercised in marking inductively, in such a language as Greek, the tones of spoken words, where the speakers are Orientals, and what is spoken generally "out of the abundance of the heart"—(e.g.) how

be-worshipping The Father in-organic oneness with His-Spirit, and-so His-truthfulness-as a substantive transaction ;—and, for,-too, it is-just-such-as THESE that-The Father is-now-seeking-for as-the worshippers-of HIM ;—Spirit is-GOD, and-so those who-are-worshipping Him must-of-necessity in-organic oneness with His Spirit, and so His-truthfulness worship." Says 25 to-Him does the woman, "I-'do-know' at any rate that a-Messias is-coming.—He called 'CHRIST,'—WHEN-now HE shall-have-got-to-come, He-will-be-telling us about-EVERYTHING." Says 26 to-her-does Jesus, "I AM||-He, I-who am-now-talking to-thee."¶ And, at 27 ' ' ' ' ' , there-got-to-come His dis-ciples, and there-they-were-wondering that along-with a-WOMAN\*\* He-is-con-versing ! No-one for-all-that got-to-say-to her, "What dost-thou-want ?" con-versing-about along-with HER?" Went-and-intentionally†† - left therefore 28 did the woman-there her water-pitcher; —and she got-to-go-away the city ward, and says to-the people, "Come along ! —have-got-to-come-and-see a-person, one-who went-and-told me everything that-ever I-got-to-do-in my whole life !—THIS is The Christ, is it-not ?"—They-got-to-go-out out-from 30 the city, and there-they-were-coming unto-to consult Him. In the correspond-ing-interval there were-the disciples begging-of Him, saying-as they kept on, '(G)Rabbi ! do-be-eating.' But He 32 got-to-say to-them, "I Food have to-have-got-to-Eat, of-which YE now-know nothing." They - were - say-ing therefore-were the disciples with sympathetic greedy reference to-one an-other, "nobody went-and-brought him-already anything nice-to - have-

redolent of impatient contempt the expressive Greek strong "but" here, pushing aside all worship but that kind which was so present and prominent to our Lord's Omnipotent ken, and heart.

|| Whenever our Lord uses this phrase in this solemn way it means "I AM," although perhaps not to the understanding of the hearers, who merely understand it in its ordinary grammatical sense of "I am [he]."

¶ Mark xvi. 9. \*\* Gal. iii. 28.

†† There is a blessed signification in this therefore.'

gone-and-eaten-before we came-did  
 34 they?"\* Says to-them-does Jesus,  
 "This 'Food' of-MINE is, that I-may-  
 be-realizing the will-and plan of-Him  
 that-went-and-sent Me, and that-I-  
 may-have-got-to-finish† for-Him His  
 35 work‡—Are-not ye saying that it-is  
 still a-four-months'-interval, and-then  
 the harvest is-coming?—look-there!—  
 I-tell you, have-got-to-raise-from eat-  
 ing and drinking those eyes of-yours,  
 and have-got-to-look-at the Fields!—  
 because white they-actually-are help-  
 36 fully - towards Harvest, already.§—  
 Aye-and he that-Reaps-in it receives  
 Wages-too, and he-Garners Fruit-too  
 life eternal ward; in-order-that too  
 he that-is-Sowing may-be-rejoicing  
 with-the-same joy as he that-is-to-be-  
 37 Reaping.—For in this-Gospel toil is  
 the saying peculiarly-true, 'One is the  
 Sower-of what another is-the Reaper.'  
 38 —I-for instance got to send-you forth  
 to-be-Reaping that-on-which YE have-  
 not been-toiling;—others have-been-  
 toiling, and-now ye that their toil ward  
 39 have-been-entering-into." But out-  
 from the city, that-one even, many got-  
 to-trust-in Him ward of-the Samaritans,  
 on-account-of the report-of-the  
 woman bearing - witness, "He-went-  
 and-told me everything that-ever I  
 40 got-to-do." When therefore they got-  
 to-come for consultation-unto Him-did  
 the Samaritans, they-were-begging-of  
 Him to -have-got-to-make-a-stay  
 amongst them; and-so stay-He-did.  
 41 get-to there two days. And-then  
 many more got-to-trust-in-Him on-  
 42 account-of His-own word;—aye and  
 to-the woman they-kept-saying-one  
 after another, "No-longer on-account  
 of that thy talking are-we-trusting-  
 now; for we-ourselves have-been-  
 listening;—and we-know that This is  
 of-a-truth The Saviour of-the world,  
 —'THE CHRIST.'"

\* Verse 27.

† Last word on the Cross.

‡ Here the crowds of Samaritans appear in sight, dressed in white, looking like ripe wheat swayed by the wind.

§ "For the white linen is the righteousness of saints,"—and some of those very Samaritans have become "whiter than snow" through the preaching of Jesus and His Apostles. Their presence was a sign of trust, in an elementary degree, and of the childlike kind by which we are saved.

But subsequently-to those-two days 4‡  
 He-got-to-go-out from-thence, and to-  
 depart-Galilee ward;—for Jesus Him- 44  
 self got - to-notice-His-own-illustrat-  
 ing-of the truth, 'A-(G)prophet as a  
 reformer-in his own father-land|| never  
 gets - any-credit.' When, for - that 45  
 reason, He-got - to-go Galilee ward,  
 got-to-welcome Him-to them did the  
 Galilæans; of - everything having -  
 been-as they were-eye-witnesses which  
 He-got-to-do-in - whilst making His  
 head-quarters Jerusalem in-Minister-  
 ing during The Feast¶;—for THEY  
 too did-get-to-go The Feast ward.

Got-to-come therefore again - did 46  
 Jesus Kana ward of-Galilee,—there-  
 where He-got-to-make the water (G)  
 wine. And there - used - to-be-a-dis-  
 tinguished courtier, of-whom his son  
 was-lying - sick, in-their home Kaper-  
 naum.—This - person having - got - to  
 hear-tell that Jesus is-arrived out of  
 Judean Galilee ward, went-and-made  
 unto-to ask aid from Him, and was  
 begging-of-Him that He-would-have-  
 got-to-come-down, and to - cure his  
 dear son;—for there-he-was-on-the  
 very-verge-of-dying. Got-to-say tenta- 48  
 tively-unto him-did Jesus therefore,  
 "Unless miracle-tokens\*\*and-portents  
 ye-shall-have-got-to-see, ye will<sup>m</sup> re-  
 fuse to - have - gone - and-trusted-in-  
 Mc." Says to him-does Jesus, "Be-going- 49  
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got-to make-enquiry therefore accurately-from them the hour in which he-got-to-show a-little-improvement; —and they-got-to-say to-him, “ Why, yesterday, the seventh hour, suddenly-went-and-left-him-did the fever !”

- 53 Got-to-know therefore-did the father that in that-very instant it was that got-to-say to-him-did Jesus “ Thy son is-all-alive.” And got-to-trust-in-Him-he-did not-only-he-himself-but-also 54 his household, the-whole-of-it. This again as-a-second-a-companion miracle-taken-to that of the wine went-and-worked-did Jesus when-got-come out-from Judaea Galilee ward.

V. 1 Subsequent-to all-this there was a-feast of-the Jews, and got-to-go-up-did Jesus Jerusalem ward.

- 2 But there-is-still\* in-by merciful institution the Jerusalems,† hard-by the sheep-gate a-bath, designated in-Hebrew ‘ Bethesda,’ having-as it has 3 five porticos;—in-regular occupation of these there-used-to-be-lying a-large number of the sick, of-blind, crippled, withered, on-the-look-out-as they were keeping-for the disturbance of-the water;—for an-(G)angel used-regularly to-descend in-organic oneness with the bath, and to-make-to effervesce the water,—he therefore who got-to-get-in first next-after that-effervescing of-the water, got-to-be-absorbent of the imparted vitality and restored-to-health, never-mind from-what disease 5 he-was-suffering. But there-used-to-be a-person-well known there having a-complaint of-thirty-eight years’ 6 standing. Having-got-to-see-as Jesus-did this-man lying-as he was-there, and having-got-to-know what a-length of time now he-has-been-having-the complaint, He-says-to-him, “ Dost thou want to-have-got-to-be well-again ?” 7 Got-to-break-or\* in-answer-to Him-did the sick-man, “ My-lord, not a single-human-being have-I, to-be-ready

as-soon-as-ever the water shall-have-got-to effervesce to-have-gone-and-thrown ME the bath ward; but whilst coming-along-am poor-I, another-invalid descends-always before me.” Says to-him-does Jesus, “ Get-up!— 8 have-got-to-take-up thy mattress, and be-walking-away.” And immediately 9 got-to-be perfectly-well-did the man, and went-and-took-up his mattress, and-then he-was-walking-away. But it-was sabbath on that-particular day. Saying therefore-were the Jews‡ 10 to-him that-had-been-cured, “ (G)Sabbath is-it, it is-not proper for-thee to-have-gone-and-carried thy mattress.” He-got-to-break-out-in- 11 answer-to them, “ He that-got-to-make me well that-being to me went-and-said, ‘ Have-gone-and-taken-up thy mattress, and be-walking-away.’ ” They-then-got-to-put-the-question 12 therefore-to him, “ What-divine-person is the human-being who got-to-say to-thee, ‘ Have-gone-and-taken-up that mattress of-thine, and be-walking-away?’ ” But he that-got-to-be 13 cured had-not been-knowing ‘ what divine-person’ it-is, for Jesus Himself went-and-withdrew a-good-many-people being in-regularly at the place. Subsequently-to all-this finds him 14 does Jesus in-at the temple-Services and got-to-say to-him, “ See-now, quite-well hast thou-been-becoming; do-not-again-now be-sinfully-wrong-doing§ to escape a-worse-penalty than bodily pain having-got-to-happen to thee.” Away-got-to-go-did the 15 man, and to-inform the Jews why-that ‘ Jesus’ it-is who went-and-made him well. And on-account-of 16 this there-hunting Jesus-down were the Jews, and kept-on-the-constant-look-out-for-an-opportunity of-having-got-to-judicially-murder Him, because He-was-constantly-doing these-things just-on the-(G)sabbath-

\* Fixes the date of this Gospel as before the destruction of Jerusalem.

† This is plural, just after (verse 1) a singular; and it occurs elsewhere though not, as here, translated plural. As ‘ Bethesda’ is Hebrew, it may be that the locality was in the depths of the old city, and that the Hebrew plural for Jerusalem is imported into the Greek. Does not the Inspired plural suggest the two Jerusalems, the one ‘in

bondage with her children,’ and that ‘above which is the Mother of us all’ (iii. 4. note), whose ‘laver of regeneration’ is a contrast to the Pool of Bethesda indeed !

‡ Elsewhere than the bath; they caught sight of a man carrying a bed and would have challenged the act if he had been angel-healed.

§ The sin which brought the disease.

17 day. But Jesus got - to - break-out-in-answer-to-them, "My Father up-to this - present - time is - *always*-at-work, and-so I am - *always*-at-work too." For THIS-added reason therefore all-the-more keeping-a-constant-look-out-for-an-opportunity for having - got - to - judicially - murder Him-were the Jews; because not only was He-in the habit of - relaxing-the-strin-gency of the (G)sabbath-rule, BUT-actually was-asserting that his-own-very father-was GOD!—making himself essentially-equal-with God. Got-to-break-out - in-reply therefore did-Jesus and to-say to-them, "Verily, verily, I-assure you, not able-possibly-is The Son to-be-doing from-as the source His Own-self anything, mno-thing-but what He-may-be-seeing The Father doing; for those-things-which haply That-Being is-doing, those also The Son in - exactly - the-same-way is-doing. For The Father loves His Son, and-so shows Him-the way in which Himself does everything;—aye-and greater works-still will-He-be-showing Him, in - order - that ye may-be-wonder-struck - indeed!—For even-as The Father Raises-up those Dead and makes them Live, just-so also does-The Son make those-whom He-purposes Live. For neither-again-is The Father judging anybody, BUT the judging, the-whole-of-it, giving-over-has-He-been to - The Son:—in-order-that everyone The Son may-be-holding - in - exactly - the - same - kind and degree of-reverence in-which they-are - holding His Father;—he that mwill-not be-reverencing The Son, is not ever really-reverencing The Father who went - and - sent Him.—Verily, verily, I-do-assure you that he who is-listening-to My message, and trusting-in Him that went-and-sent ME, is now already - in - possession - of life eternal, and condemnation-at-judgment ward is-not coming BUT-so far from that has-been-passing-over out-from the Death, the Life ward. Verily, verily, I-do-assure you that coming-is the very-time,—aye-and now is-come,—that those Dead will-be-listen-ing-to the Voice of-The Son of-God,

and they that - shall - have - gone - and-listened shall - be - Living.—For even-as The Father possesses Life eternally energizing-in Himself, just-so did-He-get-to-impart also, to-His Son the possession-of Life eternally energizing-in Himself;—and - went - and - invested Him-with legal-jurisdiction also to-be-administering justice, because son of-a-human-being He-is-as well. "Keep-28 from being-astonished-at this; because coming-is the instant in which the whole-of-those in their sepulchres shall-be-listening-to His Voice, and shall-29 be-issuing - forth,—those that - went-and-produced benevolent-fruits a-Resurrection of-Life ward; but those that-went-and-practised selfishly-corrupt-principles a-Resurrection of-condign-punishment ward. Absolutely-30 unable am I-personally merely to-be-acting arbitrarily in-any-man's-case,—exactly-as I-am-hearing-the evidence I-decide-always and that the decision of-Mine absolutely-impartial is-essen-tially, because I am-not seeking-in it My-own selfish will-and plan, BUT-so far from that the will-and plan of-Him that-went-and-sent Me.—Sup-31 posing I bear-witness about My-own-Self, My witness is-not true,—Another-32 Being there-is Who is-witnessing about Me, and I-know-for-certain that truthful is the witness which He-is-wit-nessing about Me. Ye-yourselves have-33 been-sending unto-to enquire of John, and he-has-been-bearing-testimony to His truthfulness.—I, however, am-not in - want - of testimony from a-human-being, BUT I am merely-saying all-this in-order-that ye may-have-got-to-be-saved. He was the lamp which 35 both-burns and shines,\*—but-too ye really-did-get-to-take-pleasure in-hav-ing-got-to-revel for-a-season in that Light of - his.—I, however, am-pos-sessed-of testimony greater-than that of-John-himself;—for the works which got-to-give to-ME-did My Father for me - to - have - got - to - finish† them, those-same the works which I am-now-doing are - eloquently - testifying about ME that The Father has-been-sending ME.—And - moreover The 37 Father that-went-and-sent ME Him-

\* Heart and head, love and intelligence.

† Last word on the Cross.

self hath - been-bearing-testimony-in terms respecting Me,—but-then-no-more Voice\* of - Him have-ye-ev- been-privileged to be-listening-to at-anytime, any - more - than outward-form of-Him-personally ye-have-ever- been-to be-seeing.—And-moreover His truth ye do-not possess abiding in-organic oneness with you.— Because Whom That - Being went - and-sent-forth-outwardly HIM ye are-not trust-ing-in.—Ye-certainly do† - search The Scriptures, — because ye notionally-believe-that in-organic oneness with them ye-possess‡ eternal life,—and just-they-it is which are-witnessing concerning ME.—And-yet ye do-not WILL to-have-got-to-come for aid-unto ME in-order - that Life ye-may-be securing!—It is - not glory however from human-beings that-I-desiderate, BUT-however I-have-long-been - know-ing you that the Divine-LOVE of-GOD ye-each of you - have not in-organic oneness with yourselves.§ I have-been-coming in-organic oneness with The Name-and Nature of-My Father,—and here ye are-not welcom-ing ME; suppose another shall-have-got-to - come in-organic oneness with his-own-name,—that-deceiver ye-will-be-welcoming. How possibly-can ye have-got-to-trust-in-Me, glory from-as its final source one-another i<sup>c</sup>luding to be-receiving-ever as ye are, whilst the glory, that from-as its final source the One-only God, ye - never seek-after? — "Pray-keep-from fancying that I am - going - to - be-informing-against you judicially-unto The Father; —there-is-already one who is-accuser of-you—Moses, whom ward ye-had-been-reposing-your-trust ;—for if ye-had-been-trusting Moses, ye-had-been-

VI. 1. Subsequent-to all-this got-to-go-away-did Jesus beyond the sea of-Galilee, that-of-the (G)Tiberiad ; and there-was-following Him a-great crowd, because they-were-seeing the significant - miracles which He-was-working upon the diseased. But got-to-ascend-did Jesus His mountain ward, and there He-remained-seated n converse-with His disciples. But there-WAS|| close-at-hand The Pass-over,—The-great Feast of the Jews.— Having-got-to-raise therefore-as Jesus-did His eyes, and to-see-the-spectacle-of a-multitudinous crowd on-its-way-is it is for instruction-unto Him, says-He tentatively-unto Philip, "From-what-quarter shall-we-have-got|| to-buy loaves, that-so those-there shall-have-got-to-eat?"—This He-was-only-saying, however, putting-him-to-the-test ; for Himself had-been-knowing the-miracle He-was-purposing to-be-doing. Got-to-break-out-in-answer to Him-did Philip, "Why-loaves to the count-of-two-hundred (G)denari are-not enough for-them, that-so each of-them may-have-got-to-receive just a-little something!" Says to-Him-does one of-His disciples, Andrew the brother of-Sim m Peter, "There-is\*\* a-boy here, who-has five barley-cakes, and two small-fishes ;—BUT-then THE-E ! what-if we give them up are-they so-many-peopl-as-those ward?" But got††-to-say-did Jesus, "Have-got-to-make the people have-got-to-just-

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\* Mark i. 11. Ye did not hear the witness of The Voice, but I did.

† v. 52. Here (in verse 39) it is the Indicative mood, present-tense (stating a fact); there (vii. 52) it is the Aorist and Imperative.

‡ Mark x. 17—20.

§ In the New Creation. Spasms of love to God there are in the old creation.

|| The emphasis on this word explains why there were crowds ; all the roads were thronged with people going up to The Feast.

¶ This was before the discourse, and the people's long-fasting attention (verse 10).

trust-ing-in doubtless ME, for about ME it was that-that-confiding man got-to-write :—but if those WRITINGS 47 of-that-confiding - man ye were - not trusting, how-possibly these-spoken-words of - MINE will-ye-be-trust-ing?"

\*\* The idea in the selfish heart of Andrew was —latent in the emphasis of the 'is' in the Greek —we have enough for our own party, never mind the crowd , leave them to shift for themselves. Andrew was not yet a Christian, Jesus was ! Then again, why does he change his tone in the next clause, ushered in with the suggestive force of the strong 'but'? He read something in his Master's face and manner which reproved his spirit, and threw him upon the elementary principles of 'a new heart and a right spirit' with His nebulous Christianity in them.

†† After the sermon.

drop - down - where they are,"—but to be - terrified. But He says to 20  
 there - was plenty of-grass\* in - from them, "I AM, "keep - from being -  
 water at the spot;—lie-down there - frightened!" So - then they - were - 21  
 fore-did the men - get to, to-the-number 11  
 ber of - about five - thousand. But anxious to have got-to-receive Him  
 got-to-take the loaves-did Jesus, and the ship ward :—and-then immediately  
 having - gone - and - given - thanks-as He there got-the ship to-be right-at the  
 did He-went-and-distributed-them to the land which ward they-were-bound.  
 the disciples,—but the disciples to those reclining ; and, in-the-same-way, 22  
 as-much of-the fishes† as they-kept  
 12 on-wishing-to have. But as-soon-as there with the single - exception - of  
 they-got-to-be-satisfied, He-says to that-one which ward His disciples got-  
 His disciples, "Have-got-to-collect the to-go,-- and that Jesus did-not go-and-  
 broken-pieces that-are-left-over, so-as accompany His disciples the ship  
 to—"avoid anything's having-got-to-be- 23  
 13 wasted." They-did-get-to - collect- ward, BUT-instead that-alone His disci-  
 them therefore, and got-to-fill twelve ples got-to-go-away,—BUT-yet however  
 baskets-full of-broken-pieces,—out-of there-got-to-come ships‡ out-of the  
 five loaves of-barley-cakes!—the-which Tiberiad handy-for the place where  
 got-to-remain-over-and-above to-them- they-went-and-ate the bread which  
 14 that had - been - eating. The Lord's went - and - gratefully -  
 people therefore having-got-to-see the blessed-to such miraculous purpose,—  
 significant-miracle which Jesus went-and- 24  
 wrought were-saying, "THIS is of-a- when therefore got-to-ascertain did 24  
 truth 'The (c)Prophet' who is -  
 15 'coming' the world ward!" Jesus the crowd that Jesus is not there, nor  
 therefore having-got-to-know that His disciples, then they also went-  
 they-are-purposing to-come and to be and-embarked-in the ships, and got-  
 getting-Him into-their-power, in-order- to-come Kapernaum\*\* ward, seeking-  
 that‡ they-might-have-got-to-MAKES for Jesus.—And having-got-to-find 25  
 Him thus-on-the-opposite-side of the sea, they-got-to-say to-Him, "Why-(c)  
 16 alone.|| But as-soon-as it-got-to-be rabbi ! whenever - and how-ever HERE  
 evening, went-and-descended-did His hast - thou - been - getting - to-be?"† Got-to-break-out-in - answer-to them- 26  
 17 disciples to the sea-shore, and-then 26  
 having-got-to-go-on-board the ship-as did Jesus and to-say, "Verily, verily,  
 they did there-they-were-going across I-assure you, here-ye-are-seeking Me-  
 the sea Kapernaum ward : and darkness out,—not because ye-got-to-see mi-  
 had-already been-setting-in and- yet Jesus had-not been-coming unto- racle-signs, BUT-no, carnally because  
 yet Jesus had-not been-coming unto- ye-went-and-ate of My loaves, and-so  
 18 to join them. The sea too,—a-strong got-your beliefs-filled!—"Keep-from  
 19 wind blowing,—kept-on-rising. Having-been-rowing therefore-as they had restlessly-expending-your-labour‡‡ al-  
 some twenty-five or thirty (G)-stadia ways with your eye on - the-eating-of  
 they-are-watching Jesus walking-along food-of the perishing-kind, BUT-rather  
 UPON the sea, and getting nearer-and- enduringly-satisfying-kind life eternal  
 nearer-as He kept on,—and they-got- ward, that-which The Son of-Man to-  
 \* And, therefore, drink, as well as carpet. you will-be-given-freely ;—for This  
 † Caught in the water? Being The Father your GOD went-  
 As with Satan so with them: they had come and-Sealed." They-were-saying there- 28  
 to Him by persuasion, and "found nothing in altogether selfish, since they found it convenient  
 His skin either to their own sordid lust of the to become the agents in giving effect to a great  
 flesh or carnal ambition of spirit—so compulsion organic promise.  
 alone was left.

§ The emphasis is, that the prophet Moses was (*de facto*) a king, and the promise was "a prophet, like unto me, shall the Lord raise up unto you." So their act is redeemed from being

¶ For converse with God.

|| A parenthesis to explain where the multitude got their shipping (verse 24).

\*\* Our Lord's known head-quarters, now.

†† Without a road—and not in the ship.

‡‡ In Yorkshire it is expressively called 'towing about,'—as of a fidget, or a person in a fever.

fore with carnal impudence unto Him, "WHAT-nice easy thing now are-we-to-be-doing, so-that we-may-BE-'working' the works of-our God?" Got-to-break-out-in-answer-did Jesus and to-say to-them, "THIS is the 'WORK of-God'—even-that ye-have-gone-and-TRUSTED-IN\* HIM whom went-and-sent-forth-did That Being." They-were-saying therefore to-Him, "What-superhuman thing therefore doing-art THOU as a-miracle-token, in-order-that-so we-may-have-got-to-see, and-so to-have-gone-and-'trusted-in'-THEE?†—what-superhuman thing art-thou-'working'-thyself?

31 —Our forefathers-now the (G)manna used-to-be-eating in the desert-there, even-as it-has-been-written, 'Bread out-from the heaven He-went-and-gave-them-to-be-eating.'—Got-to-say-did Jesus to-them, "Verily, verily I-assure you, Moses has-never been-giving you The Bread out-of The Heaven;—BUT My Father is-now-giving you The Bread out-of His Heaven.—The genuine-antitypical bread. For The Bread of-GOD is-essentially The-Being descending out-from The Heaven, and giving Life-as He is-to-His world." They-were-saying therefore selfishly‡-unto Him, "Lord, periodically have-gone-and-given to-us 'the bread,'—THIS-sort!"

35 Got-to-say-to-them-did Jesus, "I AM-essentially The Bread of-The Life,—he that-is-coming for soul-nourishment unto ME shall-be-mkept-from ever-having-got-to-Hunger, and he that is-trusting-in ME ward shall be-mkept-from having-got-to-Thirst, ever-at any-time.—BUT-yet I-got-to-say-once to-you that ye have-both been-seeing ME, and-yet are-not trusting-in-Me. Everything§ which The Father gives to-Me by new-Born instinct-unto Me will-be-coming-ever—and him thus-coming for aid-unto ME there is-mlittle-fear-enough of-My-having-gone-and-cast-out outside!—Because I-have-been-descending out-from The

Heaven,—not that I-may-be-realizing My-own-selfish will-and plan, BUT-normally the Will-and plan of-Him Who-went-and-sent ME:—but THIS is 'the 39 Will-and plan of-Him who-went-and sent ME,' that of-every thing|| which He-has-been-giving to-ME I should-escape having-got-to-lose-for-destruction any of-it, BUT-rather shall-have-got-to-succeed in-raising-it-too|| in-the economy of the close of the Dispensation-day.—For this-now is 'the Will-and 40 plan of-Him who-went-and-sent ME,' that every-one who is-Gazing-upon The Son and trusting-in HIM ward may-be-being-in-actual-possession-of life eternal,—and Raise him I-shall have got to at-the close of the Dispensation-day." There-murmuring there- 41 fore-were the Jews about Him, because He-went-and-said, "I am the bread which got-to-descend out-from the heaven," and were-saying, "Is not 42 this Jesus the son of-Joseph of-whom we know-well-who was his father and his mother—how-in the world then can-he-be-saying,—this-fellow forsooth!—'Out-from the heaven I-have-been-descending'?" Got-to-break- 43 out-in-answer-did Jesus and to-say to-them, "Keep-from murmuring one-with another—not-a-soul can-possibly have-got-to-come as disciple-unto ME, except The Father Who went and sent ME shall-have-gone-and-drawn him, and-then I shall-be-Raising\*\* him-up-in-the economy of the close of the Dispensation-day.—It-has-been- 45 written in-the Inspired medium of the (G)prophets, 'And they-shall-be-being all-of-them scholars of-God';—every-one therefore who-is-thus-Listening, a Covenant Gift-from My Father, and

as scholar-unto ME.—Not that THE 46 FATHER any-the highest creature has-ever-been-gazing-upon,—except-of-course He being-as he is from-as His source GOD, HE has-been-and is-gazing-always-upon THE FATHER. Verily, verily, I-do-assure you he that- 47

\* Hebrews xi. *passim*.

† Politically.

§ 1 John v. 4, Spirit is always neuter in gender in the Greek text

|| Verse 37.—The Holy Spirit is always of the neuter gender.

¶ Organically with, and in, My Resurrection.

\*\* The Resurrection of nature and character must come now, and before, The Resurrection of the entire individual.

is-trusting-in ME ward is-in-actual present-possession-now already-of life 48 eternal :—I AM The Bread of-The 49 Life. Those 'forefathers' of-yours got-to-eat-certainly 'the (g)manna in the desert 'economy,—and-then got-to-50 die-after it all ! THIS is-essentially The Bread which out-of The Heaven is-now-descending, on-purpose-that one-new-Born of it may-have-got-to-Feed, and-thus mescape having-got-to-Die.

51 I AM The Bread which is-Living, which out-of The Heaven went-and-descended ; if-only one-new-Born shall-have-got-to-Feed of this, The Bread, he-shall-be-Living eternity ward :—and The Bread, mind-however which I shall-give The Fleshly-nature of-ME is-essentially the - which I shall-be-giving on-behalf of-the Life of-the 52 world." In - uproarious - contention therefore-were the Jews amongst-with an eye to themselves, saying, " How-in any way is-it-possible for THIS-person to-us to-have-got-to-give the flesh-of him for us-to-have-got-to-eat-it?"

53 Got-to-say therefore to - them - did Jesus, " Verily, verily, in-saying to-you that except ye-shall-have-got-to-Feed-of The Flesh of-The Son of-Man,—aye-and to-Drink of-Him The Blood, ye-are not possessed-of Life in-organic oneness with your-4 selves ;—he that-is-Chewing\* of-ME The Flesh, and-Drinking of-ME The Blood, DOES-already now-possess life eternal ; and I shall-be-Raising him in-the economy of the close of the Dis-55 pensation-day.—For The Flesh of-ME

really is-essentially Nourishment,—and The Blood of-ME really is-essentially Refreshment.—He that-is-Chew-56 ing† of-ME The Flesh, and Drinking of-ME The Blood in-organic oneness with ME abides, and I in-organic oneness with him. Even-as went-and-sent-forth ME-did The Living Father, and-I am-Living through-the-agency-of The Father ;—so-too he that-is-Chewing ME‡ that-person-also shall-be-Living through-the-agency-of ME. This-then is-essentially The Bread 57 which out-of The Heaven did-get-to-descend—a case-essentially-dissimilar from that of-your 'forefathers who got-to-eat the (g)manna,'—and - then went-and-died-after all ;—he that-is-Chewing This, The Bread, shall-be-Living eternity ward."—All-this He 58 was-saying in the-(g)synagogue, in-the-course-of-His-systematic-teaching, in-at His Northern Centre Kapernaum. Many therefore having-got-to-be-listeners-to it from-among His disciples were-saying, " Odious is such-talk as THIS !—what-the most faithful disciple can-possibly go on-listening-to such teaching as-this ?" But Jesus having-60 got-to-know in-organic oneness with Himself how-that His-own-very disciples are-going-on-murmuring about this, got-to-say to - them, " Is this (g)scandalously-outraging-your-moral-sense ?—suppose-now, therefore, ye-62 are-to-be-being-eye-witnesses-of The Son of-Man-in all the beauty of perfect symmetry, unmangled and uneaten§ As-cending-as He is to be just-where-in

\* Collect for 2nd S. in Advent (verse 63).

† Christianity (in common with paganism) is divided between those who are in peril from the two extremes of idolatrous objectivity and infidel subjectivity, varying infinitely in kind and degree of each. These words (and this chapter) are protests of our Lord equally against both. Of the unreformed Churches the first is the peril ; of the reformed Churches the second. The prevalence of one, moreover, in one age always entails the reaction of the other in a succeeding age. God has not forgotten our body and its senses in the Worship of our spirit. we have an image as much as the heathen, and consequently our Worship is to be as objective as theirs ; surely none the less so that the objective embodiment of God in our 'midst' is to be, for ever, "The Brightness of The Father's glory and the express IMAGE of His Person." And, moreover, from Him our lower nature, as well as our higher, is

constantly drawing nourishment. This is the truth which underlies pagan Idolatry.

‡ In the type from the vegetable kingdom department of Sacramental Theology this is still more scientifically focused, inasmuch as the in-flow of the sap from the 'vine' to the 'branch' is organic, and unintermittent.

§ Satan's position is never so strong as when he intrenches himself behind some error so axiomatically fallacious that nothing but satire is left wherewith to assail it, and that—against the superstitious especially, who are too dull for wit—is a dangerous weapon, for it has the air of ungodly trifling with holy things, whereas the dense defendant figures as grave and religious. This same carnal stupidity which would apprehend spiritual facts without new-born senses never blunders more than on the subject of our Lord's discourse here—He treats the case in this verse as only it can be in argument, with delicate but keen

*His awful integrity of Nature He-used-  
to-be, before ?—why-SPIRIT-it is which  
is-essentially the quickening-agency,  
the-mere FLESH-even of ME conveys-no  
benefit-to the soul whatever ;—the out-  
flowings which I have-been-speaking  
to-you SPIRIT ARE-essentially, and-so  
63 LIFE ARE-essentially. BUT-yet there  
are even-from-amongst you certain-  
spurious disciples who are-not trusting-  
in-Me.”—For knowing-had Jesus-been  
from the-first what-proud captious dis-  
ciples they-are-who-always\* mrefuse  
to-be-trusting-in-Him, and who is  
that-one-villain-in-a-particular who-  
64 shall-be-betraying Him.†—And-so He-  
was-proceeding-to-say, “It-is-just-for  
THIS-very-reason that I-have-always  
kept on-telling you, how-that NOT-A-  
SINGLE-individual can-possibly have-  
gone-and-come as a follower-unto ME,  
mwithout its-having-been-graciously-  
given-as a gift to-him—thus to come out  
65 from My Father.” Through THIS  
many-of-those nominally-the disciples  
of-Him went-and-returned back their  
former-pursuits wards, and there they  
were-no-longer walking-along-with  
66 Him. Got-to-say-did Jesus therefore  
to-The Twelve, “Ye-too do-mnot wish  
67 to-be-going-off-do you ?” Went-and-  
broke-out-in-answer-to Him - did  
Simon Peter, “Lord !—for instruction-  
unto what-earthly rabbi are-we-to-be  
going-away ?—those out-flowings‡ of-life  
eternal Thou art-possessing,  
68 —and we have-been-heartily-trusting,  
aye-and intelligently-knowing-too, that  
THOU art-indeed The Christ, The Son  
69 of-The-one true GOD.” Got-to-break-  
out-in-reply to-them-did Jesus, “Did-  
satire. God must have the homage of our intellect,  
—for the test of absolute TRUST (by which  
we are being saved) must searchingly be applied  
to our mind, our conscience, and our heart,—and  
consequently in the ratio of our gifts, and relatively  
to the calibre of the Civilization of which we are  
part, will be the tests applied to each of us, as to  
whether we are trusting our own understandings  
in idolized traditional orthodoxy, or like children,  
in Covenant guidance to each of The Spirit, trusting  
Omniscient Love, even in the dark, not only in  
Theological truth, but (Oh! how much harder) in  
daily life inscrutable providences.*

\* In every Age, and Church.

† This transubstantiation-test of our Lord per-  
fectly convinced (utterly carnal) Judas Iscariot  
that our Lord was only a prophet—more mad  
than the generality of them.

not I-myself go-and-(c)elect you-as  
‘The Twelve ?—and-yet, out-of YOU,  
ONE a-devil§ is-in spirit.—But He-was- 71  
speaking-of Judas son of-Simon the-  
Iscariote ;— for that - apostate was-  
just-on-the-eve-then of-betraying  
Him,—although-he-was one of ‘The  
Twelve.’

VII. 1. And subsequent-to all-this  
itinerating-was Jesus in-the Northern  
Ministry of Galilee : for He was-not  
wishing in-the Southern Ministry of  
Judaea to-be-itinerating, because on-  
the-constant-look-out-for-an-opportu-  
nity-were the Jews for-having-got-to-  
murder Him.

But there-was close-at-hand the 2  
feast of the Jews—that-of tent-pitch-  
ing.|| Saying therefore from interested 3  
motives-unto Him-were His brothers,  
“Have-gone-and-given-up-going all-  
about-here, and be-going-off-now  
Judaea-there ward ; in-order-that too  
thy disciples¶ may-have-got-to-be  
proud-eye-witnesses of those same  
acts of-thine which thou-doest-some-  
times.—For nobody ever-does a-fine- 4  
thing all hid away-in secret-y' know,  
and-yet is-so-very-ambitious-of being  
HIMSELF always-before-the-public.—  
If thou-must-be-doing eccentrically all-  
THIS, it is now time that thou at once  
have gone and made-thyself publicly-  
known to-the world.”—For neither 5  
were-His brothers trusting-in Him  
ward. Says therefore to them-does 6  
Jesus, “The Providential-time-for it,  
that-of MINE, has-not-yet been-arriv-  
ing ;—but your providential-time is  
always conveniently-ready. There-is 7  
no possible-chance for the World to-

‡ Verse 63.

§ The same word as is always used for ‘the devil’ (the personal devil Satan); it is not ‘demon’ (vn. 20).

¶ “Tabernacles.”

¶ Whereas they really meant themselves! They really meant ‘Go to the aristocratic and influential part of the Church and land where people of title and wealth and education will patronize you, and so your spiritual gifts be invested better to advancing your own temporal interests, benefiting your family, and so advance the glory of God. The importuning of the ‘disciples’ into the argument was a lame loose attempt to influence our Lord, from His acknowledged solicitous care for their spiritual growth, as if they could not see the miracle-tokens as well in Galilee as in Judaea. It reeks of human nature.

BE-hating YOU ; ME however it-does-hate,—because I am-always-testifying in-connection-with it that its deeds 8 are morally-corrupt. Have-gone YE-up this feast ward ; I am not going-up the feast ward,—THIS-feast,\*—because the proper-time, that-of MINE, has-not-yet been-fully-9 coming.” Having-got-to-say all-this to-them, He-went-and-stayed-behind in-busied with the Northern Ministry of 10 Galilee. But as-soon-as His brothers got-to-go-up, then also He-got-to-go-up the feast ward Himself,—not so as to ‘make HImself-publicly known,’ BUT 11 AS ‘all hid away-in secret.’ There were-the Jews therefore all-on-the-tip toe of expectation-looking-out-for Him during the feast-itself and were-saying, “Wherever is that-reformer?” 12 And the-hum there-was-of-much subdued-converse respecting Him ;—some-people indeed were-saying, “He-is-be-nevolent;” others, however, “No!—BUT-so far from that seducing-into-error-he-is the lower-orders.” Not-a-soul however was-daring-openly-to-be-talking-at all about Him, from their 14 terror of the Jews. But now, the feast-tide† being-at-its-height, went-and-ascended-did Jesus the temple ward, and there-He-was-systematically-teaching :—and there too were-the Jews 15 wondering, saying, “However has-this-man been-knowing scholarship, ”utterly uneducated-as he has been?” 16 Got-to-break-out-in-answer-to them therefore-did Jesus and to-say, “This system-of-doctrine of-MINE is not ‘MINE,’ BUT-rather that-of-Him that-17 went-and-sent Me. Supposing some-covenant person have-the-will‡ His will-and-plan to-be-bringing-into-operation, he-shall-be-knowing about the system-of-doctrine, whether-or not it-

\* When the ‘Providential time’ for ‘showing Myself to the world’ comes it will be at another Feast—and upon the Cross ‘a spectacle to the world and to angels and men.’

† As we should say of a Fair although the Fair proper—the business part—was over. To the religious part of the Feast our Lord did not go.

‡ This is the subject of which Paul argues in the Epistle to the Romans as the nucleus in man of the New Creation, the renewal of the will is the first thing God does in the regeneration of a soul. When the (circumcised or) baptized person “wills” as a renewed creature the Will of The Creator

is out-from GOD,—or I-be upon my-own-responsibility talking.—*He who* 18 is ‘upon his-own responsibility talking’ his own-personal glory ever fishily-aims-at. But *he who aims-at the glory of him that-went-and-sent-him, this-person genuine is-essentially, and unrighteousness in-the ambassadorship of him there-is none.* Has-not Moses 19 been-giving you The Law?—and-yet not-a-single-one of you is-practising The Law!—why-for example are-ye-trying-always to-have-got-to-murder ME?” Went-and-broke-out-in-answer-did Jesus 20 swer-did the populace and got-to-say, “Of-a-(G)dæmon§ art thou-possessed! —who-bad enough is one as kind as THEE ‘trying to-have-got-to-murder?’” Got-to-break-out-in-answer-did Jesus 21 and to-say to-them, “One work there is that-I-went-and-did, and the-whole-of-you are-wondering-at-that.—Moses 22 has-been-giving you the-rite of circumcision—not because its-origin is in-Moses, BUT in-the patriarchs,—and on the (G)sabbath-day ye-are-constantly-circumcising a-male ; if-then circumcision receives-does a-male upon the (G)sabbath-day, so-as-to mescape having-got-to-relax The Law of-Moses, with-ME are-ye-angry because an-adult|| human-being I-went-and-made-SOUND¶ in-as a duty of the (G)sabbath-day? Do-“keep-from judging accord-ing-to surface-show. BUT-rather the-lying just judgment be-judging.”

Saying therefore-wore certain-of-the 25 (G)Jerusalemites, “Is not this the person-whom they-are-seeking—every-opportunity of-having-got-to-murder? and-yet only-see-now with-what-dar-ing-publicity he-is-speaking, and-yet nothing-at all to-him are-they-saying! —perhaps-now the rulers never really got-to-know-till now that this IS-ac-‘to be brought into operation,’ God enlightens his understanding as to what his own practical duty in daily life is as part of that ‘operation,’ and the more systematically we are guided by The Holy Spirit experimentally in the practical duties of daily life the more habitually we are ‘doing of the works’ and thus ‘knowing of the doctrine’ in intelligent Christianity.

§ A kindly one, not a devil (as in vi. 70), ‘familiar spirit’ making Him “fond” and apprehensive (verse 26 ; Matt. xxvi. 5).

¶ Not a babe—all an *a fortiori* argument.

¶ Not mutilated—as in circumcision.

27 *tually The Christ ;—BUT-then again as to-this-man's being the Messiah we know the origin-from-whence he-is,— but of - The Christ, whenever He does - come, no - one does - know the origin - from - whence He - is.”—Got-to - cry - aloud, therefore, - did Jesus in the temple-Course whilst-teaching-systematically-as *He was* and saying, “Both Me ye-know, and ye-know-too the Origin\*-whence I-am ;—and upon my-own-responsibility *I have-not been-coming, BUT-instead The - Fount-of-authority† is He who went-and-sent ME,*—Whom ye-do not\* know !—I however do-know HIM, because from-as *My Source* Him I-am, and that Divine Being went - and - sent ME forth.” They-were-trying-hard therefore to-have-got-to-seize Him;—and yet nobody got-to-lay a-hand-upon Him, because not-yet had-His ‘hour’ been - coming. But many from-amongst the people-generally got-to-trust-in Him ward, and were-saying, “The Christ, when-He-shall-have-got-to-come,—why-*He* “cannot be-doing more miracle-tokens than-those-which THIS-man actually did-go-and-do-can he?”—Got-to-hear-tell-did the (c)pharisees that the populace kept-on-muttering such things as-these about Him, went-and-sent-did the (c)pharisees and the chief-priests constables, so-as to have actually got to take-Him into-custody. — Went-on-saying therefore did Jesus, “For-a-little time longer along-with you I-am and-then I-am-going-away on duty-unto Him that went-and-sent ME. Ye-shall-be-seeking-for ME, and not finding ME ; and there-where am I ye cannot-possibly have-got-to-come.” Saying therefore were the Jews in proud vindication of themselves, “Wherever is this-fellow going-to-be-off-to, that we shall-not be-finding Him ?—he is—not about-to-be-off the Dispersion ward among the*

\* Knew about God, but did not know God—theoretic dogma *versus* personal (Abrahamic) friendship—their conscience told them (iii. 2).

† Lit. ‘genuine.’

§ The Spirit was not yet given for the outward endowment of Evangelical Civilization in the Pentecostal Dispensation, but from the first there was no other agency in quickening and enlightening individual souls. Sectarian theories of The Holy Spirit are so unscientific and vulgar

and - too to-be-teaching the Greeks?— Whatever-mysterious meaning attaches to this remark which he-got-to-make, ‘Ye-shall-be-seeking-for me, and not finding me ; and where am I ye cannot-possibly have-got-to-come?’”

But on the last day,—the great day of-the feast,—standing-there-had-been Jesus, and He-went-and-cried-aloud, saying, “If any-poor sinner is Thirsting, let-him-be-coming for refreshment-unto ME, and Drink :—he that-is-trusting-in ME ward,—even-as got-to-say The Scripture-quotation,—‘rivers out-from his inward-parts shall - be - flowing of - Water, — all - Alive‡-as it is.’”—This He-got-to-say however, with-reference-to The Spirit, the-which they-were-receiving§ who were-trusting-in Him ward ;—for not-as-yet was-it-the Dispensation of The Holy Spirit, because Jesus as-yet had-not got-to-be-glorified.||—Many therefore out-of-the people, having-got-to-listen-as they did-to The Truth, were-saying, “This is undoubtedly ‘The (G)Prophet-of Moses!’”—Others were-saying, “THIS is THE CHRIST!” But others-again were-saying, “The Christ out-of-Galilee-*there* is “not to-be-coming-is He?”—did-not The Scripture-quotation get-to-say, that born-out-from ‘the seed of-David,’ and from ‘Bethleem,’—the town where David used-to-be,—The Christ is-to-be-coming?” A-division-of-opinion, therefore, amongst the populace there-got-to-be on-account-of Him. But some-of the higher classes were-desirous of-having-then-gone-and-apprehended Him ;—BUT-yet they were powerless, for no-one-did go-and-lay their on Him.—Got-to-come, there-

the constables on duty-unto the chief-priests and (c)pharisees ;—and saying to-them-were they, “Backed by-WHAT-secret counter authority have that it is small marvel that persons of intellect and refinement have come to leave the equivocal blessing to ignorant and self-sufficient religionists. How different will it be when the genuine nature of His benevolent Offices come—as soon they will—to be detected, and set forth, by a scientific, instead of an empiric, Theology!|| The Infinite Purchase-money not yet paid down, and the legal right outwardly Registered for this boon to mankind in body and soul.

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46 *ye not gone-and-brought him?" Got-to-break-out-in-reply-did the constables, "Never-yet-did human-being go-47 and-talk like yon man!" Got-to-break-out-in-answer-to them-did the (G)pharisees, "Why even-YE have-not 48 been-led astray,-have-ye? — No, no, is there - "not some-chief-man from-amongst the magistrates\* who-has got-to-repose-his-trust him ward,—or-even-49 from-amongst the (G)pharisees?—BUT-as for the populace one so debased as this which "will-not be-anything but-ignorant-of The Law, cursed-and-de-testable they-are-indeed!' Says Nikodemus unto-to check their-impatient temper—he-who once-got-to-be-coming by-NIGHT for instruction-unto Him,—51 being one of their-body, "Especially guards does-that Law of-ours "against condemning a-person-does it not, without having-first got-to-hear authentically-from himself, and-thus having-got-to-ascertain what he really-is-doing." They-went-and-broke-out-in-reply to-him and said, "THOU too† art not-surely out-of GALILEE-there, art thou? — have-got-to-search-Scrip-ture and to-see how-that a-(G)prophet out-of-Galilec never has-been-foretold 53 as to be-arising."—And-then off got-to-go-did each-of-them that his-own home ward.¶*

VIII. 1. But off-got-to-go-did§ Jesus the mount of-the olives ward.  
 2. ||But at-dawn He-got-to-be-present in-the-direction-of His temple-again, and the-whole-of The People was coming for instruction-unto Him; and having-got-to-take-His seat, there-He-  
 3. them . . . But dragging-along-are the scribes and the (G)pharisees a-woman that-had-been-detected in-the very act of committing-adultery;—and

\* E.g., one of (say) the Herodian\*,—whom the constables were obeying as being of higher rival authority than their own,—deeper reasons they utterly ignored as at all likely to influence such ruffians.

As well as the constables.

† Puzzled, baffled, and scheming (viii. 3?).

§ The force of the antithesis suggests that our Lord also went to His home. But to appreciate the contrast latent in the conjunction-disjunctive 'But,' where it was that The Son of Man had to lay His head, see Luke xxi. 37 (note).

This episode undoubtedly genuine.

having-gone-and-stood her-up in the midst, they-say to-Him, "Teacher!—this woman here got-to-be-caught committing-adultery whilst-still-in-its-very-perpetration; But¶ in the Law MOSES for-us did-go-and-expressly-to-command that such-wretches ARE-to-be-stoned;—THOU therefore what-verdict deliverest-thou in her-case?"—But-of course all-this they-were-saying tempting Him in-order—that they might-be-in-possession-of-a-ground-of accusation against Him. But Jesus having-gone-and-stooped right-down-as He did, with-His finger was-engaged-coincidentally-in-writing the ground ward. As, however, they-went on persistently-pressing the question-upon Him, He-went-and-drew-Himself-up and-said judicially-unto them, "Let-the-person of-yourselves guiltless-of-the-same-sinful-wrong-doing the-first-of all his stone down-upon uer have-gone-and-hurled."—And-then again having-gone-and-stooped right-down-as He did He-went-on-writing the ground ward. But they, having-got-to-listen, and on-the-part-of their conscience being-convicted-as they were-of-it, went-on-going-out, one after another, having-got-to-start from the (G)presbyters, downwards towards those of-lesser-rank. And-so there got-Jesus to-be-left alone, and the woman on her trial-in\*\* the-midst being-there still, as she kept, without trying to escape. But-having-gone-and-drawn-Himself-up-as Jesus-did, and-then upon no-one fixed-His-eyes save-upon the woman, He-got-to-say to-her, "Madam, where are those-self-condemned persons the accusers of-thee?—did-not-a-single-one get-thee to-condemn?" But she got-to-say, "Not-a-single-one,†† lord." Got-†† to-say however to-her - did Jesus,

¶ The force of the subtle latent (thorough Jewish!) antithesis is plain enough, as to Jesus versus Moses.

\* Practically before the Sanhedrin, because her legal judges had only transferred their Court to the temple, and she had not been as yet either sentenced, or discharged, so that she was waiting for some decision. In effect, they had left her legally in the hands of our Lord, and she felt that her destiny was by the law of the land in Him.

†† Not one! (Matt. xii. 40, xvi. 4; Mark viii. 38.)

†† This 'got,' and the three before it, have much possible suggestive matter before them.

"Nor am I thee condemning now;\*—be-going-thy-way, and never-again be-guilty -of- the -sinful-wrong-doing."—

12 Again therefore Jesus to-those-above-mentioned went-and-resumed-His-dis-course, saying, "I am-essentially The Light of-the w<sup>r</sup>ld; he that-is-follow-ing ME, shall be<sup>m</sup>kept-from ever-transacting-daily-life-affairs in The Darkness, BUT-so far from that shall-be-in-possession-of The Light of-The Life." Got-to-say therefore to-Him-did the (G)pharisees, "THOU respecting THYSELF art-everlastingly-bearing-witness, that witness-of-thine is not true!" Got-to-break-out-in-reply-did Jesus and to-say to-them, "And-supposing-even-that I am<sup>'</sup>everlastingly-bearing-witness respecting MYSELF, yet-MY 'WITNESS' is-essentially 'true';—because I-know the Origin-whence I-got-to-come, and the Destiny†-whither I-am-bound:—ye however do-not know the Origin-whence I-am-come, or the Destiny-whither I-am-bound. Ye according-to-a-fleshy-standard decide-always—I am-not now-judging anybody-mind.‡—And-yet supposing judge however I-do, MY judgment is true; because alone-in it I am not, but I and The Father that-went-and-sent ME;—and in The Law, however, that of-yours, it-has-been-written, 'Of-two human-beings-even the witness is true';—I am a-witness respecting MYSELF, and-besides wit-nessing respecting ME-is HE who-went-and-sent ME, The - Father." They-were-saying therefore to-Him, "WHERE-ever is that 'father' of thine?" Got-to-break-out-in-reply-did Jesus, "Neither ME do-ye-know, nor MY Father;—if ye-had-been-knowing ME, MY Father too ye-had-been-knowing doubtless."

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15 Got-to-break-out-in-reply-did Jesus and to-say to-them, "And-supposing-even-that I am<sup>'</sup>everlastingly-bearing-witness respecting MYSELF, yet-MY 'WITNESS' is-essentially 'true';—because I-know the Origin-whence I-got-to-come, and the Destiny†-whither I-am-bound:—ye however do-not know the Origin-whence I-am-come, or the Destiny-whither I-am-bound. Ye according-to-a-fleshy-standard decide-always—I am-not now-judging anybody-mind.‡—And-yet supposing judge however I-do, MY judgment is true; because alone-in it I am not, but I and The Father that-went-and-sent ME;—and in The Law, however, that of-yours, it-has-been-written, 'Of-two human-beings-even the witness is true';—I am a-witness respecting MYSELF, and-besides wit-nessing respecting ME-is HE who-went-and-sent ME, The - Father." They-were-saying therefore to-Him, "WHERE-ever is that 'father' of thine?" Got-to-break-out-in-reply-did Jesus, "Neither ME do-ye-know, nor MY Father;—if ye-had-been-knowing ME, MY Father too ye-had-been-knowing doubtless."

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20 All-the foregoing overflowings got-

\* xii. 47.

† 'Again I leave the world and go unto The Father.' ‡ Verse 11.

§ After his crucifixion. His rapid ending and gift to a rich disciple afforded very strong *prima facie* ground for suspicion that He had been taken and resuscitated, and was alive and in hiding somewhere—not amongst the *populace* (Matt. xxviii. 15).

|| 'Apollyon' = 'killer' (verse 44), and so the instigator of suicide.

to-speak-did Jesus in-His Course of-teaching at the temple-treasury in-the-course-of-His-systematic-teaching in His temple. And-yet not-a-single-official went and offered-Him any-violence, because His 'hour' had-not-yet been-coming.—Saying therefore to them again-was Jesus, "I am-going-My-own-way, and ye-shall-be-searching\$-for ME, and ye shall-in-assimilated oneness with your sinful-wrong-doing be dying;—the Destiny-whither I am-bound YE cannot-possibly have-got-to-come-either."—Saying there-

22

fore-were the Jews,—"Why he-is-not going-to-be-killing his-own-self-and go straight-to-hell is-he?—because he-keeps-on-saying, 'Whither I am-bound ye cannot-possibly have-got-to-come!'" And He got-to-say to-them, "YE it is 23 who-are from below||-there,—I am from up-above¶-there;—YE out-from this-present World\*\* are, I am not out-from this-present World. What-I-did 24 go-and-tell you then-was that ye-shall-be-dying in-assimilated oneness with your sinful wrong-doings.—For if ye-will-not have got-to-trust that I AM,†† dying in-assimilated oneness with those your sinful-wrong-doings-ye will be for certain." They-were-saying 25

therefore to-Him, "THOU! what-Divine Being art-thou?" And got-to-say to-them-did Jesus, "From-the beginning - of your Dispensation The Awful-Being even I-continue now Personally to-tell you. There is-much 26 I-have-to-be-saying about you and to-be-hearing-as-your-Judge;—BUT-then He that-went-and-sent ME is-essentially My-Fount-of-authority,†† and-as-for-ME just-what I-got-to-hear from Him, just-that I-am-saying the world ward."—They-never got-to-recognize 27 that The Father He-was-telling them-about!—Went-on-to-say therefore-did 28

¶ 'Jesus' = "Saviour."

\*\* The capital letter always marks off Satan's world from the cosmos (1 John ii. 15).

†† The force of our Lord's frequent calling of Himself "I AM" to the Jewish Church was that that was His Revealed Style to Moses, and to awaken Messianic ideas. It meant that they were to listen, because what Moses and kings and prophets desired to see and know of the secret nature and character of Jehovah He had come expressly to Reveal.

‡ vii. 28.

Jesus, "Subsequent\*-to - then - when ye-shall-have-gone-and-lifted-up† The Son of-Man, then ye-shall-be-knowing that I AM ;—and-*that* upon My-own-responsibility I-am -doing nothing ; BUT-only just-as got-to-instruct Me-did My Father, just-THE I-am-saying.

29 And He that-got-to-send ME along-with ME always-is ;—The Father-did not go-and-leave ME all-by-myself ; because I what-is pleasing to-Him am-30 doing at-all-times." Whilst-He was-saying all-this, many did-get-to-trust-31 in Him ward. Went-on-saying there-fore-did Jesus unto-to help those Jews that-had-been-trusting in-Him, " If-only ye-now-shall-have-got-to-persevere in these principles of - MINE, truly disciples of-MINE shall-ye-be-32 being,—and ye-shall-be-knowing The Truth, and The Truth shall be gradu-ally setting - you free."—Went-and-broke-out-in-reply to Him-did they.‡ " Why-seed of - Abraam ARE-we-legitimately and to-no-one have-been-in-slavery ever-at-any-time !—how-canst thou be-saying-then, 'Free ye-shall-34 be-becoming ?'" Got-to-break-out-in-reply to - them-did Jesus, "Verily, verily, I-do-assure you, that every-one who is-committing the sinful-wrong-doing a-slave is of the sinful-wrong-35 doing.—But the slave is-not going-to-be-stopping in-forced labour in The

House God's eternity ward ;—The Son -now DOES-stop God's eternity ward.—Supposing therefore that The Son shall-have-gone-and-freed you,— absolutely free shall-ye-be-being. I am-quite-aware that 'seed of-Abraam' ye-are ;—BUT-then ye-are-trying ME to-have-gone-and-murdered, because MY Truth is-not incorporating you into-organic oneness with itself. I what-I-have-been-seeing in-the bosom of The Father of-ME, am-saying ;—and-too YE consistently what ye-have-been-seeing in-organic oneness with the father-of-you are-practising !"—They-went-and-broke-out - in - answer and got-to-say to-Him, "The 'father' of-us Abraam is." Says Jesus to-them, "If Children of-Abraam ye-really-were, the works of-Abraam ye-would-certainly-be - practising.—Now, how-ever, here-ye-are-trying ME to-have-gone-and-murdered a-man-like-human-being who The Truth to-you have-been-revealing, that-truth-which I-got-to-hear straight-from' GOD,—THIS-kind of thing Abraam never went-and-did !—Ye are—I quite concede-doing the works of 'the father of-you.' " Got-to-say-did-they, therefore, to - Him, "We at any rate-out-from fornication have - not been - born.—One Father have-we, God Himself."—Got-to-say did Jesus, "If God were your

\* Luke xiii. 35.

† Doubtless (in addition to the obvious reference to the brazen serpent) our Lord had in His mind the act in the Service of The Sanctuary with which they were so familiar which was sacramentally symbolic of the hoisting up of the Cross, namely the act of the priest in 'lifting up' the 'heave shoulder'; which had some symbolic meaning fulfilled in some antitypical sacrifice. The 'heave shoulder' and the 'wave breast' together perfect at any rate as a solved problem in symbolism the historic Antitype; the first representing strength typified God's being 'mighty to save,' and the second typifying love (the heart encased in the 'breast') waved to and fro throughout the world making the 'wind' of Pentecostal preaching; moreover, as the vertical shaft symbolizes The Godhead of Him who unites God and man (Gen. xxviii. 12), so the horizontal His Manhood. And here a word may be said, once for all, to those who regard The Revelation in His Word of The Omniscent Omnipresent Omnipotent God much as the Shasters of the Christian, 'sacred writings,' mysteriously unintelligible, or only intelligible at all as interpreted in favourite commentators,—of 'the fathers' of the 'Reformed'

or 'unreformed' Churches, so superstitiously do they tremble for common sense to dare to disturb their royal 'gospel' mummy by entering the chamber of Inspired Revelation, for fear it fall to dust, amid the jeers of certain foes of enlightened Gospel truth called 'infidels'! To keep, however, to the great organic system of Revealed sacramental symbolism which constitutes the symmetrical teaching of the Jewish Church about The Atonement ;—its elaborate minuteness of detail insultingly unmeaning, and was the sacred drama of its rites, for centuries acted, a solemn farce? And yet whenever anyone attempts to explain the details there is a general expression of lofty opinion that such childish minutiae are beneath the dignity of Gospel times. What can you expect from a school except detailed lessons, and 'the Law is our schoolmaster to bring us to Christ';—a far safer school of Theology than those which can find nothing there which educates us in an intelligent detailed understanding of all the sacramental delineations of 'the mystery of godliness,' except a few prominent types found out ages ago.

‡ The section of the people who were going on carping (vii. 45), not to those in verses 31, 32,

father, ye-were - Divinely - LOVING ME undoubtedly, for I out-from GOD got-to-come-out and here-I-am, for neither Self-appointed have-I-been-coming, BUT-instead That-Divine Being 43 went-and-sent ME-forth. From-what-arises it-that ye do-not recognize-familiarly the very - style - of - talking as MINE?\*—why - because ye are-not able to be - Listening-obediently to 44 the Truth that of - MINE.—Ye out-from your father the devil are-legitimately, and the irregular-desires of that father of-yours ye-just-ever to-be-doing; THAT-wretch a-man-murderer† was-always from the beginning-of Scripture history and in-organic oneness with The Truth has-not been-standing - steadfast,—because there-is no truthfulness‡ in-organic oneness with him; when he-speaks the lie out-from what - are his - own-ideas he-is-speaking, because a-liar he-is, and the 45 father of-it. I, however, because the truth I-am-speaking, ye-are not trust-46 ing-in ME.—Which-liar of you-all ever - detects ME in sinful-wrong-doing?—since then I-speak the truth whence-arises it that ye do-not trust-47 in ME? He that-is born-of GOD Listens-to the overflows of-GOD; for THIS reason YE do-NOT Listen, be-48 cause born-of GOD ye-are-not.”—Got-to-break-out-in-answer-did the Jews and to-say-to-Him, “Are we-not saying just-the-right-thing-when we say-49 that a-Samaritan§ art thou, and hast a-(G)dæmon?”||—Got-to-break-out-in-50 reply-did Jesus, “I a-(G)dæmon have not, BUT-on the contrary I-am-honouring My Father,—and ye are-now grossly-insulting ME.—But I am not aiming-selfishly-at MY-own glory,—

\* The Author of your own Scriptures.

† Abel.

‡ Spirit is necessarily homogeneously true, or homogeneously untrue; it is in a complex nature like cur's—the only such in the universe—that the infinite paradoxes arising from the mixture and intestine warfare of the two essentially-contrasted principles of selfishness and of unselfishness are exhibited—the flesh lustng against The Spirit and The Spirit against the flesh, because contrary to one another.

§ “Thou hast a bastard ‘Father,’—some rival ‘temple’ or other of thine own—enjoyest their hospitalities, and confidence (iv. 40—42).—prac-

One does aim-at it and judges.—Verily, verily, I-assure you,<sup>51</sup> if some-faithful-disciple shall-have-got-to-keep this doctrine which-is MINE, Death he shall-escape having got-to-see for-*My* eternity ward.” Got-to-52 say therefore to-Him-did the Jews, “Now we-know that a-(G)dæmon thou-hast:—Abraam got-to-die and the (G)prophets, and THOU-forsooth sayest, ‘If a-certain-person shall-have-got-to-keep the word of-mine he-shall-escape having-got-to-tasting-of death the eternity ward!’—THOU art not a-53 greater-man than Abraam the father of-us-art thou?—and yet-HE got-to-die, and the (G)prophets got-to-die,—WHAT-divine-Being art - thou-making thy *contemptible-self-out to be?*”—Got-to-break-out-in-reply-did Jesus, “If I am - glorifying MYSELF, this-MY glory is nothing; it-is MY Father Who-is-glorifying ME,—of-Whom ye say ‘Our God He-is’—and-yet ye 54 have-never been Knowing¶ HIM; I however Know HIM; and supposing I-were-to-be-saying ‘I do-not Know HIM,’ I-should-be like you—a-liar; BUT-so far from that I-do-Know Him, and HIS Truth I-am-keeping.—As 55 for-Abraam your father he-got-to-rejoice-intensely in laughter\*\* that he-got-to be privileged-to-get-to-See this-MY Dispensation,—and See-it-he-did-get-to, and-so rejoice-he-did-get-to.” Got-to-say therefore-did the Jews coarsely-unto HIM, “Fifty years are not-yet thine, and Abraam hast-thou-been-seeing?”—Got-to-say with awful di-58 rectness-unto-them-did Jesus, “Verily, verily, I-do-assure you, before-that Abraam ever-got-to-come-into-being I AM THAT I AM.”†† They-went- 59

tisest secretly a mongrel ritual,—settest up a ‘Law’ which neither we nor Moses own,—art everlasting-ly bragging about thyself as some great one,—and so we make a present of thee to the Samaritans as their Messiah” (iv. 29).

|| A mischievous one, *hero* (vii. 20), mad.

¶ Knowing about God is not necessarily ‘Knowing’ God, or being Known of Him.

\*\* “Isak” = “laughter,”—those that are of trust, they are the children of Abraham—Christianity is the religion of laughter, wit, humour.

†† Thus is legitimately filled out the verb in the Greek (Ex. iii. 14).

and-lifted\*-up stones, therefore, that they-might-have-got-to-cast-them down-upon HIM :—but Jesus got-to-be-hid, and to-go-out-of His temple, —passing-invisible to their fleshly eyes-right-through the-very-midst of-them-as He went and did,—and was-passing-away in-that-miraculous-manner.—

- IX. 1 And as-He-was-passing-away  
2 He-got-to-catch-sight-of a-man blind,  
3 congenitally-from birth. And got-to-put-the-question-to Him-did His dis-  
4 ciples, saying, “Rabbi ! who† got-to-incur-special-guilt,—this-person, or his parents—for-him blind to-have-  
5 got-to-be-generated?” Got-to-break-  
6 out-in-reply-did Jesus, “Neither did this-man go-and-specially ‡-wrong-do  
7 nor his parents ; BUT-rather on the other hand in-order-that displayed-  
8 might-have-got-to-be the works of God in - organic oneness with him—  
9 I am-responsible-for-working these works, those of HIM that-went-and-sent ME, whilst-still My-Day-of opportunity it-is ;—coming-is Night ;—when no-being can-work. So-long-as in-as a human being the world I-may-be the world’s Light I-am essentially.”—All-  
10 this having-got-to-say, He-went-and-spat-some-spittle upon the ground, and-then made clay out-of the spittle ;—and-then He-went-and-spread-  
11 asointment that-clay upon the eyes of the blind-person ; and got-to-say to him, “Be-going and - have - got-to-wash-it off the bath of Siloam ward,”—a-word-which means - when-it-is-translated, “having-been - Sent.”§—Away-he-got-to-go, then, and did-get-to-wash-him-it off, and-then got-to-come-again,—seeing - his way-as there he was ! His neighbours, therefore, and those accustomed-to-see him in-former-times-as they were that there-a-blind beggar he-always-was, were-saying, “Is not this he that-used-to-be-sitting and begging?” Some were-

saying, “This is - he ;” others, however, “Like him he-certainly-is ;” himself was-saying, “I am-he.” They-were-saying, therefore, to-him, “However got-to-be-opened-did those thine eyes ?” Got-to-break-out-in-answer-did that - original and to - say, “A-human-being|| called-as he is ‘Jesus’ got-to-make some-clay, and-then went-and-spread-it-like-ointment upon my eyes ; and-then He-got-to-say to-me, ‘Be-going the bath of Siloam ward, and have-got - to - wash-it off.’—But upon-my-having-got-to-go-off and to-wash-me-it off,—I-got-to-look-up-seeing !” Got-to-say-did-they, therefore, to-him, “WHERE is THAT-wonderful man ?” He-says, “I do not know-myself”—They-bring him officially- unto the (G)pharisees, the-one heretofore blind. But it-was (G)sabbath when clay went-and-made-did Jesus, and opened for him his eyes. All-over-again, then, questioning him-were the (G)pharisees, as-to-the-means-through-which he-got-to-get-his-sight. But-curly he went-and-said to-them, “Some-clay he-got-to-put-for-me upon my eyes, and-then I-went-and-washed-me-it off, and-now I-can-see.” Saying therefore-were out-of the (G)pharisees some-of the most influential, “Yonder person there is-for certain not accredited-from God, because he is-His (G)sabbath not keeping.” Others-of their own body were-saying, “How possibly-can-a-sinner miracle-tokens-of-such-a-calibre-as-THIS be-working ?” And-so a-division-of-opinion there-was amongst THEM-even.—They-say-to-the blind-person now-again, “Thou-now ! anything-to-the point art-thou-saying about him as-to-that he-got-to-open those thine eyes ?” But he got-to-say, “A-(G)prophet he is-certainly.” Got-to-trust-him therefore ¶-did not the Jews - get to in-connection-with this-case, that blind he - used - to - be,

\* The word implies effort and strain, as that they were picking up the heaviest stones they could find,—of those lying about in abundance for Church restoration.

† The “special” belongs to the “who.”

‡ The ‘specially’ is in the Aorist.

§ (G) “Apostolic.”

¶ There is a quaint humour in the cast of the Greek—it takes the form of would-be accuracy, as proving legally that he is really himself.

|| So full of guile and manoeuvres, were they themselves, that they credited any successful person with their own unscrupulous ‘unjust steward’ cleverness in adapting means to ends.—They instantly from the man’s answer suspected that he was an accomplice who had feigned blindness, and a miraculous cure had been manufactured to be ‘officially reported’ to them.

and-then got-to-see,—up - to the-time-at-least of-their-having-got-to-call the parents of-him who got-to-recover-power-to-see. And they-went-and-questioned them, saying, "THIS-person, here, is-he your son,—that one-of-whom ye-say that blind he-got-to-be-generated?—How-in the world,\* then, just-lately, is-he-seeing?" Got-to-break-out-in-answer-to them-did the parents of-him, and-to-say, "We-do-know-for certain that THIS IS OUR son;—and-too that blind he-got-to-be-generated.—But how-in the world he can-now see, we-do not know!—or what-divine Being-it was that-got-to-open for-him his eyes, we do not know.—He-himself is of-full-age,† so-HIM have-gone-and-examined;—he about his-own-case will-be-speaking." 2  
 2 —All - this saying-were the parents of-him, because they-were-in-terror-of the Jews; for now-for-some-time settling-it-had-been the Jews, that in-the - event - of haply any - the most influential - person's having got - Him publicly-to-acknowledge-as Christ he-should-have-got - to - be as a heretic-un-(g)synagogued.—For THIS-reason-then his parents got-to-say, "He is of-full-age, so - HIM have-gone-and-examined."—They - got - to - call - up, therefore, yet-once-again the person-himself,—as-one-now-who really - was blind,—and to-say to-him, "Have-gone-and-given-all the-glory to-God;—WE know-for certain that the person in-question a sinful - heretic himself undoubtedly-is."—Got-to-break-out-in-reply therefore - did that-original-and to-say, "About his-BEING a-'sinful-heretic,' I do - not know;—one-thing I-do-know, that blind being-as-I-used-to-be now-I-can-see!" They-went-on-saying, however, to-him,—all-over-again,—"WHAT - surgical operation was it he-got-to-perform on-thee-now.—In - what - way did - he-get-to-

open for-thee thine eyes?" He-got-to-break-out-in-reply to-them, "I did-go-and-tell you once-already, and ye-never got-to-care to-listen;—what-is your motive for-wishing to-be-hearing-it all-over-again?—it is - mnot - that even ye are-now-anxious His disciples to-have-got-to-become-is it?" Oprobrious-names therefore-did they get to call him, and to - say, "THOU art disciple of-THAT-impostor;—WE however of-God's MOSES† are disciples.—We do-know-for certain that to-Moses been-speaking-has our God;—but-as for-this-impostor we do-not-even know\$ the origin - whence he-is." Got-to-break-out-in-answer-did the man, and to-say to-them, "In this-your finding therefore there is a-wonderful-inconsistency namely-that 'YE do not know the origin-whence He-is!'—and-yet, here He-went-and-opened for-me mine eyes!—Now we-do-KNOW-for certain that 'sinful heretics' God does-not listen-to-ever;—BUT when a-certain-Person truly-godlike|| happens-to-be, and His will is-doing, to - such - as-THIS He-DOES-listen:—why-never from eternity got-it-ever-to-be-heard-of that went-and-opened-did any-one - the divinest man the-eyes-of-a-person that-has-been-generated blind.—Unless - then this Person was-once-accredited-from God, He could-not possibly be-doing anything-like this." They-got-to-break-out-in-answer, and to - say to - him, "In sinful-wrong-doings thou didst get-to-be-conceived - and - born,—the-whole-of-thee,—and art thou - forsooth TEACHING US?"—And-then they-went-and-cast him-out outside-the synagogue-as a heretic. It-got-to-come-to-the-ears-of Jesus how - that they-went-and-cast him-out outside-excommunicate; and-so having-got-to-find him as He did, He - got-to - say to-him, "Thou - now doest thou - put thy - trust in The Son of-God ward?" Got-to-

\* Blustering bullying manner, to frighten the rents into ambiguous answers which could be ed cleverly for throwing doubts on the man's identity—the wise were taken in their own iftness, for it issued in proving his identity to monstration.

† So he must have been a very young man.

‡ The rhythmical emphasis in the Greek was for more important ears than the young man himself.

§ 'The people at Nazareth say he was not born there, and the people of Bethlehem repudiate his having been born there.'

|| All this is only a somewhat politic periphrasis for 'The Christ' (verse 22).

break-out-in-reply-did that-original\* and to-say, "And what-Divine Being now is-He, Lord, in-order-that I-may-for - the-future - BE - putting-my-trust-37 in HIM ward?" Got - to-say to-him-did Jesus, "Both seeing HIM hast thou been and - moreover He-is-now-talking so condescendingly-with thee, 38 —That-Divine Being it-is." But he-went-and - solemnly - affirmed, "I-do-repose-my-trust-in-Thee, Lord!"—and-then he - went - and-kneeled-and-wor-shipped HIM.

39 And-then got-to-say-did Jesus, "For penal-retribution-did I - go - and-come such-a-world ward as-THIS, that those mpowerless to-see may-be-Seeing, and those seeing might - have - got - come-40 to-be judicially-Blind." And got-to-listen-to all-this did some-of the (G) pharisees, some-who were there accidentally along-with HIM, and - so-they-got-to-say to-HIM, "Not even WE are - actually 'BLIND'-are we?" 41 Got-to-say to-them - did Jesus, "If-merely blind-now ye-really-were, ye-were not as now ye are-guilty;—now, however, that ye-are-saying, "We-See," this-your sinful-wrong-doing unforgiven still - remains. X. Verily, verily, I-do-assure you, he-that mwill-not Enter-in through The Door-way The Fold of-The Sheep ward, BUT-prefers Climbing from-some-different-quarter, HE a-Thief is and a-Robber.

2 But he that-Enters-himself first of all right - through The Door-way a-Shepherd is-normally of-The Flock : 3 —to-this-pastor now The Door-keeper Opens-out the truth ever ;—and The Sheep to his voice listen ;—and his-own-closely following Sheep he-calls each-by-their name,† and-thus leads 4 them - forth ;—and when his - own - closely following Sheep he-expastures right-in-front of-them he-always-goes ;—and The Sheep follow him, because 5 they-are-familiar-with his voice ;—an-alien however mnot-only will they-not have-gone-and-followed, BUT - so far from that will-be-fleeing scared away-

from him,—because they - are not familiar-with - of - Satan's aliens the voice." This - particular (G) parable then-got-to-speak-did Jesus to-them ; but they never-got-to-recognize what-for spirituality and depth were the-truths-which He-was-speaking to-them. Got-to-say therefore again to-them-did Jesus, "Verily, verily, I-assure you, that I AM The Door-way of-The Sheep.—All whosoever that-as-a-substitute-for ME shall-have-got-to come Thieves are and Robbers ; BUT never will-The Sheep have - got - to-listen-to-them. I AM The Door-way, through ME if a-covenant person shall-have-got - to - enter-in, he - shall - be-being-saved,—and there - he-shall-be-going-in, and going-out, and shall-be-finding Pasture. The Thief never 10 comes except in-order-that he-may-have-got-to-thieve, and to-ravage, and to-work - destruction ;—I went - and-came in-order-that Life they-may-be-possessing,—and ever - more - and-more possessing. I AM The Sheep-herd, The absolutely-unselfishly-benevolent-shepherd ;—The Shepherd, The herd, His life lays-down on-behalf of-The Sheep. The Hireling-pastor 12 however,—who-is no Shepherd at-all, —whose very-own The Sheep are not, —catches-sight-of The Wolf coming, and leaves The Sheep-to themselves, and takes - to - flight ;—and - so The Wolf makes-a - prey - of them, and scatters The Sheep.—Well, The Hire- 13 ling-pastor takes-to-flight just-because hireling he-is - essentially,—and what most-dearly-interests HIM is-not The SNEER. I AM The Shepherd, The 14 absolutely-unselfishly-benevolent-shepherd, and know - discriminatingly MY own-individually ; and am-known-as a Personality too by MY own-in return :—just-as knows ME does-The Father, 15 and - I-in return - know The Father. And this MY life I-am-going to be-laying-down on-behalf of-The Sheep. And other Sheep-too of the same 16

\* Consistently self-possessed still, neither fear of the tyranny of the hierarchy, nor gratitude to his benefactor, could hurry him into a position which he could not intelligently and conscientiously hold.

† For this characteristic of a model Bishop or Curate see Romans xvi. ; 1 Timothy i. 2, &c.

*spirit I-possess,—some-which are not sprung-from THIS Fold-here,\* and them-too I-must have-got-to-lead, and MY Voice they- shall-be-obeying :— and there-shall- come-to-be-being-for ever one Flock, one Shepherd. For this-reason it is that The Father is divinely-LOVING ME, because I am going to be-laying-down the life of ME,—in - order - that again I - may have-gone-and-taken it.—No - BEING is-taking it away-from ME ; BUT-on the contrary I am-laying-down it of My-own-free-will ;—lawful-power I-possess of - having - gone - and - laid-down it, and lawful-power I-possess-of again having-gone - and - taken it :— the legal-permission-to be doing this I-got - to - receive straight - from MY Father.” A-division-of-opinion again got-to-ensue amongst the Jews on these discourses :—but a-great-many were - saying from - amongst them, “ He-is-posseſſed-of a-(G)dæmon, and is-raving - mad ;† why - ever are - ye listening-to him?”—others were-saying, “ THESE-beautiful and connected reasonings are not the utterances of a-(G)dæmon-energized-person ;—a-(G)dæmon-too can<sup>m</sup>not possibly-be blind-peopple's eyes opening at any rate-can it ?”*

2 But-then-it-got - to - be the temple-dedication - festivities in Jerusalem ; 23 and it-was the winter-time.—And there was as He often used to Jesus walking-up-and-down whilst going on teaching-in† the temple, in-Royal here-

\* Our Lord is speaking in Jerusalem, and in he temple, so that the *Fold* of the Jewish Church was vividly present.

† This not the remark of our Lord’s enemies, but of Festus-like opaque soulish people : when Pilate tried to get Him off, for this reason the cibers and pharisees scornfully repudiated any such idea—they also could say, “ We know Thee who thou art,” hence their “ greater guilt ” (Matt. ii. 31).

‡ Not peculiar to our Lord; those who thus aught Greek philosophy were called ‘ peripatetics.’ § For some reason Solomon had appropriated a loister for his own Royal use, and not at all unlikely for teaching philosophy there ; and, inasmuch as the Greek word all through the Epistles or ‘ transacting-daily-life-matters’ really means walking about, therefore most likely our Lord allowed Solomon in teaching cosmic aesthetic and aily life matters in the significant and freer method of ‘ walking-up-and-down.’ In the Acts,

ditary oneness with the portico of Solomon. § There - therefore - did the 24 Jews get-to-form-a-circle-round Him, and were-saying to-Him, “ Up-to how-much-longer the-very heart of-us art thou - killing ?—If THOU ART The Christ, have-gone-and-told us with-honest-candour.” Got-to-break-out- 25 in-reply to them-did Jesus, “ I-did-go-and-tell you, and-yet ye-are-not trust-ing-in-Me.—The works which I am doing in-organic oneness with the Name of-MY Father, THESE are-bearing-wit- ness about ME. BUT-however ye are 26 not trusting-in-Me,—for ye-are not of-the number of ‘ The Sheep,’ those of-MINE, as-if ye remember I-got-to-tell you :—The Sheep, those of-MINE, to 27 MY Voice Listen, and-I know-dis- criminatingly them, and they-follow ME ;—and - I life eternal give to them, and they-shall be<sup>m</sup>kept-from ever-having-got - to - perish, for - My eternity ward ;—and a-certain-Wolf shall never be<sup>m</sup> ravishing-them as-spoil out-of MY hand.—The Father of- 29 ME,—He-who-has-given-them-as-a-gift to-ME,—greater-than every-being is essentially ; and-so no-creature can possibly take them-as-a-spoil out-of The Hand of-The Father of-ME.— I AND THE FATHER ONE ARE- 30 essentially.”—Got-to-snatch-up stones 31 therefore again-did the Jews that they-might-have-got-to-stone Him.— Got-to-challenge them-did Jesus, 32 “ Many patriotic|| workings did-I-get-to - exhibit to - you out - from MY

be it remarked, when James took so very pronouncedly our Lord’s place as head of the Jewish Theocracy, we find the hereditary practice jealously guarded (Act. iii. 11), for that ‘ porch ’ was evidently the centre of Reformed Israel, and the citadel of Messianic Judaism.

|| Such is the meaning of the adjective (which is an open one) in this connection. Our Lord’s virtues, piety and powerful works exasperated the magnates as much as His unselfishness, obedient-spiritedness and Godliness aroused the hatred of their proud hearts ;—for such convenient stock in trade for Him to have started in business as Messiah,—wrenching the temporal power out of the hands of the Romans, establishing Imperial monarchy, endowing richly pharisaism, and making themselves cosmopolitan statesmen, dignitaries and merchant-princes, to be all worse than wasted was too much for practical men’s endurance. The Jew’s translation of our Lord’s adjective (in verse 32) was not ‘ patriotic ’—for they really cared

Father ;—for - the - sake - of WHICH working of-them-all are-ye-now-stoning ME?"—Went-and-broke-out-in answer-to Him-did the Jews, saying, "On-account - of any-'splendidly-miraculous working' we - are - certainly not for-stoning thee ; BUT for-just the reverse, — (G)BLASPHEMY ;— and because thou a-mere-human-being as evidently-thou-art, art-always-making thyself-out to be God!" Got-to-break-out-in-reply did Jesus to-them, "Has it-not been-written in-as a promise of God in your Law, 'I got-to-say-even gods\* ye-are'?—If those-creatures He went-and-called 'gods', then, unto-to assimilate them to Himself whom The Truth-message of God got-to-come,— and it-is-not possible for the-passage of-Scripture to - have-got-to - be-explained away,—to-HIM whom The Father-Himself went-and-consecrated and got-to-send-as-(G)Apostle + the world ward do-YE-His covenant people say, 'Thou-art-(G)blaspheming,'—because I-went - and - legitimately - said, "Son of-God I-AM"?†—If I am-not doing the works of-MY Father, do-keep-from reposing - your - trust - in ME ; but if I-am-doing-them, even-though ME ye may.‡ keep-from trusting-in, yet-in-the Divine system of the works-themselves have-got-to-trust ;—in-order that ye may have-got-to-know and then-got-to-go on-to-trustfully-believe how-that in-organic oneness with ME-is The Father, and I in-organic oneness with HIM."—They-were-making - the - attempt therefore again to have got to take-Him into-custody ;—and-yet He-got-to-go-forth slipping through Invisible-out-of their hands ; and got-to-depart once-again beyond the Jordan, the spot ward where John used-to-be at-first, baptizing-when he was ;—and He-got-to-make-His-abode there. And many-people got-to-come for instruction-unto Him, and were-saying, "John, it-is-true, in the way of-miracle-tokens went-and - did - absolutely - nothing ;— but

everything whatsoever-which got-to-say-did John about THIS-man was-*really true.*" And got-to-trust-did many-persons there-in Him ward.

XI. 1. There was, however, a-certain-well known man, lying-sick, (G)Lazarus of Bethany, from the hamlet of (G)Maria and Martha her sister.—But it-was Maria who went-and-anointed The Lord with-(G)myrrh-oil, and-then went-and-wiped His feet with-her hair, whose brother Lazarus was-lying-sick.—Got-to-send-off-a messenger therefore-did his sisters for aid-unto Him, saying, "Lord, lo, he-whom thou lovest is-lying-sick." But upon-having-got-to-hear Jesus got-to-say, "This attack-of-sickness is not-now death ward-as its final end, BUT-so far from that for-the-sake of the glory of God, in-order-that glorified-may-have-got-to-be The Son of-God, through-means of-it."—Divinely-LOVING, however, used to be Jesus both-Martha and her sister, and Lazarus.—Well-as therefore He-got-to-hear how-that he-is-lying-sick then indeed He-went-and-remained-still in-busy Ministering at the same place where He-was, two days. Then, after this, He-says to-His disciples, "Let-us-be-getting back Judaea ward again." Say to-Him-do His disciples, "Rabbi ! but-just-now there were-the Jews trying to-have-gone-and-stoned thee ; and again art thou-going THERE?" Got-to-break-out-in-reply-did Jesus, "Are-there not twelve hours in the day ?—supposing some-traveller be-journeying in-organic oneness with the day-light, he does-not stumble-over-anything,§ because the light of-this material-world he-sees ;—but suppose some-traveller be-journeying in the night, he-does-stumble-over-things, because the light is not in-organic oneness with him." These-remarks He-got-to-make, and-then after them says to-them, "Lazarus our friend has-been-going-to-sleep ;—BUT-never mind that I-am-going-there, that-so I-may-have-got-to-wake him-up out

† Heb. iii. 1.

‡ Rom. viii. 29.

§ Our Lord knew what He was about : He was not walking on in the night of sin, but in the full sunshine of the Father's light and love.

little for anyone but themselves, but—"Splendidly miraculous workings."

\* It is only creatures capable of being re-created into GOD'S image and HIS likeness who could understand GOD.

12 of his sleep." Got-to-say therefore-did His disciples, "Lord ! if he-has-been getting-into-a-sleep, he-will-be-safe to be-recovering !" Speaking-all the time, however, had-Jesus-been about his death ; they, however, got-to-think that-of the refreshment-of-sleep He-is-speaking. Then, therefore, got-to-say to-them-did Jesus plainly, " Lazarus got-to-die ; and I-rejoice, for your sakes,—that-so ye-may-have-got-to-trust-in-Me,—that-I was not happening-to-be there ;—BUT-now at any rate let-us-be-off to-help him." Got-to-say therefore-did Thomas, who is-called "Didymus," to-his co-disciples, "Let-us also be-off, so-that we-may-have-gone-and-died bravely along with Him-if go He will !" Come, therefore, as-Jesus-got to be, He-got-to-find that-he by-this-time four days was-passing in-as a tenant of the tomb.—

18 Now this Bethany used-to-be close-to Jerusalem, about fifteen (G)stadias off.

19 —And many of-the Jews had-boen-coming unto-to help the domestic circle-round Martha and Maria, in-order-that they - might - have - gone - and - con-doled with them for-the loss of their brother. Martha for her part, then,—as she got-to be busy about and so-to-hear-it said 'Jesus is-coming!'—went-and-made-off-to-meet Him ; but Maria was-sitting in-engaged about work for the house. Got-to-say therefore-did Martha reproachfully-unto Jesus, "Lord !—if-only thou-hadst-been-being here, that MY brother had\* never perhaps been dying-at all :—

22 but+still it is not too late even now-at this stage. I-know-well that whatever-favours perchance thou - shalt-have-got-to-ask-of our Covenant God, giving-it to-THEE-will be our Covenant 23 God." Says to-her-does Jesus, "Rising-again-shall-be thy brother." Says to-Him-does Martha, "That he-shall-

\* Martha puts 'die' in the pluperfect, Mary strengthens it with preposition and puts it in the aorist tense. Martha's challenge might be paraphrased : "If thou hadst only stopped near us the prop of our house had not died, and thus left me bereaved and inconvenienced with all the responsibility upon my shoulders ;" Mary's : "If Thou hadst still been near, Lazarus, Thy friend, my brother had not got now to pay the penalty of sin in the world, and so lost me without my dearest friend with whom to talk of Thee."

be-rising-again I-know—in the resurrection in the last day." Got-to-say 25 to-her-did Jesus, "I AM Myself-essentially The Resurrection, and The Life ; he-that is-trusting-in ME ward, even-though he-got-to-die, he-still-will-be-Living :—and every-one that 26 is-now living and trusting-in ME ward shall—"escape having-got-to-Die God's eternity ward.—Is it-THIS-now thou-art-trustfully-believing?" Says she 27 to-Him, "Yes, lord, I have-all along†-been - trusting that thou art 'the Christ,'§—the son of-God,'—who our world ward is-to-be-coming.' And 28 upon-having-gone-and said-off all-this, she-went-and- impulsively-left, and called Maria her sister, secretly, saying, "Our Teacher is-with-us, and he-is-calling-for thee." She, as-soon-as- 29 ever she-got-to-hear rises-up quickly, and is-on-her-way for help-unto Him. Not-yet, however, coming-had Jesus- 30 been the hamlet ward, BUT-on purpose was-still there at the spot where got-to-meet Him did Martha.—The Jews, 31 therefore,—those that-were along-with her as visitors-in the house, and condoling-with her,—having-got-to-catch-sight-of Maria, how-that quickly she-went-and-rose-up and went-out got-to-follow her-up, saying-as they were, "She-is-off the sepulchre ward, in-order-that she-may-have-gone-and-had-a-good-weep THERE." Maria for 32 her part, then, as-soon-as ever she-got-to-come where there-was Jesus, upon-having-got-to-see Him went-and-dropt at His feet, saying to-Him-as she was, "Lord ! if-only Thou-hadst-been-being here, never perhaps had got-to-die-away-from me the-dear brother of me !" Jesus therefore when He-got- 33 to-see her weeping-as she kept on, and the Jews that-got-to-come-with her weeping-as they kept on too, He-went-and-groaned in-His spirit-with mingled

† Something in our Lord's face altered her intended finish.

‡ The power of this Perfect tense brings out the fact that Martha was as orthodox as her favourite prophet could possibly wish her to be—let him only sketch her Creed and she was willing to subscribe it, without reading the articles in it.

§ She is parrotting all these Titles as heard from Jesus, Lazarus and Mary.

indignation and sorrow, and-then got-  
 34 dreadfully-to-agitate Himself, and to-  
 say, "Where have-ye-been-putting  
 him?" They-say to-Him, "Lord, be-  
 coming and have-got-to-see-for Thy-  
 35 self." Went - and - wept - did Jesus.  
 36 Saying therefore - were the Jews,  
 "Only just-have-got-to-see-now how  
 37 deeply-attached-he-was-to him!" But  
 certain-of the more influential of them  
 were-saying, "Could not this-person-  
 possibly,—having-gone-and-opened-as-  
 he did the eyes of the blind-man,—  
 have-got-to-effect even that this-man  
 should be<sup>m</sup>kept-from having got-to-  
 38 die?" Jesus, therefore, again going-  
 on-groaning-just as before within His-  
 own-self comes the sepulchre ward ;—  
 it-was however a-cave-tomb cut in the  
 face of the rock and-so a-stone was-  
 39 lying-there against it. Says Jesus,  
 "Have-got-to-take-away the stone."—  
 —Says to-Him-does the sister of-him-  
 that-had-been-dying, Martha, "Lord!  
 —why he-is-smelling-badly by-this-  
 time,—for a-four-day-old-corpse he-  
 40 is!"—Says to-her-does Jesus, "Did I-  
 not go-and-say to-thee, that if-only  
 thou-wouldest-have-got-to-repose-thy-  
 trust-in-Me thou shouldst-have-got-to-  
 witness-an illustration-of the glory of-  
 41 our covenant God?"—They-got-to-re-  
 move, therefore, the stone.—But Jesus  
 went-and-raised His eyes upward, and  
 proceeded-to-say, "Father!—I-thank  
 THEE, because Thou-didst-get-to-  
 42 hear ME ;—I-myself however had-  
 been - knowing - all along that always  
 ME Thou-art-listening-to, — BUT-for  
 all that for-the-sake-of the people,  
 those that-have-been-standing-round,  
 I-got-to-use-the-words ; in-order-that  
 they-might-have-got-to-trustfully-be-  
 lieve that THOU ME didst-go-and-  
 43 send-forth-(G)Apostle!" And-then  
 having-got-to-say all-this, with-a-trem-  
 endous voice He-went-and-cried,  
 "Lazarus!—hither! — outside-here!"  
 44 —And out-got-stumblingly-to-come he  
 that-had-been-dead ; — all-swathed-as  
 he had been, feet and hands, with-ban-  
 dages, and his face in-a-(G)sudarium\*  
 \* Sweat-handkerchief.  
 † Jesus as a revolutionist would have sufficient  
 influence over the populace to rouse the whole  
 power of Rome against them, when his plans were  
 ripe for rising against Rome ; and give the

had-been-swathed.—Says to-them-  
 does Jesus, Up!—don't stand there  
 aghast, but have-gone-and-unswathed  
 him! — and have-got-to-set-him-free  
 to-be-going-his own way." Many there-  
 fore of the Jews who-got-to-come unto  
 to help Maria, and-so got-to-be-specta-  
 tors-of what He-went-and-did, got-to-  
 trust-in Him ward. But certain-of 46  
 the more influential of their-number  
 went-and-departed unto-to abet the  
 (G)pharisees, and got-to-tell them  
 what Jesus got-to-achieve. Went-and-  
 convened therefore - did the chief-  
 priests and the (G)pharisees a meeting  
 of-the-Council, and there-were-saying,  
 "What-counter-policy are-we advanc-  
 ing?—because this man here many  
 miracle-tokens is-achieving.—If we-  
 shall-have-gone-on much longer-letting  
 him-alone in-this-way the whole-of-the  
 people will-be-reposing-their-trust-in  
 him ward ; and-then coming-will-be  
 the Romans and taking-away from-us  
 both our position, and our nation-  
 ality!"† A-certain-important-person, 49  
 however, one-individual of their-number,  
 Kaiphas,—being-as he was the act-  
 ing-High-priest THAT-eventful year,—  
 got-to-say to-theem, "Ye-yourselves  
 know nothing-at all-about-it ;—nor 50  
 are-ye-reasoning-it-out- logically how-  
 that it-is-of Theocratic-importance to-  
 us, not to 'let him alone,' but-that just-  
 one-single mere-human being-though  
 to-save The People-of Israel and-thus  
 to have<sup>m</sup>kept the whole-of our nation  
 from-having-got-to-be-destroyed!"—  
 All-this however from-out-of his-own- 51  
 mind he-never got-to-say, BUT-in-as-  
 much as God's High-priest he-was-still  
 for THAT-Redemption Year, he-got-  
 to-(G)prophecy that on-the-eve-was  
 Jesus of-dying as Sacrifice-to Save  
 God's nation ;—and not to-Save-the- 52  
 Jewish-nation only, BUT-so far from  
 that in-order-that the human-children  
 of-God's-family those that-have-been  
 dispersed - in Babel orphanage He-  
 might - have-got-to-gather - together  
 one-Fold ward.—From THAT, there- 53  
 emperor just the good excuse he wanted for  
 making them a homogeneous part of the Roman  
 empire and compelling them to pay 'census' as a  
 tax instead of a tribute.

fore, God's time-fore-ordained they-got-to-take-them-definite counsel so-as-that they-might-have-got-to-judicially-murder-Him.\*

54 Jesus, therefore, no-longer-was as a free citizen-at-liberty transacting-daily-life-matters amongst the Jews, BUT-outlawed† went-and-departed thence the district ward on-the-confines of the desert, (G)Ephraim ward, a 'city' but only-in-name,—and—there He-was-passing-the-time in-the-company of-those His-own disciples.

55 But The Pass-over‡ of-the Jews was close-at-hand.—And got-to-go-up-did crowds Jerusalem ward, out-of-the-country-district, previous-to The Pass-over; in-order—that they-might-be-ceremonially-purifying themselves.—

56 There-they-were-looking-about, therefore—for Jesus; and—saying amongst themselves, in-Service-time at the temple as there-they-had-been-standing, "What-really now do-ye-think;—that he will be afraid and<sup>m</sup>keep from having-got-to-come The Feast ward?"

57 —But putting-out-had-been both the chief-priests and-also the (G)pharisees public-notice, to the effect—that if any-of-the-faithful should-have-got-to-know where he-is, he-should-have-gone-and-made-it-known, so—that they-might-have-got-to-take-him-into custody.

XII. 1 Jesus, therefore, previous-to The Pass-over, six days, got-to-go Bethany ward, where there-was Lazarus he who had-been-dying, whom He-went-and-raised from-amongst the dead. They-went-and-dared in holy trust in Him to-make a-feast, therefore, in-His-honour THERE;—and Martha was-acting-as-a-servant,§ but Lazarus was one-of-those honoured to be-reclining-at table as an equal-with

3 HIM.|| MARIA, therefore,¶ having-gone-and-taken-as she did a-pound of-

\* The Lamb of God—God's great antitypical Sacrifice for sin—was sacrificed by God's own consecrated High-priest—and then the work of the Aaronic priesthood was done.

† Not yet excommunicated.

‡ The climax—reality—and last.

§ So completely had the raising of her brother humbled and sanctified her.

Of course, by the express command of his Sovereign Lord.

¶ The force of the "therefore," and the emphasis upon 'Maria,' is that she, in the most

(G)myrrh (G)nard-ointment,—pure, of-very-great-value,—went-and-anointed the feet of-Jesus, and wiped with-her-hair His feet;—but the-very house-itself got-to-be-pervaded-reeking with the perfume of-the (G)myrrh. Says,

therefore, does-one of-His disciples, Judas son-of-Simon, the-Iscariote,—

who was-now-on-the-very-eve-of betraying Him, — "From what—adequate motive did-not (G)myrrh such as

this get-to-be-sold for-three-hundred (G)denarii,—and-then have-got-to-be

given-to-the poor?"—But he-got-to say this,—not because it-mattered-ever to-HIM about the poor, BUT-rather,—because a-thief he-was, and the-treasurer's-box he-used-to-keep-as

treasurer,—and the-contributions that-used-to-be-put-into it he-was-in the habit of appropriating.—Got-to-say

therefore-did Jesus, "Have-gone-and-left I HER-alone;—with-an-eye-to the day of MY-own\*\* entombment has

she-been†-reserving THIS:—As for the poor ye—possess them always

amongst yourselves,—but ME not always are-ye-possessing." Got-to-know therefore-did a-considerable

number-of-the Jews that THERE He really-is; and-so they-got-to-go—not purely-on-Jesus's account, BUT-too that they-might-have-got-to-have-a-look-at

Lazarus—the-man whom He-got-to-raise from-amongst the-dead. But

now got-to be revenged for this feast-to-plot-did the chief-priests how they-might-have-gone-and-been revenged by

destroying Lazarus, too;—because many through his-influential and bold

patronage of Jesus were-being-induced even-of-the Jews†† to-be-trustingly-be-living-in Jesus ward.

Upon-the morrow a-great crowd,— which got-to-come The Feast ward,—having-got-to-hear-tell-as they did that

solemn and public manner, anointed Him as "The Resurrection and The Life," "The Christ" (xi. 25, 26).

\*\* As well as Lazarus's.

†† From that used for Lazarus?—She does not do it impulsively because of the revival of her brother, but from fixed Christian principles, since when embalming Lazarus she put this on one side to pre-embalm Me, for she trusted simply to what I said about My own death.'

†† That is of the higher classes, where thus used.

- 13 Jesus is-coming Jerusalem ward, went-and-took the sprays of-the palm-trees, and got-to-go-out a-meeting ward-with-Him. And-then there-they-kept-on-shouting, "(G)Hosanna ! Blessed-is He that is-coming in The Name of The Lord,—The King of-The Israel-  
 14 of God!" But having-got-to-find-as Jesus-did a-young-ass, He-went-and-sat upon it ;—just-as it-has-been-written, "Keep-from fearing, Daughter of-Zion, behold ! thy King is-coming, sitting-upon a-male-foal of-an-ass."—All-this, however, get-to-know-did not His disciples at-the first ;—BUT-after the dispensation of The Spirit when glorified Jesus got-to-be, then they-went-and-called-to-mind that all-this had-been-written upon Him ; and that all-this they-actually-went-and-did to-Him. Bearing-their-testimony, therefore, were-the throng-of-people which were along-with Him when Lazarus He-went-and-summoned from the tomb, and raised him from-among the-dead.—For this-reason, too, it was that-went-and-arranged-a-meeting-with Him-did the crowds,—because they-got-to-hear-tell-of His having-been-achieving a-miracle-token of such 19 calibre as-this. There were-the (G)pharisees, therefore, saying with an eye unto themselves, "Do ye-not perceive already that ye are-not affecting anything ?—Just-look-at-that now !—the world-itself\*  
 20 behind HIM-as disciples?" But-they said this because there-there-were-present some Greeks-Jewish proselytes, from-amongst those that-were-coming-up that they-might-have-gone-and-

worshipped in-as circumcised at-The Feast ;—these-persons therefore+ got-to-come-specially for guidance-unto-Philip,†—him of-Bethsaida of-Galilee, —and were-asking him, saying, "Sir, how-we-should-like the-famous 'Jesus to -have-got -to -have -an-interview-with !" Goes-does Philip and tells Andrew ; and-then again Andrew and Philip tell Jesus Himself.—But Jesus went-and-made -His- reply to-their-complimentary Address in-these-words, "Yes-come-HAS-as you say the hour that The Son of-Man shall-have-got-to-be-'glorified'!—Verily, verily, I-do assure you, supposing The Corn-grain "will-not have-got-to-fall the earth ward, and -so to-die why then-it single-as a phenomenon§ remains :—but supposing it-shall-have-gone-and-willed to-die, why then-MUCH Fruitage it-goes on in an infinitely multiplied ratio-bearing !—He that-has real-love- 25 for his life will-be-apparently-throwing-it-away ; and he that-thus-hates his life in-the ambitions and gettings of this-present world, life eternal ward will-be-guarding-it-safely.—Supposing some-ambitious man be-serving ME, ME let-him-BE-following ;—and-then WHEREVER I am, why-THERE too that servant of-Mine will-BE necessarily.—And supposing some-one-particular-faithful servant be-serving ME, honouring him will-be My-Father.—Now- 27 already MY soul has-been-becoming-stirred-to its lowest depths ;—and Oh !—what-selfish thing shall-I-be-saying ?— 'Father ! have-got-to-save Me from such-an-hour as-THIS !—BUT-then just-for THIS it was that-I-went-and-

\* (e)Cosmos, the Greek word for 'world,' and 'Greeks' suggested its use by Jews.

+ Domestic distinctions cannot, we ourselves know, easily be explained to heathen converts, so that the pharisees had to leave these Greeks to believe that our Lord's public entry, under such impressive auspices, was a Theocratic matter !—As with so much that more than our carnal curiosity craves to know, so with this episode, we seem to agonize to know the cruel result of the imminent horrors of the crucifixion (the 'wher-ever' of verse 26) of their new-found Messiah and God upon these double converts. Let our Lord's pregnant and suggestive preparing of them for this be studied in His reply.

† Perhaps because he was in some way connected with foreign parts,—his name is Greek.

Verso 22 shows how this new and courtier-like duty flustered the humble Galileans.

§ Merely the one wonder—Man in the New Creation, Jesus. The translation of the text, as the student sees by the capital letters, is Antitypical not typical—and it cannot be both at once—the typical parallel would be this—"supposing the-first corn-grain-God ever made had refused to-have-got-to-fall the soil ward, and-so to-die, why then-it remains-for ever single-as a vegetable phenomenon."—That is to say, on its being explained to mankind they would admire it, but not be blessed by its future harvests. And so would the universe of God's intelligent creatures if Jesus had selfishly refused to die and produce the harvest of glorified Man in the New Creation.

came this the-very hour ward ;”—  
 28 “Father ! have - got - to - glorify Thy Name !”—Went-and-came therefore then-did a-voice out-from Heaven,—“Both glorify-it-did-I-get-to—and yet—  
 29 again will - I - be-glorifying-it !”—As for - the populace, therefore, which had-been-standing-by-during the late interview with the Greeks and-thus got-to-hear-it, they-were-saying, “That-it-has-been a-thunder-clap !” Others were-saying, “An - (G)angel to-him 30 has-been-speaking !” Got - to - break-out-in-answer-did Jesus and to-say, “Not as-a-help-to ME has-this Voice been - coming - to - be, BUT-rather as-a-  
 31 help-to you.—Now the penal-(G)crisis is of-this-present world ;—now being\* cast-out-shall the ruler of-this-present world-be, outside-outlaiced and excommunicate.—And - I - even - though I 32 SHALL-have-got-to-be-impaled-up-aloft out-of the earth,—everybody will - afterwards - be - drawing-in LOVE-off 33 for salvation-unto MYSELF !”—But this He-was-saying in-allusion to-the-manner-of death there-He-was-then-  
 34 on-the-very-eve of - dying.—Got-to-break-out-in-reply to-Him-did the populace, “We got-to-hear-it-readt out-of The Law how-that The Christ is-to-be-abiding for the eternity ward !—and-if so how-ever art thou saying that impaled-up-aloft must-have got to be the son of man ?—what - mysterious being is this-person thou art always  
 35 speaking of, ‘the son of-man?’” Got-to-say therefore to-them-did Jesus, “Still a-little while longer The Light is along with-you ;—be-journeying-life's journey whilst The Light ye-possess, so-as-to “keep The Darkness from-having-got-to-take-possession-of you ;—and he that-is-journeying in-organic oneness with The Darkness does-not know whither he-is-bound.  
 36 Whilst-then The Light ye-do-possess, be-trusting-in The Light ward, in-order-that children of-Light ye-may-have-got - to - be.” All-this got-to-speak-did Jesus-as Divine utterances ;

\* As the Gospel gradually spreads over the world and eliminates barbarism, cruelty, vice, ignorance and ungodliness, in the Pentecostal Dispensation then already practically inaugurated.

In Synagogue.

The Jews.

and-then having-got-to-depart-as He did He-got-to-be-in-hiding away-from them.†—But such-and-so-many miracle-tokens although He - had - been-achieving right in-their-very-sight, yet they were-not trustfully-believing-in HIM ward,—that the saying of Esaias 38 the (G)prophet might-have-got-to-be fulfilled,—the-one-in-which he-got-to-say, “Lord ! what-great man got-to-trustfully-believe our message ?—and the Arm of-The Lord to-what-great man did - it - get - to - be-uncovered ?” For this reason-too they were-not able 39 to - be - trustfully - believing, because again got-to-say-did Esaias,—“He- 40 has-blinded their eyes, and hardened their heart ;—so-that-they “will - not have-got-to-See with-their eyes,§ and then have-got-to-understand with-their Heart, and have-got-to-be-converted, and-so let-me-have-got-to-Heal them.” All-this Esaias got-to-say when he- 41 got-privileged-to-see the glory of HIM, and to-make-Divine-utterances concerning HIM. Nevertheless, for-all- 42 that, even of-the magistrates many did-get-to-trustfully-believe - in HIM ward ; BUT-cowardly on-account-of the (G)pharisees they were-not making-any-confession, so-as-to “keep themselves from having-got-to-be (G)un-synagogued - as heretics.—For idola- 43 trously-did-they-go-and - LOVE having-the glory from-their fellow-men, far-more - & - o - than having-the glory from-their GOD. But Jesus went-and- 44 cried-aloud and said, “Ho that-is-trusting-in ME ward, does-not be-trusting-as a terminus-in ME ward, but-in reality in-HIM ward that-went-and-sent ME :—and he that-is-gazing- 45 upon ME, is-gazing-in reality||-upon HIM that-went- and - sent ME. I, 46 Light, the world ward have-been-coming, in-order-that every-one who is-trusting-in ME ward in-organic one-ness with The Darkness may-in-keep from having - got - to - continue. And 47 supposing-even-that some-great man shall-have-got-to-listen-to these over-

§ The pictorial shapes of eternal truths sacramentally delineated before the very physical eye—wherever it can possibly fall—and then by God's help have gone on to learn with the affections sanctified the lessons they are meant to teach.

|| xiv. 7-11.

flowings of-MINE, and-yet-will-not have-got-to-trust, I-Myself-personally am-not condemning him ;—for I did not go-and-come that I-might-be-condemning the world, but that I-might-  
48 have-got-to-Save the world. He that is setting-ME aside, and wilfully rejecting these overflowings of-MINE, HAS one that is condemning him ;—the truth which I-got-to-speak-in Divine utterance IT will-be-condemning him, in-the economy of the close of the Dispensation-day.  
49 — Because I out - from MYSELF- merely did-not get-to-speak, BUT-so far from that The Father that-went-and-sent ME, HE to-ME Inspired-instruction went-and-gave, what-in doctrine I-should -have-got-to-discourse-of and again what-in mystery I-should-have-got-to-speak-as -utterances.—And I-  
50 know that the Inspired-instruction of HIM life eternal is-essentially.—What, therefore, I am-uttering-Divinely, exactly-as The Father has-been-telling ME, even-so I-am-uttering-it.”

XIII. 1 But before The Feast of The Pass-over having-been-knowing as-Jesus-had that-coming - has - been His ‘hour’ for having-got-to-be-received-up out-of the world this -one as The Peace-offering-unto The Father, having-gone-and persisted all through in - Divinely-LOVING\* His own,— those that were in-the-economy of this world,†—up-to His end ward He-went-  
2 and-so-divinely-LOVED them.—And so as an illustration of it supper-time having-got-to-come ;—the devil having-already been-sowing-as he had the heart ward of Judas son-of - Simon, the Iscariote, the-intention-of having-  
3 gone - and - betrayed Him ;—having -

\* This love is not mere natural amiability, nor impregnable animal attachment to our own young, nor omnivorous reciprocity of flattering homage, but the absolute perfection of the Love of God Himself as illustrated for our example in a human personality. The more intelligently and analytically we meditate upon what for semi-barbarism, coarseness, vulgar selfishness, bigotry, and what is repulsive, in close contact, the Apostolic fishermen and craftsmen of Galilee were ; and, then, unutterably WHAT, for the absolute contrast of all this, an ! Infinitely more, our Lord was, in refinement of tastes, far beyond what eighteen hundred years of His own refining influence in a ripening Christianity have enabled us even to imagine ; the more adequately we shall appreciate the force of the tense, and the power of the word

got-to-know-as Jesus-did that every-thing-has The Father been -giving-over to-Him His hands ward ;—and that as-from God He-got-to-come, so-now back-as The Peace-offering-unto God He -is - bound ;—He -rises- up|| from His place at the head of the and-then He - takes-off- up neatly-on-one-side

His garments; and having-gone-and-taken a-bath - towel, He-got-to-gird Himself -with it ; — then He pours water the foot-bath ward, and went-and-skilfully-addressed-Himself to-be-washing the feet of-His disciples, and then to-be-wiping-them with-the bath-towel with-which He-had-been-girded.

He-comes therefore-in his turn right up to Simon Peter ;—says to-Him does that -penetrating disciple, “Lord!—dost-THOU of-ME wash the FEET?” Got-to-break-out-in-answer-did Jesus, and to-say to-him, “The meaning of what I am-doing-now THOU knowest not as-yet, but thou-shalt-be-knowing subsequent-to all-THIS.” Says 8

to-Him-does Peter, “Thou shalt-never be-mallowed to-have-gone-and-washed the feet of-such as me the eternity ward!” Got-to-break-out-in-reply to-him-did Jesus, “Supposing I am-not-mallowed to-have-got -to-Wash thee, thou art-not possessed-of part-and-lot in common-with ME.” Says to-Him-does Simon Peter, “Lord-I see now well then—not the feet of-such as-me only, BUT-ininitely more both the-hands, and the head!” Says to-Him-does Jesus, “He that-has-been-Bathed has no longer-any-necessity save his Feet to-have-got-to-Wash ; BUT-so far

from that is clean the-whole-of-him.¶

in [this verse. Our Lord is, here, especially, emphatically, and most practically, our example of what Christianity is, and is meant to be, especially whilst, in gestation. We, each of us individually, are more or less in His place ; and in nothing is the quantity, quality, and calibre of our orthodoxy of Christianity shown more than in our intelligent, discriminating, and persistent, LOVE of all around us, in trite, trying, testing, and moulding, daily life.

† Hint at the beloved ‘elect angels,’ introduced to us in Apoc. iv. ¶ Not the Pass-over (v. 29).

§ The Cross The Burnt Offering.

|| Thus emphasising two things : (1) that it was their ‘lord and master’ who did it ; (2) unnecessary ceremonially to wash before meals.

¶ The person fresh from the public baths needs

—And YE ARE thus essentially clean, 11 —BUT\*—no, oh! not all-of-you!”—For He-had-been-knowing who was even then-betraying HIM;—for this-reason He-got-to-say, “Not all-of-you clean- 12 are-essentially.” When therefore He-had-got-to-wash their feet, and to-resume His-own-clothes, after-having-got-to-recline again, He-got-in-the course of His remarks-to-say to them, “Do-ye - detect WHAT - sacramentally significant thing I-have-been-doing to 13 you?—Ye style ME ‘The Teacher-of-us,’ and, ‘The Lord-of-us’;—and justly are-ye-speaking-so, for I-am- 14 indeed so. If then I went-and-washed your feet, —‘THE LORD,’ and ‘The Teacher,’—surely YE are-bound to-be-washing the feet one-of-the other!—For a-pattern-precedent I-went-and-presented to-you, so—that just-as I went-and-acted towards-you, 15 YE may-be-acting too. Verily, verily, I-assure you, a-home-slave is not greater-than his lord, nor a-messenger greater-than He-who-got-to-despatch 16 him.—If ye-know all-this-in theory, blessedly-happy are-ye only if-ye-are daily, hourly - carrying - into practice 17 the same! Not about-all of-you am I-speaking;—I know whom I-went-and-personally-selected:—BUT it is as it is in-order-that the-text-of-Scripture may-have-got-to-be-fulfilled,— ‘He whilst he is-going-on-chewing my bread as guest-with me, went-and-lifted-up against me the Heel-of-him.’ 18 —Already in-time I-am-telling you before its having-got-to-take-place, in-order-that when it-shall-have-got-to-become-a-historic-fact, ye-may-have-got-to-trustingly-believe-that I AM; 19 —verily, verily, I-do-assure you, he only to wash the dust off his feet—contracted in going home—when he reaches his own house.— He that has been bathed organically “whiter than snow” in the Blood of Christ, The Laver of Regeneration, “open for sin and for uncleanness,” after the ‘quickening’ of Conversion, which is the Assisted act of the human will and corresponds to the act in marriage by which a woman begins to be organically one with another until death, passed into actual physiological oneness with Christ ‘until (no death) doth each part’ from the other. This is “Bathing.” “Washing” is the daily, and often hourly, prayer of each to The Divine Spouse of the whole Church for pardon for sin committed through infirmity—and even wilfully.

that-is-receiving any-one, whatever he may be that I-am-futurely-sending, is-receiving ME-Myself;—he however that-is-receiving Me, receives-necessarily HIM that-went-and-sent ME.” Having-gone and said all this-as 21 Jesus-did, He-got-to-be-racked-with-anguish-of-spirit, and went-and-boreplain-testimony, and said, “Verily, verily, I-do-assure you, that one out-of your-own dear number will-be-the agent in-betraying ME!” There-look- 22 ing one another wards, therefore, were His-disciples,—perfectly-puzzled about what-species of miscreant He-is-speaking.—But there-had-been-reclin- 23 ing one of His disciples in-as the most organically one with the tastes and refinement of the bosom-innermost character of the man Jesus, whom Jesus used-to-divinely-LOVE;—goes- 24 on-nodding therefore to THIS-disciple—does Simon Peter, privately, to-have-got-to-ascertain which-one villain enough it-might-be respecting whom possibly He-is-speaking. But having- 25 got-to-fall-back-as did THAT-disciple† right-upon the breast of Jesus, he says to Him, “Lord, WHAT-possible villain is-this?” Breaks-out-softly-in 26 reply—does his Jesus, “THAT-greedy man there it-is to-whom I after-having-got-to-dip the soppet-delicate morsels shall-be-presenting-it.”—And-then having-got-in due time-to-dip-in-as He did the soppet-into the dish He-gives-it-Judicially unto Judas son-of-Simon, the Iscariote. And-then, —simulta- 27 neously-with the soppet,—then-went-and-entered-in-now unimpeded by Christ’s Intercession that-villain ward Satan himself|| personally.—Says therefore to-him-does Jesus, ||“The-

\* The strong “but” of mental anguish (verse 21).

† Strictly, here, “munching,”—as Judas was, in disgustingly undisguised enjoyment of the food, —“chewing.” My bread out of which he is extracting animal life organically imparted to it out of Myself, ‘The Life of the world,’ whilst ruminating all the time complacently upon My death.

§ John is always so modestly anonymous.

|| Upon which he has (I see) been long feasting his eyes.” It was the most delicate and delicious morsel of the whole dish (Acts i. 18).

|| The masculine Article before each name strongly emphasises their personality, so that if Satan is not a masculine person Jesus is not—nor

business which thou-art-transacting,—have-got - to - transact-it as - expeditiously-as-possible.”—But this-general order not-a-soul could-get-to-conceive of-those reclining-at-table to help-forward what-possible benevolent enterprise He-went-and-said - it to-him-in particular.—For some-of those likely to be best informed were-imagin-ing-that\*—since of-the treasury-box Judas himself was-keeper-always,—that Jesus means-to-say to-him, “Have-got-to-purchase the things-of-which we-have need The Feast ward;”—“or, to-the poor that he - should - have - gone - and - given a - donation.”—Having - gone-and-taken therefore the-proffered soppet,—trust-HIM-for that!,—out-he-went - and - made - off straight;—but it - was NIGHT - TIME. But-when he did-get-to-go-out, says Jesus, “Now glorified-shall The Son of-Man - have got to be, and God shall have-got-to-be-glorified in-organic oneness with HIM. If God shall-have-got-to-be-glorified in-organic oneness with HIM, God too shall-be-glorifying HIM in-organic oneness with His-own-self,—and now-forthwith will-He-be-glorying HIM.—*My own, dear-little-children!*—yet a-little-while-longer as a companion-with you am-I ;—ye-shall-be-searching-for ME, and-yet,—just-as I-went-and-told the Jews, ‘There where I-am-bound, YE-even are not able-possibly to-have-gone-and-come;—yes, to-you-even I-am-saying-it, from-now. — A - commandment, a - NEW-one, I-am-now-giving to-YOU—That ye-be-divinely-LOVING one-another, —exactly - as I - went - and - divinely-LOVED you that - so also ye-be-divinely-LOVING one-another.—In-the strength of THIS-characteristic recognizing-shall-be all-men that to-ME disciples ye - really - ARE provided

any of the hosts of persons who (in the Greek) are thus (by the Article before the name) vividly and subtly individualized—almost always. What abundant materials are supplied for building up, inferentially especially, Iscariot's character!

\* On being consulted.      + 1 Cor. xiii.

+ Not that night.

§ Although feeble, and only 'little children' (xiii. 33), they were Regenerate.

|| xiii. 20. ¶ Heb. iii. 6. \*\* Of 'The Bride.'

†† Earthly marriage for life in the flesh is a type sacramental of the heavenly reality for Life in the spirit for ever—those whom The Holy Spirit now

divine-LOVE ye-are-possessing in-organic oneness one-with-another.”+—Says to-Him-does Simon Peter, “Lord! 36—WHERE art thou - bound-away?” Got-to-break-out-in - reply to-him-did Jesus, “‘ Where I-am - bound-away, not possibly-canst - thou ME NOW have-got-to-follow ;—at length, however, thou - shalt-be-following ME.” Says to-Him-does Peter, “Lord! from what-root reason 'not possibly-can' - I Thee have-gone-and-followed 'even-from-NOW?—the life of-me on Thy behalf I-will-be-laying-down!” Got-to-break-out - in - reply to - him - did Jesus,—“‘ The life of-thee on-MY behalf thou-wilt-be-laying down!’—why-verily, verily, I-do-assure thee, cock† shall be<sup>m</sup>kept-from setting-to-crowing until when thou-shalt-have-got-to-repudiate ME, aye, deliberately-thrice-over.—XIV. “Keep-from letting your hearts be-anguish-stricken ;—ye-do<sup>m</sup> trust-in-GOD ward, and - so in-ME ward-also ye-are-trusting|—necessarily.—In-the economy of The House¶ of The Father of-ME the-homes-are-indeed many ;—but supposing-it were possible to be-the<sup>m</sup>reverse, I-doubtless should-have-gone-and-told you, going-as-I-am-now to-have-got-to-get-ready a-position for-you.\*\*—And suppose I-shall-have-got-to-go-on-my-way thus to-have-gone-and-made - ready a-position for-you, again am-I-coming, and shall-be-welcoming you for good-unto MY - OWN - SELF ;—so - that there where am I, ye also there-may-ever† be :—and - then there - where I am-bound-away ye - know-so well,—and the Road-there ye-know-too.” Says to-Him-does Thomas, “Lord! we-do-not know there-where thou-art-bound, and how-ever possibly-can-we the road-there be-knowing?” Says to-him-does Jesus, “I AM The Road,

makes to be Christ-like up to new-Birth are being then completely conformed to Him in all essential of character ;—they will form a Corporation to the individuals of which He will be for ever able to turn in essential correlation of tastes, affection, and love of The Father in a relationship as unique in the antitype as correspondingly in the type, with no other creatures can He from the nature of the case ever have become so one.—These chapters are an elaborate exposition of the relationship between The Father, The Son, and The Son's Wife reciprocally.

- and The Truth, and The Life :—no-one ever-comes *in real converse-unto* The Father, if-he "will-not-come through ME-as the one only Mediator.
- 7 Since ye-had-been - knowing ME, The Father of - Me had - ye - been-knowing too perhaps ;—and now-for-some-time-past ye-are-knowing HIM, and have - been-actually-gazing-upon HIM.—Says to - Him - does Philip, “Lord! *only just - have - gone - and - shown to us ‘The Father,’ and - then we\** shall - be - perfectly - satisfied !”
- 8 Says to-him-does Jesus, “How-much longer AM-I-to-be *in company-with* you, and-yet for - you to-have-continued-not-to-know ME, Philip ?—he - who has-been-gazing-on ME *I tell you-has-already-been-gazing-on* The Father :—and-so how-ever canst-thou-keep-on saying, ‘Have-gone-and-show us The Father’?—Do ye-not-trust-Me that I in-organic oneness am with The Father, and The Father in-organic oneness with ME is-essentially ?—the overflows which I am-at this moment-uttering to you, from-as the source Myself *I am-not uttering*, but The Father, Who is in-organic oneness with ME residing-ever, HE is-the-Author-of the acts.
- 10 11 Do-be-believing ME, that I-am in-organic oneness with The Father, and The Father in-organic oneness with ME ;—but if "quite-incapable-of that on-account-of *My* acts themselves-in their character and power do-be-trust-ing-in ME.—Verily, verily, I-do-assure you, he that-is-trusting-in ME ward, the acts which I am-achieving shall-he-too-be-achieving,—aye-and greater-still† than these-of Mine, even, shall-he - be - achieving,—just for the very reason that I for gifts for you-unto MY
- 12 13 Father am-on-My-way ;—and-so what-ever-thing ye-shall-have-got-to-ask, in-organic oneness with MY Name, this will-I-be-performing, in - order - that glorified-may The Father have got to be in-organic oneness with The Son :—
- 14 supposing some-boundless petition ye-shall-have-gone-and-asked, in-organic oneness with MY Name, I-myself will-be-realizing-it-for you. Supposing ye-divinely-LOVE ME, those precepts which are characteristically - MINE have-got-to-keep - obedient - spiritedly, and-then I-myself will-be-asking The Father, and yet - another Guiding-friend will-He-be-Giving-as-a-Gift to you, that It-may-be-remaining in companionship-with you on-on for-ever-and-ever.—The Spirit of-The Truth ;
- 15 —Which The World cannot-possibly have-got-to-receive, because it does not perceive IT,§ nor know IT ; ye, however, do-know IT, because-(G)parallel-in-aid - with you It-is-to-be-remaining and in-organic oneness with you It-shall - be-essentially.—No ! - I- am-not-going-to-be-leaving you (G)orphans, coming in substantive relation-ship-unto YOU it is that-I-am. A-little
- 16 17 18 19 20 21 22 23 24 while-hence and The World then-is-seeing ME no-longer-at all,—but YE then-are-still - Seeing ME ;—for-the-same - reason - that I then - am-Alive, YE too shall-be-Living. In organic oneness-with THAT—the Dispensation-of The Spirit —knowing-shall ye-then be how-that I-am in-organic oneness with MY Father,—and ye in-organic oneness with ME,—and I-in-organic oneness with you. He that both-has-as-a possession these - precepts of - Mine, and-moreover that-is keeping them-obediently THAT is the - person that - is-divinely-LOVING ME ;—but he that is-divinely-LOVING ME, shall-be-divinely - LOVED-of The Father of ME ; and I-myself will be LOVING him-divinely, and I-will-be-revealing to-HIM MY-OWN-SELF.”—Says to
- Him-now does Judas,—NOT the Iscariote-of course,—“Lord, and now has it-been-managed that to-US Thou-art-going-to-be - always revealing Thyself, and-yet, at the same time not-to-the world ?”|| Jesus got-to-break-out-in answer and to-say to-him, “Well now supposing some-faithful - one is-divinely-LOVING ME, MY truth he-will-be-keeping-obediently ;—and MY

\* viii. 19.

† In ripening Christian civilization, with all its achieved and imminent wonder-working under the fast-increasing miracles in every branch of ‘knowledge increased’ and ‘running to and fro.’

‡ “(G)Paraclete,”—explained elsewhere.

§ Neuter always—but our arbitrary grammar idea of “neuter” is utterly inadequate to do more than suggest the kind of Being the Holy Spirit is.

|| Verse 19. Our Lord meant one World (with a capital letter Satan’s), they meant another (the whole world of man).

and-then We shall in substantive relationship-unto him be-coming, and a home companionably along-with him  
 24 making. The-person that<sup>m</sup> will-not be-divinely -LOVING ME, these-principles of-Mine does<sup>n</sup> not keep-obediently ;—and the truth to-which ye-are-listening is not Mine, BUT that of- The Father that-went-and-sent ME.  
 25 —All-this have-I-been-saying to-you whilst-stopping (G)parallel-as fellow-  
 26 with you. But The Guiding-friend, —The Spirit, The Holy - spirit,— Whom sending-shall The Father be in- organic oneness with MY Name, That Being you will-be-teaching EVERY- THING -in semine,\*—and He-will-be bringing-back-fresh to-your recollection everything that I-got-to-tell you-  
 27 Myself. PEACEFUL-TRANQUILLITY† I- am-bequeathing to-you,—this My-own peaceful -tranquillity I-am-making-a- present-of to-you ;—not by-the-standard-Of The World's giving do-I give to-YOU !—mKeep - from letting - your heart be-anguish-stricken, <sup>m</sup>or letting- it-be-apprehensive ;—ye - got - to-hear how I-got-to-say to-you, 'I-am-bound- away, and-yet I-am-in reality-coming in substantive relationship-unto you ' ;— if ye-are-divinely-LOVING ME, why ye-would-have-got-to-rejoice that I- AM-on-my-way as The Peace-offering- unto The Father, because The Father is-essentially a-greater-Being-than I.  
 28 —And-so NOW I-have-been-telling you before its- having - got-to-take-place ; in-order-that when it-shall-have-got- to-take-place, ye - may - have - got - to- trust-in-Me. I shall-not have the opportunity of-saying much-more as companion-with you ; for coming-now-is he-the of-this World ruler,—and-ye-

\* John ii. 20, 27, everything in an elementary way.

† The Epistles, *passim*.

‡ The whole evangelistic and pastoral organization and work of this Dispensation are in the 'got of this Aorist.

§ The "shall we" is the delicate Imperative Mood of exquisitely compounded majesty of sweet and commanding precedence, and, in the strict grammar, belongs to the "going away." Why was this, one of the *obiter dicta* of Him Who 'speak as never man spake' in private, as well as a public speaker, recorded, but to give us one of those delicate touches of character which are to bring the Awfully August Host of the future when

in-organic oneness with ME-personally

—possesses absolutely -NOTHING ;— IT-it is as it is in-order-that the 31 world-itself may-have-got<sup>n</sup> to-know hat-I-divinely - LOVE The Father, and - so that just - as went - and - gave - His - instructions to - ME - did The Father, so -precisely I-am-acting.—Be-getting-up-from table, shall ve § now, and - going - away from - ere."

XV. 1. "I AM The Vine, the archetypal-one, and The Father of-ME The Grower antitypically is.—Every Branch n-organic oneness with ME that<sup>m</sup> will-not be-bearing Fruit — He-removes hat ;—and every-one that its Fruit is bearing — He - prunes - out - of - unhealthiness that, in-order-that still more Fruit it-may-be-bearing.—Already YE pruned-persons are in essentials ; — through-the-agency -of the truth|| which I -have- been-teaching you have-got-to-stop in-organic oneness with ME, and-I-will-in-organic oneness with you. Just-as the branch cannot possibly fruit be-bearing from-as the 'oot its-own-self supposing it<sup>m</sup> will-not have-got-to-stop in-organic oneness with the vine, so-too neither-can ye if ye "will-not have-got-to-stop in-organic oneness with ME. I AM The Vine,— ye are-The Branches ;—he that-does-stop in-organic oneness with ME, and I-in-organic oneness with-him, he is bearing Fruit, plentifully.—Because separate-from ME not possibly can ye-be-successful-in anything.—Supposing now that<sup>m</sup> refused shall-some-apos-

¶ to-have-got-to-stop in-organic oneness with ME,—well then-cast-forth-shall-he-have-got-to-be, outside-The Vineyard,—like a-Branch ;\*\*—and-so dried -up-shall-he-have-got-to-be, and we drink of the (actual) 'wine new in The Father's Kingdom' vividly and entrancing before the ravished senses of those whose faculties are sufficiently spiritualized and refined to sensitively appreciate the Heavenly tones which actually come to us in the Greek of this clause 'Englisch.'

¶ The Sap—the Nature of God actually and always flowing into the regenerate.

¶ Judas in the mind of the Speaker—his case needed explanation.

\*\* The exact companion symbol to this in the animal kingdom of Sacramental Theology is given in John iii. 2, etc., in the alternative of a regenerate person's not proceeding to new-Birth, but, instead of that, dying in the Womb of the

there-they-are-gathering it, and The Fire ward they-cast-it, and it-is-in-a Burning-state.—Supposing ye-shall have-got-to-stop in-organic oneness with ME, and-moreover the flowing sap of the utterances of ME working organically-in you shall-have-got-to-stop - unimpeded in their circulation, whatever ye-like ye-shall-be-asking, and to-you actually realized-shall-it-be—*Fruit-making ward.*—Just-in-organic oneness with THIS-large hearted praying glorified-shall MY Father have got to be,—that Fruit plentifully ye-be-bearing; and-so shall-ye-be essentially to-ME disciples;—just-as went-and-divinely LOVED ME The Father just-so-did I go-and divinely LOVE you,—Oh ! do\* have-gone-and stopped in-organic oneness with this divine-LOVE this of-Mine! If-only now MY Sap-precepts ye-shall-have-got-to-keep-obediently ye-shall-then be-stopping in-organic oneness with this divine - LOVE of-Mine;—just-as I the precepts of-MY Father have-been keeping-obediently, and-thus am-stopping in-organic oneness with HIS divine-LOVE, All-THIS have-I-been-saying to-you, in-order-that MY-own joy might-have-got-to-stop in-organic oneness with you, and-so your-own joy might-have-got-to-be - perfectly-developed. THIS is the 'precept' the-one characteristically Mine,—THAT YE-BE - DIVINELY - LOVING ONE-AN-OTHER, PRECISELY - AS I-WENT - AND - DIVINELY - LOVED YOU:—a-greater-kind of LOVE than-THIS no-one possesses that some-unselfish hero the-very life of-him shall have-gone-and-laid-down to-save-that of-his friends;—ye MY 'friends' are essentially, if-only-now ye-be-doing whatever I enjoin-on you. No-longer you do-I-ever-style home-slaves.†—because the 'home-slave' is not privy to what his lord-and-master is-about,

Mother-Church, when the Spiritual fetus is 'still-born,'—as this, a 'Branch,' made out of the Sap-truth of The Vine, died to God, though alive indeed unto sin, and Satan, and sinners, and selfishness. As to the comfortable side of Christian fatalism, the large definition of which is 'once in Christ, in Christ for ever,' this Sacramental Revelation is of it the absolute and irrefragable contradictory.

—but YOU I - have - addressed - as-FRIENDS, — because every - essential which I-got-to-hear from-as the source MY Father I-went-and-confided to you.—Not YE ME went-and-(G)selected, BUT-just the reverse I went-and-(G)selected-Me YOU, and-then went-and-Ordained you,—in-order-that ye may-be-aiming-at Fruit bearing, and that your fruit may-be-permanent;—in-order-that whatever ye-shall-have-got-to-ask The Father,—in-organic oneness with The Name of-Me,—He-may-have-got-to-grant-it to you.—In all THIS enjoining-upon you-I am only in reality‡ that ye-be-divinely-LOVING one-another.—If-your experience gets to be that The World hates you, ye-know-well enough that ME, before you, it-has-been-hating-always.—If till only generated-of The World ye-were, The World might-perchance-after its own fashion its own-offspring be-regarding; because, however, still only generated-of The World ye-are not, BUT-instead of that I went-and-(G)selected-Me you out-from The World, on-this-account hates you-does The World. Be-calling-to mind the truth which I-got-to-mention to-you.

' Not greater is the home-slave than his lord-and-master,'—since ME they-shall - have - gone - and - hunted - down, you also will-they-be-hunting-down;—if MY message they-got-to-sedulously-obey,§ that-of-yours they-will-be sedulously - obeying. BUT - mind THIS, the -whole- of -it they-will-be-doing to-YOU through-your connection with MY Name;—because-they have not known HIM that-went-and-sent ME. If I had<sup>m</sup>refused to-have-gone-and-come and to - have - got - to communicate with-them, sinful-wrong-doing they were-not incurring;—but, as-it-is, excuse they-have not as-a-cloke-for such-sinful-wrong-doing as-theirs. He that-hates ME, The Fa-

\* Not spoil rich Vineyard promise, and disappoint My hopes!

† The word must be divested of our idea of 'slaves'—the sacred writers always persist in pointedly styling themselves "home-slaves of Jesus Christ" (Ex. xxi. 5, 6).

‡ Rom. xiii. 8.

§ Irony.



they are-not trusting-in ME ward ;\*— short-interval and ye-shall-be-just having a-look-at Me ?—and ‘I am-bound-away unto The Father?’—<sup>18</sup>  
 10 about RIGHTEOUSNESS, however-for all that,—just-because unto-as *The Peace-offering* The Father I-am-bound-away, and no-longer ye-are-gazing-upon ME ;—but about PENAL-CONDEMNATION,—just-because {the ruler of-this-present World has-now-been-penally condemned.†} — A - great many more-things still I-have-to-say to-you,—BUT ye-are-quite-unequal to-be-bearing them now-whilst *I am with you*. When, however, come That-mysterious *Being shall have got to be*,—  
 The Spirit of-The Truth He-will-be-guiding you The Truth ward IN-ITS-organic-ENTIRETY ;—for He-shall not be-speaking of His-own-motion-merely, BUT-on the contrary whatsoever He-shall-have-got-to-hear He-will-be-speaking, and what is-coming will-be-  
 14 accurately - informing you. — That-*Being* ME will-be-gloryfying,—just-because from-out-of My-own shall-He-be-receiving, and-then accurately-in-forming you. Everything whatsoever the Father is-possessed-of is-essentially My-own;—for THIS-reason I-got-to-say that ‘From-out-of My-own shall-He-be-receiving, and-then accurately-informing you.’ For-a-short-interval and ye are-not gazing-upon ME ; and then-again for-a-short-interval and ye-shall-be-just having a-look-at ME, because I am-then to be-bound-away as *The Peace-offering-unto The Father*.’ Got-to-say therefore did-some-from-among His disciples for their own interest-unto one-another, “What-ever is the meaning of this which He-is-saying to-us, ‘For-a-short-interval and ye are-not gazing-upon Me ;—and then - again for - a - imposing superstructure ‘upon the sand.’ Why is ‘earnest’ Ministration of all schools and parties so marked by the absence of searching conviction of sin ? Because unapostolic preaching leaves men comparatively where they were whilst safe in the delusion that they are—ministers and people—the very elect.—Because there is nothing the sensitive pride of fallen man hates more to be ‘convinced’ of than that the nature inherited from Adam is absolutely incapable of renovation and that he ‘must be new-Born.’—And because there is nothing which inevitably stirs up the deepest and most malignant spiritual animosity against the man and the minister more than when as the faithful physician he will tell the truth, namely that the disease (in all its foulnesses) is mortal.—The

short-interval and ye-shall-be-just having a-look-at Me ?—and ‘I am-bound-away unto The Father?’—<sup>19</sup>  
 They-kept-on-saying, therefore, did Jesus that there-all-impatient-they-were to-be-asking Him, and He-got-to-say to-them, “About this are ye-curious one-with-another, about what I-got-to-say, ‘For-a-short-interval and ye are-not gazing-upon ME ;—and then-again for-a-short-interval and ye-shall-be-just having a-look-at ME ?—Verily, verily, I-assure you that weeping and wailing-shall-be ye, but The WORLD will-be-jubilant :—ye, it-is-true, shall-be-sorrowing, BUT what of that ? your sorrow joy ward shall-be-changing.—The woman whilst she-is-actually-in-labour has sorrow, because come-has-got-to-be her hour ; when however got-to-be-born has the babe, she no-longer remembers her anguish, through-stress of her joy, in-that got-to-be-born-has-a-human-being the world ward.—AND-so, YE, THEREFORE, SORROW, TRULY, NOW, HAVE, but again I-shall-be-seeing you, and rejoicing shall-be your heart,—and that joy of-YOURS no-one ever-takes from you. And in-the economy of THAT <sup>22</sup>—your Dispensation‡—ME-personally ye-shall-not be-asking-anything at all ;—verily, verily, I-do-assure you, that anything - whatsoever that ye-may have-got-to-beg-of The Father, in-organic oneness with The Name of-ME, He-will-be-giving-it to-you.—Hither-to, up-to-this-time, ye-never got-to-beg anything — at least - in-organic very few only dare to be faithful, love Christ’s sheep more than their own interests, and sacrifice to that martyr love their own ease, hopes, and talents. Bruising merely the poisonous fruits of sin—especially those only of the poor and of the irreligious—is not by itself ‘conviction of sin’ which is a ‘laying of the axe at the root of the tree,’—not TRUSTING’ in GOD-in-Christ, the organic ‘SIN’ of man, and the secret of all his misery because the source of all his sins.

\* As The Christ. † xii. 31.  
 ‡ The present, the Apostolic, inaugurated at Pentecost, ending at the Personal Advent of Christ—the characteristic of this one is not Apostolic Churches and corporations but Apostolic individuals (xvii. 3, 18, 20, 21, 24).

oneness with The Name of-ME ;—do-be-begging, and-so receiving ; in-order-that the joy of-you may-have-been-filled to-overflowing.—All this sacramentally - in symbolic - resemblances have-I been-in the habit of-saying to you ;—there-is-coming-is a-time when no-longer sacramentally-in-symbolic-resemblances-merely I-shall-be-speaking to-you,\* BUT-so far from that inplain-terms about The Father explaining to-you. In-the economy of that the day-of your Dispensation ye-shall-be-in the habit of-begging in-organic oneness with the Name of-ME ; and I am-not now-assuring you that I will-be-interceding-with The Father on-your behalf—for The Father Himself loves you-as friends, because ye-have-been-loving ME-as a friend, and trustfully-believing that I from-as My Source God went-and-came-forth ;—I-did-go-and-come-forth from-as My Source The Father ;—and have-been-coming the world ward ;—again I-am-quitting the world, and proceeding-on-My-way as The Peace-offering-unto The Father.” Saying to - Him - are His disciples, “There! now-already really plainly † ally not a-single symbolic-resemblance using ! — Now we-know-for-certain that Thou-dost-know EVERYTHING,‡ and hast-no need for any-one-to-be-obliged to be-asking Thee-for a favour, in this-token we-are-trustfully-believing-now how-that from God Thou-really - didst -get-to-come ! ” Got-to break-out-in-reply to-them did-Jesus, “Just-from-now are-ye-trustfully-believing ?—Now-mark Me !—coming-is the time,—aye-and has-already-come, that ye-shall-have-got-to-be-scattered-in-all-directions,—each-one-of you his own-former-pursuits wards,—and ME all-by-Myself ye-shall-have-gone-and-left-deserted ;—and-yet I-am not all-by-Myself, because The Father along-with ME is-essentially. All this have-

\* The Christian Church.

+ The Prophet of Nazareth, like Moses, enveloped Himself in the veil of ambiguity whenever the topic of life and immortality through the Gospel was reached, and for the same reason, namely that in His finished work alone it is that life and immortality are brought to light. Great confusion results from making Jesus a Christian minister.

I-been-revealing to-you, in-order-that in-organic oneness with ME peaceful-tranquillity ye-may-be-enjoying ;—in-organic oneness with the world ye-are-to-be-having-it is true anguish, BUT never mind that, Oh !—be-keeping-a-good-heart, I have-been-getting-victorious-over The World !”

XVII. 1 All this thus far did Jesus in the form of discourse, and then He-went-and-lifted-up His eyes to the Heaven ward, and got-to-continue in the form of prayer-and-to-say—

“ Father !—the ‘ hour ’ has-now-come !—Have-got-to-gloryify Thy Son, so-also as-that Thy Son may-have-got-to-gloryify Thee !—

Inasmuch-as Thou-didst-go-and-make-over to-Him legal-authority-over all flesh, so-that with-everything with-which Thou-hast-been-endowing HIM He-might-have-got-to-endow them—a-life eternal !—But THIS is the essence of that life eternal—that they-may - be - getting - personally - acquainted-with THEE The ONE-only, genuine, GOD, and-so too HIM-Whom Thou-didst-go-and-send-forth-as-(G) Apostle,—JESUS, CHRIST.

I THEE got-to-gloryify upon the earth ; the business I-shall-have-got-to-finish § which Thou-didst-go-and-entrust to-ME,—that-so I-shall-be-transacting-it.

And, now, have-got-to-gloryify ME THOU, Father ! (G)parallel - with Thine-Own-Self, with-that-same glory which I-used-always-to-possess,—then, before ever there-was the world-at all,—(G)parallel-with THEE.

I-got-to-reveal of THEE || The Nature to-human-beings,—those-now first whom THOU-hast-been-giving to-ME out-from The World,—for THEE they-were, and to-ME them Thou-hast-been-making-a-present ;—and THY truth they - have - been - keeping ;||—now they-have-been-knowing how-that everything whatsoever Thou-

† iv. 25.

§ Last word on the Cross—so often used by our Lord (Luke xii. 50, &c.), as the one goal of the Saviour's thoughts.

|| Exodus vi. 2, 3.

¶ We often have a superstitious hazy idea of what The Lord doth require of us, as though when we turn from honestly loving and serving our fellow men, what we have to present in acceptable

- hast-been-making-a-present-to ME from-as its Source THEE is-originally;—how-that the instructions which Thou-hast-been-giving to-ME, I-have-been-giving to-them;—and-moreover they got-to-receive them, aye-and got to be-truly conscious that from THEE originally they-got-to-issue, and trustingly - believe - did-they - get to that THOU ME didst-go-and-send-forth-as-(G)Apostle.—
- 9 I on-behalf-of THEM am-now\*-interceding ;—not on-behalf-of the world just now-am-I-interceding, BUT-just now specially on-behalf-of those-whom Thou - hast - been - making - a - Bridal Church-present-as a Keepsake to-ME,—because it is-to-THEE that-they-essentially-belong,—and all that-is-essentially-MINE is essentially-THINE, and-conversely THINE, MINE,—and I-have-been-glorified in-as The Master of these-as disciples. And no-longer now - am - I in - the economy of the (G)cosmos, and - yet these are in-the-economy of the (G)cosmos, and I homeunto THEE am - coming : — Holy Father!—have-got-to-keep them-safe munitioned-within Thy Nature, whom Thou-hast - been - making - a - present-of to-ME, so-that they-may-be ONE,—
- 'Service' to our God must be mysteriously different in kind and degree. Now here we fix the service concretely. What the service was of those of whom The Son here speaks, in the most awful and carefully worded of legal terms as Mediator, we know, in essentials, as well as we know our own lives, and how far below any ideal form of piety was the Christianity of these Galilean peasants. But they were honest men, and 'honesty' does not suddenly change into being something else just because a God of truth is the subject of it. If we daily serve God as honestly as we really know how, and do not secretly 'regard iniquity in our heart' in some lust or other, what our Lord says here applied to us, and we know—as clearly as we shall ever know—what The Lord doth require of us. This pious moral haziness is often very suspicious.
- \* How the inductive filling out of the legitimate time of this current tense removes the awful error suggested by the Authorised Version translation and destroys basis for charging 'Calvinistic' favouritism upon God, and correlative actually proves another pleading (verse 18—23).
- + The Great High Priest is lost in thought, and already "about" our "business" now in this Prayer at the right hand of The Father; the life which He lived in His fleshly nature seems to die already into the relative perspective in His great panoramic vision which it occupies now (John iii. 18).
- exactly-in kind-as WE-are when I- 12 used - to - be† Companion along - with hem in-the economy of the (G)cosmos, [personally was-keeping them-safe munitioned-in THY Nature ;—those whom Thou - hast - been - making - a - present-of to-ME I-went-and-guarded-safely, and not-a-single-one of them got-to-be-ruined,—the son of - ruin only-excepted,—and that too-in-order that The Scripture-prophecies about Me might-have-got-to-be-fulfilled.—
- Now, however, home-unto THEE I- 13 am-coming, and all-THIS I-am-only-uttering down-in-the economy of the (G)cosmos† so-that they-may-be-possessing the Joy which is characteristic realized-to-overflowing, n-organic oneness with themselves !—
- I have-been-giving them THY message, and-so of course The World will have-got-to-hate them,—Because they-are-essentially in the New Creation not the World, just-as I-The Head of it‡ am-essentially not sprung from the world.—I am-not craving-of 15 Thee that Thou-shouldst-have-gone-and-taken them-away monastically out from the world,—BUT-so far from that§ Oh!—that Thou-shouldst-have-got-to-keep them-safe from-whilst in-
- ‘The last Adam.’
- § The force of the strong 'but' here is profoundly worthy of notice. It simply draws the knife across the throat of that subtle form of convenient worldliness which—in every age, and every Church on earth—likes to imagine that matter is essentially evil, and that unless you shall have been enabled by God's providence to escape from it into some cloistered or Sectarian monasticism He cannot judge you very hardly for having been assimilated by it. Pietists benefit by it one way, impietists another; the former class (in addition to the credit of being 'saints' and 'the religious') dream that they have left 'the world' outside their 'Popish' or Puritan retreat when they have carried 'the flesh' and 'the devil' into the Sect and Convention. Now, this clause especially contemplates such an atmosphere as morally mephitic, such isolation as leaving the poor victim at the mercy naked of the flesh and the devil, and such artificial state as the very fulcrum for successful temptation of 'the lust of the flesh, the lust of the eye, and the pride of life, which are not of The Father but are of The World.' 'Matter'—if that means the Cosmos—is not essentially evil but, still, even, in essentials, 'very good,' and men, women, dear little children, our relative, our friend, our country, our business, our recreations, God's land and sea, His flowers and stars, His sun and moon, and clear pellucid sky of blue, and all things else in Nature,

- about daily life pursuits the midst of its  
16 moral-corruption. — Sprung-from The World essentially-are-they not, just-as I sprung-from The World essentially-am not!—
- 17 (G)Have got to make-them holy\* in-organic oneness with The Truth,—THE (G)LOGOS-WISDOM Thine-Own is-essentially TRUTH.—
- 18 Just-as ME Thou-didst-go-and-send-an-(G)Apostle the world ward, I-also shall have got to send - THEM (G)apostles the world-of man ward.
- 19 And on-behalf-of them I am-Consecrating MYSELF in-order-that THEY may - have - been consecrated in-organic oneness with Truth.
- 20 Not on-behalf of-*THESE-My first-fruits*, however, am-I-now going on to be-pleading only, BUT-so far from that also on- behalf - of those-who shall futurely† be-trusting,—through-the-direct, or the future indirect-instrumentality of-their oral and written-message,
- 21 ME ward, pleading—that the-whole-of-them ONE-homogeneously may-be,‡—just-as THOU, Father, in-organic oneness with ME-art, and-I in-organic oneness with THEE, that they also in-organic oneness with US ONE-homogeneously may-be;—that-so the world-of man may-have-got-to-trust that THOU ME didst-go-and-send-forth-
- 22 as-(G)Apostle. And-so I the glory which Thou - hast - been - making - a-present to-ME have-been-making-a-present to-THEM ; in-order-that they-may-be homogeneously-one, exactly-as
- 23 WE ONE are,—I in-organic oneness

Art, and Converse, are Gospel-paraclet aids to faith, nurses of human trustiness, physicians of moral sores, stimulants to unselfish ambition, helps to obedient-spiritedness, furnaces for refinement of spirit, educators of intellect, tonics for bracing the will, furnishers for the many-mansioned soul, rectifiers of the moral faculty, consolidators of the human family into one colossal Man-copy of God, and the scaffolding by the Great Architect Himself skeletoned for building the Body-temple of The Christ.

\* I.e., wholly (v. 19); 1 Thess. v. 23)—full-orbed—as realizing the ideal of man, as designed (Gen. i. 20) to find his completion and reach the creature zenith spiritually only in “the last Adam.”

† Our Lord graciously rehearses here, for our comfort and sense of responsibility, His Current Pleading at the Right Hand of The Father for each one of us now, in the present circumstances of our own temptations and witness for Him and for Truth.

with them,—and THOU in-organic oneness with ME,—that they-may-have-been-absolutely-blended homogeneous-oneness ward :—and-thus that got-to-be-knowing-may the world that THOU ME didst-go-and-send-forth-(G)Apostle, and-that Thou-didst-get-to-divinely-LOVE THEM, with-the-same-kind of love - with - which ME Thou-didst-go-and-divinely-LOVE.—

Father ! all-those-whom Thou-hast- 24

to-ME My-wish-is that where-ever I am-always futurely for ever, there-they-too may-be as friends along-with MY-SELF ;—in order-that they-may-be-always futurely for ever-gazing-upon that transcendent - dignity§ which is essentially MINE,—that-which Thou didst go and make-ME a-present-of;—because Thou-didst-go-and-divinely-LOVE ME before-ever the establishment of-the-(G)cosmos.—

Righteous Father !—and-yet the 25 world- of man THEE never got-to-know !! — I however went - and-Knew THEE, and THESE-here-too got-to-know that THOU ME (G)Apostle-didst-go-and-send-forth.—And I-got-to-initiate them-into the nature-and-character of-THEE, and shall-be-carrying-on-the-initiation ;—in-order-that the DIVINE-LOVE that-where-with Thou - didst-go-and - DIVINELY-LOVE ME in-organic oneness with THEM may-be-essentially, and-so-I-too in-organic oneness with them.”

XVIII. 1 Having - gone - and - said all-this-as did Jesus, He-got¶-to-go

† Not nominally merely, or in mere outward uniformity, but at the root, by all being by one and the selfsame Divine Sap Regenerate and New-born; and thus gradually that by the assimilating power of His own Resurrection The Christ may objectively mould, through His Church, Humanity in its entirety into the image and likeness of GOD, and thus realize the will-and-plan of GOD in making man. (Gen. i. 26.) § ‘Glory.’

¶ Mankind for four thousand years had been in daily hourly experience of God’s stern sanctions of Law, beneficent order in Nature, personal shaping in providence, wrath on nations, ecclesiastical systems of worship of Him, and a good deal of boasting about successful rival favouritism with Him, and yet only climbed up to knowing Him as the ‘unknown God.’

¶ Not necessarily directly after the High-priestly Prayer, but when He did go over the Kedron—be sewer of the temple sacrifices—He went to

out-of the City, in Ministerial association-with those His disciples, across-beyond the now-swollen-brook,—Kedron,—to-a-place-where there-used-to-be a-shady-garden;\* which ward He-got-to-enter, — He, and His disciples.

2 Familiar, however, had-Judas, who was-then-betraying Him,—always been, too, with the spot; because frequently got-to-make-a meeting-did Jesus there

3 socially-with His disciples. — Judas, therefore, having-got-to-assume-as he did the guidance of the military-guard, and some constables, from the chief-priests and (G)phariseos, comes there, with torches, and lanterns, and arms.

4 Jesus, therefore, having-been-knowing-perfectly-as He had everything that was-coming upon Himself, got-to-go-forth and to-say to-them, “For what-criminal are-ye-searching?” They-got-to-break-out-in-reply to-Him, “For-JESUS—the Nazorene-one.” Says to-them-does Jesus, “I AM†. Ie.”—But-there had Judas also been-standing-all the time—he who was-betraying

6 Him,—along-with them.—When, therefore, He-went-and-said to-them, “I AM. Ie,” they-went-and-recoiled-horri-fied back ward, and got-to-fall upon-the-ground‡. Again therefore He got to ask-them the-question, “For what-criminal are-ye-searching?” But they got-to-say, “For-Jesus, the Nazorene-one.” Got-to-reply-did Jesus, “I-was-telling you that I am-Ie;—if therefore for-ME ye-are-searching, have-gone-and-allowed these-persons here to-be-going-free.”—In-order-that fulfilled-might-have-got-to-be the§ truth to-which He-got-to-make-reference, “Of-those-whom Thou-hast-been-making-a-present-to-ME, I did-not go-and-be-the-ruin-of-a-single-one of them.”—

supply the Sacrifice upon the Altar of the cross for which He had ‘consecrated’ (xvi. 10) Himself The One only Priest-[proper] there is in the universe.

\* We should call it a ‘park,’ in the Bible it is generally called a ‘paradise,’ the Greek word for the same thing.

† The tones are in the Capitals. To the Gentile it was merely saying more emphatically “I am he,” but to the Jew it was saying “I am God.” Was it said, for one great reason at least, in connection with the Jew in the sentence which follows the conscience-startling utterance? That this was the case the sequence proves, for they—Jews nearly all of them—did not understand it as a

Simon Peter therefore, armed-as he always used to be with a-sword, went-and-drew it, and made-a-cut-at-a-home-slave of the high-priest, and got-to-strike-off his ear, the right;—the home-slave’s name was (c)Malchus.||— Got-to-say therefore-did Jesus to Peter, “Have-gone-and-sheathed thy sword!—The Cup which entrusting to ME-has been My Father, I must-not refuse to-have-gone-and-Drunk it-must I?” So-then the military-guard, at the instance of the commanding-officer,¶ and of the constables of the Jews, went-and-legally-apprehended Jesus, and-then got-to-bind Him.— And-then they went and hurried-Him away, for examination-unto Annas, first-of all, for he-was father-in-law of Kaphas—who was the acting-high-priest during THAT-eventful year; but it-was Kaphas who went-and-gave-it-as his-judicial-decision to-the Jews how-that “It-is-of-vital-Theocratic-importance that just-one-single man should-have-gone-and-perished for-to save The People-of God.” There-following however Jesus-was Simon Peter, and another disciple;—but that-particular disciple used-in olden-times-to-be an-acquaintance of the high-priest, and-so got-to-accompany Jesus-in the court ward of the high-priest;—but there-had Peter been-left-standing wanting to enter-at the gate, outside; out-got-to-go therefore the disciple, the other-one, who was an-acquaintance of the high-priest, and got-just-to-say-a-word to-the portress, and-so got to get-Peter inside-too.—Says therefore-does the girl, the portress, to-Peter-himself, “Thou art-sure, now, that THOU\*\* too art not of-the-number of the disciples of that person-there-art categorical reply to a common-sense question, but a sudden, loud, perfectly unexpected assumption of being God on the part of some weird, but powerful-charactered person out of the darkness. And our Lord had to ask them the question again, when it was answered differently.

‡ Tumbled hither and thither. § xvii. 12.

|| How came John to be so well acquainted with the domestic economy of the palace?—verse 16.

¶ A (c)Chilarc, corresponding to our Colonel—why so high an officer for a mere ‘sergeant’s guard’? It was secret and delicate duty.

\*\* John had whispered to her that he himself was a disciple (?).

*thou?" — that-hot tempered man says,*  
 18 *"I-am NOT!" — But there-had-been-standing the home-slaves and the constables-there, having been making-an-(G)anthracite-fire\* as they had,— for the-weather-was cold,— and there-they-were-warming - themselves :— but there-was Peter right-amongst-as a friend of them,— having-been-taking-up-his-position-as he had,— and warming-himself. So-then the high-priest† Annas got-to-question Jesus respecting His disciples, and respecting the nature-*  
 20 *of His teaching.— Got-to-break-out-in-reply to-him-did Jesus, " I publicly went-and-spake to-the world :— I at all-times went-and-did-My-teaching in-connection with some-(G)synagogue, and in-connection with the temple, places-where the Jews congregate-always for such purposes publicly ; and occultly-in-secret I-went-and-spake NOTHING-*  
 21 *different from what you know.— WHY‡ ever art thou-Me interrogating,— have gone-and - interrogated as witnesses-those that-have-been-accustomed-to-hear-Me the-particular-doctrines which I-went-and-spake to-THEM !— lo, THEY know - well - enough what got - to - say - to them from time to time did*  
 22 *I." — But whilst - He - was - saying this, one of - the constables that - had - been - standing - there went - and - officiously - gave Jesus a-blow, having-gone-and-said, " Is that-the-way thou-answerst God's High Priest ?"*  
 23 *Got-to-break-out-in-reply to-him-did Jesus, " If I went and made a-bad reply, have-got-to-show-Me where-it-was bad,— but since it was an-excellent-one, WHY-ever§ art thou treating-*  
 24 *Me so-cruelly ?"— Got-to-send Him-off then-did Annas, having-been-binding-Him first for trial-unto Kaiaphas,*  
 25 *the-acting High-priest. But there-was Simon Peter still-standing-as he had been and warming-himself. They-kept - on - saying therefore to - him, " THOU, too, art not of-the number of*

HIS disciples-art thou?" Went-and-denied-him-any-knowledge-of-Him-did that-hot tempered man, and said, " I-am NOT!" Says one of-the-home-slaves of-the high-priest,||—being a-kinsman¶ of-the-one-from-whom Peter went-and-struck-off the ear,— " Did-not I-myself go-and-see thee in the garden along - with him ?" Again 27 therefore-did Peter go-and-denry-him-any-knowledge-of-Him ;— and immediately a-cock got-to-set-to-crowing. They-lead Jesus, therefore, away 28 from\*\*after examination by Kaiaphas, the (G)Prætorium ward ;— but it-was just-dawn ;— and they-themselves did-not go-and-enter the (G) Prætorium ward, so-as-to "keep themselves from having - got - to - be - ceremonially - unclean, BUT that they-might-be clean to have-got-to-eat The Pass-over. Got 29 to-go-out therefore-did Pilate conces-sively-unto THEM, and got-to-say,  
 WHAT-awfully villainous†† accusation are-ye-bringing against the man— THIS-wicked person-here?" They-got 30 to-break-out-in-answer and to-say to-him, " If - this-fellow was all along "any-thing-but a-regular-rascal,†† de-pend-upon-it not to-TO-THEE had-we-gone-and-delivered HIM-over !" Got 31 to-say therefore to-them-did Pilate, " Have-gone-and-taken him yourselves now, and by your-own Law have-got-to-judge him." Got-to-say therefore to-him-did the Jews, " For-US it is not deemed-right-forsooth to-have-got-to-put-into-execution - the - penalty - of death-upon anyone :" — in-order-that 32 the fact mentioned-by Jesus might-have-got-to-be-fulfilled, which He-got-to-speak pointing-out-as He used to the-KIND-of death by-which He-was-on-the-eve of-dying. — In-got-to-go, 33 therefore, the (G) Prætorium ward again-did Pilate, and to-call Jesus, and - then he - got - to - say to - Him, " THOU ! art-thou ' the king of-the Jews ?'" Got-to-break-out-in-reply 34

\* v. 24.

† St. Luke iii. 2.

‡ So shamelessly illegal according to the Jewish (inspired) system of Jurisprudence.

§ To convict him of the true motive for a characteristic act arising from the wish of such quick-eyed, forward underlings by bullying to sneak into a tyrant's favour.

|| Annas.

¶ How natural for one to say this who was intimate there ! (v. 16.)

\*\* Matt. xxvi. 57—75.

†† Sardonic raillery, " because he knew that for envy " the Jewish magnates had come to try and use him as a tool to get " that just man " out of their way.

‡‡ Luke thyself.—True.

- to him did Jesus, "Of thine-own-mind-now, art thou saying this, or-did others go-and-tell-it thee about Me?" Got-to-break-out-in-reply-did Pilate, "I am 'not bad though I be, fallen so low as to be\* a-Jew-am I!—that-thine-own† nation and its chief-priests went-and-delivered thee-over-to-me,—What-awful villainy now didst thou-go-and-perpetrate?" Got-to-break-out-in-reply-did Jesus, "The Kingdom, *that of MINE*, is-not in *its origin*-from the world —this-one;—if from the world this-one were - being The Kingdom, *that of MINE, there were*-My followers doubtless struggling-there that-so they might have-got to—"keep Me from being-de-livered-over-to-the Jews :—so-now-settle it therefore-then that-The Kingdom, *that of MINE*, is-certainly not-in its origin-from-hence." Got-to-say therefore to-Him-did Pilate, "So-then THOU ART a-king-of some sort art thou-not?" Got-to-break-out-in-reply-did Jesus, "THOU art-saying-what is so indeed, because a-KING essentially-am I!—I THIS-estate ward have-been-born, and this ward have-been-coming the world ward,—in-order that I-might-have-got-to-bear-testimony to THE TRUTH ;—EVERY-ONE† that - is born native-OF The Truth listens-ever to-MY Voice," Says to-Him-does Pilate, "Aye, that is the point-What is 'TRUTH'?"—And having-gone-and-said this again he-got-to-go-forth with his decision-unto the Jews, and says to-them, "I nothing criminal find in him. But ye-have a-regular-practice that one-person I-should-have-gone-and-set-free at Pass-over-tide;

\* This sense is given by the strong negative itself intensified by a particle, and Pilate's emphasis on it. It was his return shot for the compliment in verse 30. But the sting of his railing was that it was a cosmopolitan axiom. (Is. lx. 2.)

† Pilate's heart feels the tones of the loving Saviour who was pitying and trying to save him—it is evidently entangled in the meshes of love. In a chaffing, vulgar, patronizing way he goes on to hide his feelings.

‡ Whether of 'mine own nation,' or not,—this sentence said with the most significant emphasis.

§ To save Him, and so also with this fooling of the soldiers,—for he was as set upon doing so as Herod on John,—hoping that their spite would exhaust itself by a little brutal ill-usage—he knew nothing of the 'depths of Satan.'

|| This was a ruse of Pilate's, by a bold stroke

would-ye-not-like, now, that for-you I-shall-have-gone-and-set-free 'The king of-the Jews'?" Got-to-cry-out therefore in-reply-did the-whole-of-them, saying-as they kept on, "Any-one-but this-fellow,—why-rather Barabbas!"—But it actually-was the-notorious Barabbas the-robber ! XIX. So-then therefore went-and-took-did Pilate Jesus, and-went-and-gave-Him-a-good-scourging;§ and the soldiers having-got-to-weave a-crown out-of thorns, went-and-placed-it-upon His head; and a-robe, purple, they-went-and-threw-round Him; and then-kept-on-saying, "Health-to-thee!—'king of-the Jews'!"—and they-kept-on-giving Him slaps. Out - therefore again outside got-to-go-did Pilate, and says to-them, "Now-look-here, I-am-bringing Him to-you outside, so-that ye-may-have-got-to-know how-that in his-case nothing criminal am-I-finding." — Out-therefore got-to-go-did Jesus outside, wearing-still as ther He was the thorny crown, and the purple robe.—And-so he-says to-them, "Just-look! I have brought you out-the man."|| When therefore got-to-see Him-did the chief-priests, and their constables, they - went - and - raised - the - cry of "Have - gone - and - crucified - him ! Have-gone-and-crucified-him !" Says to-them-does Pilate, "Have-gone-and-taken him yourselves and gone-and-crucified him;¶ for I do-not find in his-case anything criminal." Got-to-break-out-in-reply to him did the Jews, "We a-code of-law still have-in full activity, as such and according-to the sentence of that code of-ours he-to assume—partly in affected humour, and partly in earnest—that they had finally made their selection between Jesus and Barabbas in favour of the former, or would do so by a little condescending, coarse, good-natured coaxing; which stratagem under different circumstances would most likely have succeeded.

¶ Which was tantamount to saying, 'I have the power, and I mean to discharge Him,' for they had no legal power to put any man to death, a least as to the actual executive. So that by their next cry they wrenched from Pilate this last for lorn hope of a time-serving judge, for they told him that the Sanhedrin had already condemned him for blasphemy, so he had no choice but to give the regular legal effect to it by a Roma penal death (crucifixion) instead of a Jewish (stoning).

MUST DIE because himself-to be Son of-God he-went-and-made!" When therefore got-to-hear-did Pilate THIS\* statement he got to be - even-more superstitiously - frightened - still ; and got-to-go-in the (G)Prætorium ward again, and says to-Jesus, "WHENCE ART THOU ?" But Jesus went-and-gave him no reply.† Says therefore to-Him-does Pilate, "TO-ME wilt thou-not condescend to-make-a-divine-utterance ?—dost thou-not know-well enough that-of-the-power I-am-at this moment-possessed to-have-gone-and-crucified thee, and that of-the-power I-am-possessed to-have-got to - discharge thee?" Got-to-break-out-in-reply-did Jesus, "Thou art-NOT possessed-of power, of-any-kind-or-sort, against ME, unless it-had-been-made-over to-thee from-above-there :—for THIS-reason it is that-he‡ that-is-handing ME-over to-THEE responsibility for-all-the-greater sinful-wrong-doing is-incurring."—Out-of THIS it arose that§-making - every - possible - effort - was Pilate to-have-got-to discharge Him.—But the JEWS kept-on-crying-out saying, "Supposing thou-shalt-have-gone-and-discharged such a case as HIS, no friend art-thou-really || of-the

(G)Kaisar ; — EVERY-ONE¶ who for-a KING sets-himself up-as he is doing acts-treason-against the Kaisar !" So-then 13 Pilate, having-as he got-his-attention-fairly-arrested by the-pertinency of THIS their shrewd-reply, went-and-led Jesus outside ; and took-his-seat upon a-raised-dais, a-court ward called the 'Stonewashed,'—in Hebrew, however, 'Gabbatha.'—But awful fact 14 there-there-was-going on all over Jerusalem all this time active-preparation for-The Pass-over\*\* it-was about the third hour.—And he-says to-the Jews, "Behold !—your king !" But they 15 got-to-yell, "Hoist !† Hoist-him-have-got-to!—have-gone-and-crucified him !" Says to-them-does Pilate, "Your king shall - I - have - gone - and - crucified ?" Got-to - break - out - in - reply - did the chief-priests, "We have not any-king at all,—if the-(G)Kaisar will-not-have THEN, THEREFORE §§ he- 16 did-get-to-deliver HIM-over to-them, in-order-that He-might-have-got-to-be-crucified.—But-then they-went-and-made-a-rush-and-seized Jesus, and then they-got-to-drag-Him-off.—And- 17 so carrying-as there He was His-own cross, He-got-to-go-forth-out - outside the City, the-usual place called 'skull-

\* Matt. xxvii. 19.

† Because he left his legitimate ground as governor, and as an expediency-monger was trying to sneak into our Lord's confidence as a possible demi-god. Pilate was evidently a very superstitious person, and his wife knew it, and used it. ‡ Matt. xxvii. 2; xxvi. 62–66.

§ Acts iii. 13, 14; Matt. xxvii. 19.

|| But secretly disaffected—a terrible suspicion to be sent to Rome from them !

¶ Their meaning plain !

\*\* How the coincidence of the types and of The Antitype lays hold of the imagination !—there, in the very midst of the slaughter-ing all over Jerusalem of multitudinous lambs, stood—at last, in 'the fulness of time'—THE PASS-OVER LAMB, being sacrificed for us, and the Divinely appointed agent in giving effect to the sacerdotal action of the Aaronic priest (xi. 51) as a species of Gentile Levite, Pilate, at the very time (most likely) when it was the custom to kill the typical lambs in Jerusalem, call the solemn attention of the nation—officially represented by its rulers—to The Antitype, 'Behold !—your king !'

†† Slang for 'crucify.'

‡‡ If Pilate had been told, that, by diplomacy almost miraculous, he would, one day, succeed, where every Roman agent in Judæa had failed, in bringing the clever, learned, statesman-like and

Machiavellian, but Rome hating and despising Jewish aristocracy and people to publicly acknowledge Cæsar THIS, he would have laughed the idea to scorn. But, just when he never expected it, and, too, as the upshot of what was threatening to be the most politically compromising episode of his career, there dropped at his feet the enormous luck which was to make his fortune at Rome with the Emperor, and to render government in Judæa henceforth comparatively easy. To throw away such a chance for a mere abstract principle, in setting free an innocent inspired peasant prophet, would be simply madness of ethical Quixotry ! This was the temptation of Satan prepared for Pilate. For the Pharisees and Jewish people his serpentine subtlety had prepared another species of temptation.—In the dialectic game of chess which was going on between themselves and Pilate, his move in verse 14 simply gave them the game, if they only dared boldly to seize it by publicly and officially pledging the nation to allegiance to Cæsar in terms sufficiently compromising :—the Emperor himself could not have framed a more humiliating oath of allegiance. They knew that Pilate dare not, for a thousand reasons, refuse them the favour of destroying their Messiah after that. They succeeded in framing their stringent formula with the aid of the subjective, or strong, negative. §§ Gen. xl ix. 10.

place' ward,—which is-called in-He-  
18 brew 'Golgotha';—where Him they-  
got-to-crucify, and together-as co-  
felons-with Him some-others,—two,  
one on each side, but in-the-middle  
19 Jesus.—But, besides\*-this went-and-  
wrote-out a-placard-did Pilate and  
put-it at-the-top of-His cross ;—but  
there-it-had been-written, "Jesus the  
(G)Nazorene, the king-of-the Jews."—  
20 THIS-novelty therefore-His placard,-as  
he intended, did-numbers of the Jews  
get-to-read ; because the place-itself  
was close-outside the City, where  
Jesus got-to-be-crucified ;—and-too†  
it-had-been-written in Hebrew, Greek,  
21 and Latin. Remonstrating, therefore,  
were-the chief-priests with-Pilate,  
"Pruy-mkeep-from writing 'The king  
of-the Jews';—BUT-a very different  
thing that that-lying impostor went-  
and-said, 'King am-I of-the Jews.'"+  
22 —Got-to-break-out-in-reply-did Pilate,  
"What I-have-been-WRITING, I-HAVE-  
been-writing."§ The soldiers there-  
fore,|| when they-got-to-finish-crucify-  
ing Jesus, did-get-to-take those gar-  
ments of-His ;—and they-went-and-  
tore them-into four parts,—to-each  
soldier a-part ;—and the inner-gar-  
ment; but there-was the inner-gar-  
ment seamless, woven from up-above-  
24 ward throughout its-entirety.¶—Say-  
ing, therefore, were-they with an eye-  
unto themselves, "Let us-mabstain-  
from having-gone-and-torn IT, BUT-  
instead let-us-have-got-to-cast-lots over  
it, which lucky

\* 'Besides' Pilate's acted irony of putting 'that just man' between two notorious villains, for all to read the suggestive and eloquent contrast.

† The three living languages of the civilized world of that day.

+ I.e., take it down, and substitute this Title.

§ In Greek 'geographa geographa'—the letters in *italics* show how Pilate with pungent scorn emphasized differently one and the same word so as to produce the idea as translated.

|| Ps. xxii. 18.

¶ The Divine nature, not crucially torn.

\*\* The use of this "Now-mark-Me" rings all through the Apocalypses of this very disciple.

†† Mark iii. 19—21, 31. Why this unexpected be-  
quest to the beloved disciple? There must be some  
adequate reason for leaving a mother away from  
her own eldest son—and that son (James) now  
The king of the Jews. The reason is a composite  
one: (1) Mary's own comfort and safety were in-  
sured in consigning her to John, whose Apostolic

All - that-so the-passage-of-Scripture  
might-have-got-to-be-fulfilled which  
says, "They-got-to-tear-up-and-share  
MY garments amongst-themselves,  
and upon My inner-garment they-got-  
to-cast-lots." The soldiers therefore  
the whole of-this actually-did-get-to-do.  
But there-had-been-standing-all 25  
through by-the-side-of the cross of  
Jesus His mother,—and the sister of  
His mother,—(G)Maria the wife of  
(G)Klopas,—and (G)Maria the (G)Mag-  
dalene. Jesus, therefore, having-got- 26  
to-espy-as He did His mother and the  
disciple that-had-been-standing-  
there-all-through,—the one-whom He  
was-divinely-LOVING,—says to His  
mother, "Madam!—now-mark-Me, 27  
there-is-thy son."—Then-directly He  
says to the disciple, "Now-mark-Me!\*\*  
—there-is-thy mother."—And-so from  
THAT-sacred instant went-and-took  
her-did His disciple that his-own-do-  
mestic-circle ward.++ After THIS-duty, 28  
having-been-knowing-as had Jesus  
how-that the-whole-programme now  
has-been-completely-finished, —that  
the passage-of-Scripture might-have-  
got-to-be-fulfilled—says, "I-am-so-  
thirsty!"—A-jar, therefore-all ready++ 29  
was-lying-there full-of-sour-wine ;—  
but they having-got-to-fill-as they did  
manage to a-(G)sponge with-sour-wine,  
and-then to-put-it-round a-(G)hyssop-  
stalk, §§ got-to-get-it-to His mouth.—  
When, therefore, gone-and-taken the 30  
sour-wine-had Jesus, He-went-¶¶ and  
said, "It-has-now-been-all-completely-

commission became operative after the death o  
his charge, and whose character was best adapted  
to manifesting something of the tender love of he  
Offspring, 'the Seed of the woman'; (2) Jame  
himself was thus left free to exercise his peripatetic  
supremacy; (3) The least amount of dang  
accurred to the Church from the presence in it  
one whose relationship to its Lord was so perilous  
open to idolatrous honour by her being consign'd  
to the least superstitious because the most e  
lightened of the Apostles; (4) And last, becau  
in domestic intimacy with John she would be pe  
fected best in that loving trust in God which w  
John's title to the peculiar Love of The Son  
God.

++ To fulfil the prophecy.

§§ Heb. ix. 19.

¶¶ Was not the object in asking for the so  
wine (the soldiers' rations) through the alleviat  
of the thirst in the sacred mouth, now so dry t  
the accomplishment of the last item upon

finished!"—and having-gone-and-Jesus-but  
bowed His head, He-went-and-  
31 resigned His spirit. The Jews, fear-of-the-Jews, to-let-him-have-got-to-take-away the Corpse of-Jesus; on-account-of his  
therefore, so-as-to-<sup>m</sup>keep-from having-got-to-remain upon the cross and Pilate got-to-grant-him-permission. He-got-to-come, therefore, and  
the bodies in-as defiling with most to-take-away the Corpse of-Jesus.  
detestable associations the sabbath, since 'Preparation-day' there-it-was But there-got-to-come too (G)Nikode- 39  
why-for it-used-to-be the great day mus,—he-who-got-to-come for instruc-  
THAT of-the-whole week went-and-  
asked Pilate that their legs might-  
have-got-to-be-broken-to-pieces\* and-  
then that themselves might-have-got-to-  
32 be-removed.—There-got-to-come, took, therefore, the Corpse of-Jesus  
therefore, the soldiers, and of-the-first- and bound it-up in linen-bandages  
one indeed they-got-to-break-to-pieces together-with the (G)aromatics, as the  
his legs and flung him down on the custom is with-the Jews to-entomb-  
ground—and those-of-the other-one he dead. But there-was in-connection 41  
that-got-to-be-crucified-with him-the  
33 same.—But upon-the case of Jesus  
having-got-to-come, when they-got-to-  
see-that He has-been-dying now-  
some time back they did-not go-and-  
34 break-to-pieces His legs; BUT-to  
have made death certain one of-  
the soldiers with-his spear went-and-  
pierced His side and instantaneously  
out-there-went and spurted blood and  
35 water.—And he who-has-been-actu-  
ally-SEEING-it is that-has-now here-  
been-bearing-testimony-to it as a  
fact;†—and trustworthy is HIS testi-  
mony, and that-eye-witness-himself  
knows that the truth he-is-speaking,  
in-order-that YE too may-have-got-to-  
36 trustfully-believe. For got-to-take-  
place-did the whole of-this in-order-  
that the Scripture-prophecy might-  
have-got-to-be-fulfilled, "A-bone of-it  
37 shall not be-broken;"—and, again,  
another-passage-of Scripture says,  
"They shall be-gazing-upon Him"  
38 whom they-got-to-pierce." But sub-  
sequently-to all-this‡ went-and-asked-  
permission-of Pilate-did Joseph,—he  
from Arimathea, being a-disciple of-

Scripture-revealed programme was an impossi-  
bility—that of crying with 'a loud voice.' The  
prophecy of this would be implicit in the 'I thirst.'

\* Diabolical, cruel expediency that, being un-  
able to escape, they might die the lingering death  
on the ground which they would have expiated  
upon the cross itself—and no doubt the same  
Satanic agency which had been intelligently using  
"the hands of wicked men," is here presented as  
attempting to consummate the work, apprehensive  
of possible failure until The Victim was mangled  
and dead.

on-account-of his  
to-take-away the Corpse of-Jesus;  
and Pilate got-to-grant-him-permis-  
sion. He-got-to-come, therefore, and  
to-take-away the Corpse of-Jesus.  
But there-got-to-come too (G)Nikode- 39  
mus,—he-who-got-to-come for instruc-  
tion unto Jesus by-NIGHT in former-  
times, bringing a-compound made of  
(G)myrrh and (G)aloes, about a-hun-  
dred pounds-of it.—They-went-and- 40  
took, therefore, the Corpse of-Jesus  
and bound it-up in linen-bandages  
together-with the (G)aromatics, as the  
custom is with-the Jews to-entomb-  
him dead. But there-was in-connection 41  
with the spot where He-got-to-be-cru-  
cified a-shady-garden,§ and in-cut out  
of rocks in the shady-garden a-sepul-  
chre, a-new-one in-as buried in which  
never-at-any-time-had anybody  
got-to-be-interred. There, therefore,— 42  
on-account-of-its being the Preparation-  
day because the sepulchre was-there  
handy,—they-went-and-regularly-  
buried Jesus.

XX. 1 But on-the first-day of the  
week Maria the Magdalene comes  
early-in-the morning, whilst-it-was  
still dark, His sepulchre ward;—and  
she-sees the stone taken-away-as it had  
been out-from the sepulchre-door-  
way.—She runs, therefore, and comes  
for help-unto Simon Peter, and for  
help-unto the other disciple to-whom  
Jesus used-to-be-so-attached, and says  
to-them, "There now-they||-did-go-  
and-take the Lord-away out-of the  
sepulchre!—and we-know not where||  
they-got-to-bury Him." Out-therefore  
went-and-made-off-did Peter and the  
other disciple, and were-on-their-way  
His sepulchre ward.—But there-they-  
were-running the two-of-them at-the- 4  
2

† A shaft aimed at the heresy of the Docetæ  
(see note on 1 John ii. 26).

‡ That is immediately after the breaking of the  
two robbers' legs, and just in time to 'take away'  
(verse 31) the Sacred Body, before unfriendly  
hands desecrated it.

§ A park. Thus the 'garden' of The Fall was  
the same as the 'garden' of Rescue.

|| The Jews.  
¶ Safely hidden for ever—and especially from  
us His disciples.

same-time, and the other disciple went-and-ran-on-before more-quickly-than\* Peter, and-so got-to-arrive first  
 5 *His* sepulchre ward ;—and-then having-got-to-stoop he-sees lying-as there they were *His* linen-bandages.—*He* did-not  
 6 for-all-that go-and-enter-in. Then there-comes, therefore,† Simon Peter following him and went-and-entered-straight in the sepulchre ward, and has-a-good-look-at the linen-bandages,  
 7 lying-there ; and at-the (c)sudarium‡ too, the-one-which was over His head,—not placed along-with the linen-bandages, BUT - instead of that quite-apart, rolled-up-as it had been  
 8 a-place ward by itself. Then, therefore, got-to-go-in also-did the other disciple, that-went-and-came first the sepulchre ward,—and-then he-got-to-see, and to-trust-the Magdalene.—  
 9 For not-yet-even had they-been-realizing-the-meaning-of the Scripture-prophecies how-that it-is-necessary-for HIM from-amongst the dead-to-have-gone-and-Risen. They-got-to-depart, therefore, again-back with some little comfort-unto§ their own-people did-  
 11 the disciples.—Maria,|| however, had-been-standing-all the time with all her hope of relief—at the sepulchre, weeping-as there she was, outside.—As, therefore, she-was-going on-weeping she-got-to-stoop-in anguish the sepul-  
 12 chre ward,—and-then she-sees two (G)angels, in-their usual dress of white,

sitting-as there they were,—one on duty-towards the head, and one on duty-towards the feet,—on-the-site-where there-was-recently-lying the Corpse of-Jesus. And say to-her-do those-  
 13 angelic beings “Madam !—WHY-ever art thou WEEPING ?” Says she to-them, “Why, BECAUSE¶ they-did-go-and-take-away my Lord !—and I know not where they-went-and-buried Him.”—Whilst-saying all-this-as she 14

the opposite-direction ward, and-then she-sees Jesus, standing-there as He had been,—and she-had-not had-the-least-idea that Jesus it-really-is !—Says to-her-does Jesus, “Madam !— 15 Why-ever art thou weeping ?—for what-dear friend art thou-searching ?” That-devoted woman,—under-the-impression-as she was that ‘Oh, the park-keeper it-is,’—says to-Him, ‘Sir ! if THOU it is who-didst-get-occasion-to-remove Him, do-tell me where it was that-thou-didst-go-and-bury Him, and I will take-Him off-out of thy way.’” Says to-her-does Jesus, “mMARIA !” 16 Having-gone-and-turned-sharp-round that-dearest of *His* female disciples says to - Him, “(o)RABBOUNI !”— which means ‘Teacher-dear.’ Says to-her-does Jesus, “mKeep-from TOUCHING ME; —for not-as-yet have-I-Ascended\*\* as a Peace-offering-unto MY Father†† :—but be-going-now-thy-way with the good news-unto MY Brethren, and be-

\* Exquisitely delicate,—but yet we see the real reason beneath the thick drapery of charity—*he loved most*, not that Peter loved less, but that John loved more

† This ‘therefore’ is unexpected—what is the force of it ? Does it not imply something in Peter’s brusque, matter-of-fact way of dashing into the sacred precincts which John, with characteristic delicacy and charity, would fain explain, to himself, and to us ?—Peter was obliged to be firm about going in, and not remaining content with looking in from the outside, because I would not.’ What is the force of the next ‘therefore’ in verse 8 ? That for him to stop outside was want of love for the reliques of his Lord—so he must not go on comparatively despising dead clothes because they were not his living Lord.

—‘Sweat handkerchief—of superfine Scinde linen—cambric.’

§ From the orderly disposition of the tomb.

|| Who had followed Peter and John doubtless almost as quick as themselves.

¶ The emphases of her reply are the impatient,

spasmodical emphases of feminine grief and choking hysteria.

\*\* At The Ascension—until then our Lord was only in the created heavens—‘paradise’—the heaven of the angelic intelligences ; at The Ascension Christ ascended far above all heavens.

†† In typical marriage the law is, ‘For this cause (being one flesh organically) shall a man leave his father, and shall be joined to his wife.’ But this is only the symbol of a far more mysterious attraction. And the fact preserved alone by the beloved disciple—who was the representative to the personal Christ of the Wife of the mystical Christ—is part of this ‘leaving’ of His Father of The anti-typical Husband, actually lingering about on earth for one more interview with the creature-Spouse before consummating Redemption above. ‘This is (indeed) a great mystery, but I speak concerning Christ and His Church’ ;—which, be it remembered, was far more than Jesus lingering to see some disciples ;—and that was why a beloved woman was though not to ‘touch’ yet to appropriate, now.

- saying to-THEM, 'I-am-now on the eve of-Ascending unto MY Father, and-so YOUR Father,—and MY God, and-so 18 YOUR God !' There-comes Maria the Magdalene bringing-the-news to-the disciples,—how-that she-has-been-seeing The Sovereign-Lord-with her own eyes, and-that all-this He-went-and-told her !
- 19 Being-now evening,—of the day—that-eventful day—the first of - the week,—and all-the doors having-been-fastened-up-close, where there-were the disciples collected-as they had been-together on-account-of their terror of-the Jews-more than from loyalty to Him, got-to-come-did Jesus and to-stand their midst ward,—and says-He to-them, "PEACEFUL-TRANQUILITY to you !" And having-gone-and-said-this He-went-and-exhibited for-them the hands, and the side, of-Him.—Rejoice therefore-did the disciples-get to upon-having-got-to-see their Lord !—Went-and-said therefore to-them-did Jesus again, "PEACEFUL-TRANQUILITY to you !— just as-(G)Apostle ME The Father has-been-sending-forth, even-22 so-also am I now-sending YOU ."—And upon-having-gone-and-said this, He-went-and-breathed-out-into-them-His-breath,\* and-then says to-them, "Have-gone-and-received The Holy Spirit.—23 Of-whomsoever haply ye-shall-have-got-to-forgive the sinful-wrong-doings—forgiven to-them-they are; of-whomsoever haply ye-are-retaining-them,—being - retained - they - have - been ."†
- 24 Thomas, however, one of - 'The Twelve,' he called-as he used to be 'Didymus,' was-not there along-with them when got-to-come-did Jesus. 25 Saying therefore to-him-were the other disciples, "We-have-been-gazing-upon the Lord !" But he went-and-deliberately-said to-them, "Supposing "I cannot-when I look have-got-to-see in \*
- \* Breath (wind), the sacramental symbol of the Christian Dispensation, as contrasted with the transitional one of John (and the prophets) the aptiser, which was water. A child 'comes by 'ater and blood' before it comes by breath and speech.—i.e., Regeneration precedes New-birth.) Moses=Blood, (2) John and the prophets=water, (3) Christ=Breath (Acts i. 5). It is remarkable that John alone records this element of 'breath' (see 1 John v. 8—9).
- † So completely should they be in will under the hands of-him the wound-print-left by-the nails,—aye-and gone-and-felt - with this finger of-mine the wound-print ward of-the nails-if they are nail-marks or chalked on;—and gone-and-felt-with this hand of-mine the side of-him ward,—I shall be-withholding-decidedly my-belief-in it all."—And-so,—eight days after-this, 26 again there-were within His disciples, and Thomas along-with them,—there-cometh Jesus,—the doors having-been-fastened-up-close,—and got-to-stand their midst ward, and to say, "PEACEFUL-TRANQUILITY to you !" — Then 27 He-says to-Thomas, "Bring that finger of-thine here, and 'have-got-to-examine' the hands of-ME ;—and bring that hand of-thine here, and 'have-got-to-feel-with-it' the side of-ME ward ;—and-so escape becoming infidel, BUT-so far from that a-humble-truster-in-Me !" And-then went-and-broke-out-in-reply-did Thomas, and got‡-to-say to-Him, "The Lord of-me !—and The God of-me !" Says to-29 him-does Jesus, "Because thou-hast-been-actually-seeing ME-visibly, thou-hast-had no alternative but to be-trustfully-believing in-Me; blessedly-happy they-who denied-necessarily the-having-gone-and-seen-Me, yet-still shall-have-gone-and-trustfully-believed-Me!"—
- Many truly other-similar miracle-30 credentials got-to-work-did Jesus in-the-presence of-His disciples, which have-not been-recorded in THIS-my Book ; these, however, have-been-31 recorded in-order-that ye the readers of it-may-have-got-to-trustfully-believe '§ that Jesus is The Christ, The Son of-God ; and that trustfully-believing Life ye-may-be possessing in-organic oneness with The Name of-Him.
- XXI.|| 1 Subsequently-to all-this the obedient guidance, that is to say, of The Guiding-Friend in all things.
- || Of the apology, that is to say, John only was Guided to preserve the ascription at the end.
- § Verse 29.
- || This chapter not a mere appendix, but essential to the symmetry of the plan of the Gospel—the great contrasted character to Thomas, Peter, is there dealt with; and moreover, the Fishing complementary in its allegorical meaning to the other is preserved and depicted.

went-and-vouchsafed-a-manifestation-of Himself-did Jesus again to-His-disciples upon-the shore of the sea of the (G)Tiberiad : — but He-got-to-manifest-Himself in-the-following-  
 2 suggestively allegorical-way. — There-all-together were Simon Peter, and Thomas who-is-called Didymus, and Nathanael he from (G)Kana of-Galilee, and the-sons of-Zebedee, and some-others of His disciples, two. Says-to-them-does Simon Peter, "I-am-on-my-way to-be-fishing." They-say to-him, "Coming also-are we as-partners-with thee." — Out-they-got-to-go, and on-board the ship-they got to get straight-off ; — and in that-eventful night they-  
 4 got-to-take nothing-whatever. But when-now-already the dawn got-to-break got-to-take-His-stand-did Jesus upon the beach ; nevertheless not-the-slightest-idea-were the disciples-having  
 5 that Jesus it-really-is. — Says therefore to-them-does Jesus, "Well-mates !\*\*— ye have<sup>n't</sup> managed to-get-hold-of anything-very-special to-eat-have ye ?" They-got-to-break-out-in-reply to  
 6 Him, "No." But He-got-to-say to-them, "Have-gone-and-cast the right-hand side ward of-the ship the net, and-thee ye shall-be-getting-a find." So they-did-go-and-cast, and now-no-longer to-have-got-to-draw-it-along did-they-get-to-be-strong-enough,

\* A craft-phrase between mates, such as is common with us—"lads," "boys," etc.—when spoken even of grown-up men. It was our Lord's plan not to startle them with any suggestive challenge, but gradually to loom out of the fog of their ignorance.

† Toiling so hard with the struggling mass.

‡ xviii. 18.

§ Evidently by himself—we have here then a valuable suggestive hint as to his size, weight, vigour, and temperament, for his ardent soul was evidently incandescent with enthusiasm, and it is expressly here chronicled as an athletic feat of almost miraculous strength that he by himself dragged the enormous weight of a hundred and fifty-three fine fish, writhing and jerking, which it had taken the united strength of the whole party in cold blood to manipulate just before.

|| Why was it that the net was not broken ? Because doubtless it was a new one. How came they to have a new net ? In the protracted waiting, which, evidently by this fishing episode, so strained their trust and patience, what more probable than for fishermen—with daily increasing prospect of wanting it to get their living—to pass idle time in making a net, since they had long

from the number of the fishes.—Says therefore -does His disciple, — that-favoured one whom Jesus used-to-divinely-LOVE, — to Peter, "THE LORD it-IS !" Simon Peter therefore, having-got-to-hear how-that 'The Lord it-is,' went-and-slipped-on his shirt,—for there-he-was stark-naked,† —and went-and-threw himself the sea ward. But-however the other 8  
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was - venturing of-the disciples to have - gone - and - questioned Him,— “Thou! — what - patronising stranger pray art thou?”—having been knowing-well-enough-as they had that The 13 Sovereign-Lord it-really-is. Comes as a matter of course-therefore-does Jesus, and takes-up the-already blessed bread, and-then there - He goes on-helping them, and the fish-meat similarly.— 14 This already-was the-third-one of the times that-Jesus got-to-be-manifested to-His disciples, after-His-having-got-to-be-raised from-amongst the-dead.— 15 When, therefore, they-got-to-finish breakfast, says to-Simon Peter-does Jesus,—“Simon, old creation son-of-Jonas\*!—doest thou divinely-LOVE ME more-even-than these-do?” He says to-Him, “Yes, Lord, Thou knowest that I-do-love Thee.” He-says unto him, “Be-Pasturing-ministerially 16 MY Lambs!”—He-says to-him again the second-time, “Simon, son - of - Jonas!—dost - thou - divinely - LOVE ME?” He-says to-Him, “Yes, Lord, Thou knowest that I-do-love Thee.” He-says to-him, “Be-Shepherding- 17 ecclesiastically MY Sheep!”—He-says to-him the third-time, “Simon, son - of - Jonas!—Dost - thou even - love ME?”—In-mingled - passion-and-grief Peter-got to be because He-went-and-said to-him the third-time, and merely, too—“Dost thou even-love ME?”—and he-went-and-said to - Him, “Lord! Thou knowest everything-perfectly;—Thou dost-perceive that I-do-love Thee!”—Says to-him-does Jesus, “Be- MY Sheep!—

18

Verily, verily, I-must persist in-assuring thee, — when thou-used-to-be younger, thou-usedst-to-gird-up thine-own-self, and to-go-about-daily-life-concerns in-whatever-direction thou-wast-having-a-mind-to; but when thou-shalt-have-got-to-be old, thou-shalt-be-stretching-forth those thy hands, and another shall-be-girding thee-up,—and leading thee-along where thou hast-no mind-to!”—This, however, 19 He-went-and-said indicating the-kind-of death by-which he-will-be-bringing-glory-to God.—And when He-got-to-say this, He enjoins-upon him “Be-following-behind-as a copyist of ME”— But having-got-to-turn-round-as Peter-did, he-caughts-sight of the disciple whom Jesus used-to-divinely-LOVE, following-behind-as there he was,†—the-one-who went-and-fell-back-upon His breast at the supper, and said, “Lord, which-possible villain is the-one-that is-betraying Thee?”—him 21 having-got-to-see Peter says to-Jesus, “Lord! — but - whatever - wonderful future-then about-THIS-man?”—Says 22 to-him-does Jesus, “Supposing-that it-were-My-good-pleasure-that HE-is-to-be-remaining up-to-the-time-of My second-Advent,—what-business is THAT of any practical avail-to THEE?—do-THOU-also keep-following-modestly-behind ME!”—Out-therefore went-and-spread the report, this-one the brethren wards, namely-that His disciple, that-favoured one, is-not to-be-dying-at-all!—And-yet Jesus never got-to-say to-him that he-is not to-be-dying, BUT-merely, “Supposing-that it-were-My-

23

\* Son of Jonas the son of . . . the son of Adam.

† Three denials.

The same word exactly as the last in verse 19. How affectingly beautiful is the fact! How is this another—of the myriad examples, to the deepening student—evidence that of this, and all the other Books which together make up the symmetrical Canon of the New Testament Scriptures, God Himself alone is THE AUTHOR. To the attentive reader of the Greek of it there is something startling in unexpectedly coming upon the very word in which our Lord propounds Himself as Peter's model in connection with John—as though John had suddenly interposed himself, and, in effect, said, ‘Follow The Master as I do.’—Now, this is exactly the true meaning, not because John was the author of the Book, but because he was not. Peter's vagrant fancy (fol-

lowing His eye, possibly) was permitted by the Omniscient Master to settle upon just the very man whom Peter needed especially to be like, in refinement, modesty, humility, sweetness and equality of temper, and especially in divine-LOVE. Now, if the subsequent history of these two men be studied in the few but suggestive hints of the Acts, it will be found that John is especially made the companion of Peter; and, most likely, John's modest lack of biographical glory in ‘The Acts of The Apostles’ was just because he was the likest of all to his Lord in being ‘amongst them as he that served,’ devoting the earlier part of his own Apostolic ministry to privately strengthening and regulating the witness of Peter, who was the best qualified for being the pioneer of the Jewish Christian Church in the earlier and rougher days.

good-pleasure-that HE-is-to-be-remaining until I-am-coming,—what-business is - that of any practical avail to THEE ?\* 25

- 24 This-same is the disciple who is-here-bearing-testimony respecting all-these-things, and got-to-write all-this :—and we-know-well that reliable is this wit-

ness of-his. But there-are numberless other-things which Jesus went-and-did such-that, supposing they-are-to-be-chronicled in detail, I do-not think that- the world itself would have-been-big-enough-to-have-got-to-hold the books !

## THE ACTS OF THE APOSTLES.

- I. 1 In-my previous narrative† I got-to-treat about everything, (G)O (G)Theophilus, which got-to-initiate-in His Religion-did Jesus in-conduct 6  
 2 as-well-as teaching, up-to-the-very-day-on which, —after having-gone-and-charged The (G)Apostles through-the-agency of-the-Holy Spirit, those-whom He-got-to-(G)select-Him, —He-got-to-  
 3 be-received-up-on high. To-whom also He-got-to-present Himself,—all living, subsequent-to that His (G)passion,‡—in-the-vouchsafing of adequate proof by numerous irrefragable-proofs; throughout forty days-at intervals being-gazed-upon-as He was by-them, and speaking-of the interests of-The Kingdom  
 4 of-God. And whilst-thus-in-converse§ with them He went and gave-them strict injunctions “to,” refrain-from severing-connection with Jerusalem, BUT-instead to-be-awaiting the covenanted-promise of-The Father, all about-which ye-got-to-hear from-ME ;  
 5 —because JOHN indeed got-to-(G)baptize with-water, YE however shall-be- (G)baptized in-organic oneness with The
- Holy Spirit-Breath,|| not many days hence.” So then they being-assembled-as they got to be were-questioning Him saying, “Lord ! is it-that at this epoch Thou-art-now in the act-of-restoring¶ the kingdom to Israel ?” He-got-to-say however Majestically-unto them, ‘It is not your-place to-have-got-to-know epochs or times, The Father got-ever-to-reserve-as His own-special-prerogative ; — BUT-ye may the fact that ye-shall-be-receiving power,—coming-in such-upon you-as The Holy Spirit-shall have got to,—and-then ye-shall-be-being to-ME witnesses ministerially-in both Jerusalem, and ministerially - in the whole - of Judea, and Samaria, aye-and even-to the-ends of-the earth.” — And-then 8  
 9 having-gone-and-said all-this-as He did, they-themselves being-eye-witnesses-as they were, He-got-to-be-lifted-up-buoyantly\*\* and-then a-cloud went and-came-underneath-and-took Him away-from THEIR eyes. And as there-  
 10 they-were, straining-their-eyes the heaven ward,—He proceeding-on-His-

\* Here the Gospel of St. John ends.

† The same graceful pen which was selected as the agent in the biography of the personal, is here retained to chronicle for us the only inspired history of the mystical, Christ—the beloved physician, Luke.

‡ Lit., “that His having-got-to-suffer the Death-agonies of the Atonement.”

§ St. Luke xxiv. 43. || John xx. 22.

|| Which might satisfactorily account for His long intervals of absence from them, leaving them so miserably alone and unsettled.

\*\* ‘And we shall be like him.’ Birds have

wings, because angels have, of whom as they fly about in the blue sky they are symbols, but men will be too perfect in bodily structure to be transported from planet to planet, and star to star, by an apparatus. What is called ‘specific gravity’ helps us to understand how our Lord ascended from a grosser to a more rarified air, and doubtless by some very simple method, under the instinctive control of the volition, we shall change places by simple alteration of our perfect Resurrection body to suit the several specific gravities of the places to be visited.

way-as there He was,—even behold there had-men, two, been-standing-by them dressed as usual-in white cloth-ing, who also got-to-say, “Men! Galileans! — to-what-practical end ever have-ye-been-standing gazing-there the heaven ward?—This-same Jesus, received-up-as He got to be away-from you the heaven ward, thus-exactly shall-be-coming-in-precisely\* the same-way-as ye-got-to-gaze-at-the-spectacle-of His proceeding-on-His-way the heaven ward.” Then they-got-to-return Jerusalem ward away-from the-mount, that-one called “of-olives,” which is close-to Jerusalem,—being-as it is a-sabbath-day’s journey.† And when they-got-to-get-in they-got-to-go-upstairs the upper-chamber ward where there-were lodging both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son - of - Alpheus, and Simon the (c)Zealot, and Judas brother-of-James. These the-whole-of them were-then henceforward devot-ing-themselves by-common-consent to-their devotions and prayers, on a family basis with the-women, and (G)Maria the mother of-Jesus, and the half-brothers of-Him.‡—And in the economy of those days having-gone-and-stood-up-as did Peter in the-midst of-the disciples he-got-to-say, —there-were too a-good-number of-persons together at-the-same-place, about a hundred and-twenty,—“Men, brethren, it-was-absolutely-necessary that have-got-to-be-fulfilled-should that Scripture-prophecy which went-and-præ-uttered-did The Spirit, the Holy-one, through-the agency of-the mouth of-David, respecting Joudas, he who-got-to-be guide to-those that went and

\* That is to say, privately to His Church ‘The Bride’ at ‘The First Resurrection.’

† Seven-eighths of a mile.

‡ The family of which Jesus had been the head here becomes the umbilicus of the Christian Church—Christianity is a family magnified and glorified. And the fact is not to be disregarded—any more than superstitiously pressed—that as we are most emphatically told that Mary and the disciples of Jesus were at the marriage-inauguration of the Personal Christ when so much wine was there, so here we are significantly by the same Holy Spirit told that amongst the Pentecostal host were the mother of Jesus and the disciples of Christ; not ‘full of new wine’ but soon to be of

took-Jesus into-custody.—Because he had-been-reckoned-always one with-us, and got-to-be-privileged-with-election-to the (G)clerical-office of such a Ministry-as THIS.”—[§He-himself indeed therefore got-to-make-a-purchase-of a-field out-of the wages] of his wickedness, and having-got-to-be-fallen flat he went-and-burst-open at-the-middle-of him, and out-got-to-beschad the-whole-of the bowels¶ of-him. And so-notorious did-it-get-to-be to the inhabitants of - Jerusalem that called-got-to-be that-particular field in-their-own (G)dialect ‘(G)Akeldama,’ —that is, ‘field-of-blood.’]—“For it has-been-written by Inspiration-in the-Book of-(G)Psalms, ‘Have-got-to-be let his dwelling-place tenantless, and let there be-kept-from being an inhabitant in it ; and-again, ‘The (G)episcopate of-him have-got-to-take-let a-different-person.’—It - is - absolutely necessary therefore that-of-those that-got-to-be-in-association-with us, being-men, during the-whole time in-the economy of which got-to-go-in and got-to-go-out over us-did The Sovereign-Lord, Jesus,—having-gone-and-made- the-beginning-of His Ministry from the date of-the (c)Baptismal-commis-sion of-John, up-to the day on-which He - got - to - be - received - up-on-high, away-from us,—an-eye-witness of-The Resurrection of-Him shall-have-got-to-become an apostle-with us,—one-in fact of-these-here.”—And they-got-to decide-on two-candidates, Joseph,—him called ‘Barsabas,’ who-too got-to-be-surnamed Justus—and Matthias. And having-got-to-address-them-to-prayer-for guidance as they did they-were-saying, “ THOU,\*\* Sovereign-Lord Heart-discriminator of-all-men, the antitype of wine. Woman’s place is here, on the threshold of Christianity, gloriously vindicated, in contrast with her Jewish covenant status; and rendering henceforth unnecessary any special legislation for her, ‘in Christ Jesus there is neither male nor female’ (ii. 18).

§ The parenthesis is Luke’s.

¶ Not only the thirty pieces of silver (see Matt. xxvii. 5 for them), but all that he had been pilfering for years from the Fund (John xii. 6) and elsewhere.

¶ John xiii. 26.

\*\* The emphasis marks the fervour, and strangeness to their minds, of thus praying for the first time publicly to Jesus.

have-gone-and-clearly-shown which-one Thou-didst-(G)go-and-select out-of 25 these our two-persons to be the-one to have-got-to-be-appointed-to the office of-this Ministry and (G)Apostleship, out-of which got-to-apostote-did Judas, so-as-to-have-got-to-proceed on-his-way the place ward,—his own proper-one." And-then they-got-to- 26 cast their lots; and the lot\* got-to-fall upon Matthias; and-so he-got-to-be-incorporated along-with The Eleven (G)Apostles.

II. 1 And whilst being-celebrated-was the day of-the (G)Pentecost, there-they-were-the-whole-of-those above mentioned by-common-consent together 2 at-one-place. And there-got-to-be all-on-a-sudden out-from the heaven a-growing-confused-roar as-if of-an-on-travelling strong-high breath-wind,† and it-got-to-fill the-entire house where there-they-had-been-seated. 3 And there-got-to-appear to-them each individually-being-severally-divided‡ and-split-up-radiating into tongues as if out of One great Tongue-of-fire; It went-and-took-up-its-seat-enthroned, as-well-as-they,§ up-over each-one of 4 them individually.|| And they-got-to-be-filled the-whole-of-them-full-of-the Holy Spirit, and to-set-to-to-be-talking with-diverse-human tongues, as The Spirit was-giving them to-be-uttering. But there-were in Jerusalem, sojourning, Jews, religious-men, 5 present as delegate representatives-from every race-nation-of-those-of the human

family under the heaven.¶ But this 6 thundering-sound having-got-to-super-vene, got-to-come-together-did the crowd, and-then to-be-thrown-into-amazement, because there-they-were-listening each individual-person-to his own home-idiom, whilst-they-went-on-talking.—But they-were-astounded, 7 and there-they-were-wondering-away saying-as they were with an eye to benefit-unto one-another, "See-now! are not all-these who-are-talking Galileans?—and how-ever-is it that we 8 are-listening-here each-of us to-our-own home-idiom in-which we-got-to-be-born?—Parthians, and Medes, and 9 Elamites, and those dwelling-in Mesopotamia, in-Judea too and Kappado-cia, Pontus and Asia, Phrygia too and 10 Pamphylia, Egypt and the districts of Libya towards Cyrené, and Roman visitors both Jews and (G)proselytes, Cretes and Arabians,—here-we-are- 11 actually-listening-to them talking-as there they are in-our-very-own tongues about the grand-dealings of our Covenant God!"—But they were as- 12 tounded, the-whole-of-them, and in-a-state-of-bewilderment, one to get at the practical benefit-unto another saying, "What-great-adequate-practical end, now, is-all-this to-be-serving?"— But-a-different-class of persons turn- 13 ing-it-all-into-ridicule-as they were were-saying "Well-filled-with the sweet-new-wine they-have-been-getting!"—But having-got-to-stand-up 14 as did Peter, in Ministerial association-

\* (G)" Cleron," hence "clergy," "clerical," etc.

† Here we have one of the most august and suggestive of illustrations of sacramental 'mysteries' of Redemption as exhibited in the phenomena of physical Nature. "Wind" (Breath, 1, 5, John xx. 22) is only the atmosphere in motion, as it is wind at rest. The forty miles deep of atmosphere—an ocean of aether—which envelops our earth, receives and dispenses the beams of the sun, which in itself is more than ninety millions of miles away from us. God pre-moulded it thus to be a symbol of the relation and functions of His Holy Spirit to the Church and to the new-Born Soul, by and through which the life of God in Christ is brought from Jesus Christ "The Sun of Righteousness" to be assimilated into Christ-likeness by the new-Born Soul—although Jesus (like the orb of the sun) is a man at the right hand of The Father. † 1 Cor. xii. 4—11. § Rev. iv. 4.

|| Over them all the sublime portent appeared of one colossal Tongue of fire which split down-

wards radiating into (connected) fiery tongues forming a splendid organic canopy of glory, rich with self-evident Spiritual meaning, there over the collected band of men and women ;—symbolizing The Civilization of heaven, then, through the gifts of the Holy Spirit of God to be derived upon earth over, through the agency of the ministrations of, the Christian Church. It is a pernicious error to imprison the Pentecostal Spirit of an Infinite God in the ecclesiastical dungeon of an artificial system of religionism, and to ignore the boundless endowments of the Holy Spirit in all and every of the crafts, trades, professions, and Institutions of Covenant Christian Civilization. Upon men and women (verse 18), clergy and laity, descended from The Divine Mind through the (symbol of) The Tongue of God the manifold gifts-to-dispense of Reason in unselfish benevolence which in our day need no prophet to prophesy of, since here they are.

¶ I.e., descendants of Shem, Ham, and Japheth.

with The Eleven, he-went-and-lifted-up his voice-so as to be heard above the din and made-a-polyglot\*-utterance to them, "Men, Jews, and-more especially dwellers-in Jerusalem the-whole-of-you, let-THIS to-you be-known-as-a-fact,—and have-got-to-lend-your-ears to these my Inspired-explanations,—

15 for NOT† as ye are-pleased-to-imagine are-these-persons drunk, for it-is the third hour of-the-day,—no, no-BUT‡ so far from that THIS is that prophecied-

16 of through the prophet Joel, 'And it-shall-be-that in the last Dispensations, saith God, I-am-making-an-outpouring straight-from My Spirit upon all flesh ; and uttering-spiritual-truths-

17 shall-be your sons and your daughters, and your young-men visions shall-be seeing, and your elder-men in-dreams

18 shall-be-dreaming :—aye-and upon My male-home-slaves aye-and upon My female-home-slaves in-the-economy of those-highly favoured days am-I-making-an-outpouring straight-from That My Spirit, and they-shall-be-uttering-

19 spiritual - truths.§ And I - shall-futurely-be-vouchsafing portents in-the-economy of the heaven-of Divine Truth above, and signs upon the earth-of truth in Nature, Art and Providence beneath-it,—blood, and fire,

20 and clouds of smoke ; the sun-of monarchical authority shall-be-changing-about darkness ward, and the moon-of ecclesiastical witness to Christ ward blood,|| before-that there-shall-have-got-to-come-to-be The-millenial Dispensation-day of - The Sovereign-Lord,—the great and glorious¶-outshining-one. And it-shall-then-be that everyone whosoever that shall-be-calling-upon The Name\*\* of-The Sovereign-Lord shall-be-being-Saved.' Men,

22 (G)Israelites, .have-got-to-be-listening-to THESE my words ;—Jesus,—the Nazōrene - one—a Man straight-from God duly-Accredited-as He has been you

wards by-manifestations-of-power, by portents,†† and by-signs which wrought-did God-get to through Him ecclesiastically-in the-midst of-you, as also yourselves know-well enough. This 23 Being by - the exactly - determined counsel and fore-knowledge of our Covenant God resigned, having-gone-and-taken-as ye did through-the instrumentality of-the-hands of-the-lawless ye-got-to-nail-to-a cross and 'hoist'‡‡-on-high ; Whom God went- 24 and-raised-again, having-gone-and-disolved His-endurance of the pangs of death, because-that it-was not a-possibility-for HIM to - be-remaining- vanquished under IT. For David 25 says with reference-to HIM, "I||| was-seeing-always in the types of The Law and in the Symbolism of Nature-fore-shadowed The Lord in them-before Me continually, because upon My right-hand He is, in-order-that I may-mes-cape having-got-to-be-moved-from-my -steadfastness - of trust in Him. On-account-of THIS went-and-rejoiced 26 did My heart, and My tongue trolled-praises,—but even the flesh of Me shall-be-tabernacling upon-grounds of hope,—because Thou wilt-not aban- 27 don My soul to-the exile of-(G)hades, nor wilt-Thou be-giving-over Thy In-corruptible-One to - be - experiencing the-dissolution-of corruption. Thou 28 didst-go-and-reveal to-Me ways of Life, Thou-shalt-be-filling Me-full of joyousness with-a sense of-The Pre-sence of THY-SELF." Men, brethren, 29 my-way-is-open to-be-speaking without-the-least-hesitation for enlighten-ment-unto you about the (G)patriarch David, that he-both got-to-make-a-complete-finish-in death and to-be-permanently - entombed, and that his monumental-tomb is amongst us up-to the-present day. All-(G)prophet 30 therefore being-as he was, and-so knowing-as he always had been how-

\* See verse 4, same word.

† Turning for a moment to the Satirists.

‡ The strong 'but' here emphasizes the difference in kind in Peter's mind and mouth between the sacramental typical spirit (of wine—without which it is not wine at all)—and the Holy Spirit the antitype of wine (Eph. v. 18). "Unfermented wine" is a contradiction in essence, and the Lord's Supper at which it is used (virtually) denies the

Cup not only to the laity but to the clergy as well.

§ Conversing, discoursing, lecturing, printing, preaching, etc., about all truth.

Persecution.

¶ Lit. (G)"Epiphany."

\*\* CHRIST-ianity. †† Verse 19.

†† John xix. 15, the same slang word.

||| This is our Lord's trust in His Father.

that by-oath went-and-sware to-him-  
*did* God that out-of *the*-fruit of-his  
 loins\* He-would-have-got-to-seat a  
 31 *king-upon* that throne of-his, fore-see-  
*as he got to he-got-to-speak-there* about  
 The Resurrection of-The Christ, how-  
 that 'not left-behind-would HIS soul-  
*have got to be exiled there-(G)hades*  
*ward,' neither HIS flesh ever-got-to-  
 experience the-dissolution-of corrup-  
 32 *tion.* This-same Jesus raise-up-did  
*God-get to,* of-which the-whole-of us  
 33 are-witnesses. — By the *Omnipotent-*  
*right-hand therefore of-God exalted-  
 as He got to be,—having-been-made*  
 too the promise-as *He got to be* of The  
 Holy Spirit out-from The Father,—  
*He-was-shedding-out* this which now  
 34 ye-yourselves are-witnessing and hear-  
*ing.* For never-did David ever-get-to-  
*go-up* the heavens wards, but says-  
*does he - himself,* ' Said - did THE  
 LORD-get to to-my *Sovereign-Lord,*  
 35 ' Be-sitting at MY right hand, until I-  
*shall-have-got-to-place* Thy enemies  
 36 as-a-foot-stool for Thy feet.' For-  
 certain therefore let the-whole-of-the  
 House of-Israel be-knowing, that as  
*'Sovereign - Lord'* so - also *Messiah-*  
*Christ Himself did our covenant GOD-*  
*go-and-make* this-same Jesus Whom  
 37 YE went-and-crucified."—But having-  
*got-to-listen-as they did* they-got-to-be-  
*pierced right-to-the heart;* — saying  
*too-kept† on did they for guidance-unto*  
*Peter, and the rest-of the-(G)Apostles,*  
*"WHAT-dreadful penance are-we-to-be-*  
 38 *doing, men, brethren?"*—But Peter  
*was-replying* towards-reassuring them,  
*"Have-got-to-yield‡ to-a-change-of-*  
*heart, and-then each of-you have-got-*  
*to-be-(G)Baptized upon-the strength of*  
*your trust in the Name of-Jesus, The-*  
*Christ, forgiveness of-sinful-wrong-*  
*doings wards;* and-then ye-shall-be-re-  
*ceiving the gratuitous-gift of-the Holy*  
 39 *Spirit.—For to-you is the promise,**

and-to-your children, and to-all-those  
 that-are far-away-represented in you  
*here§ wards, even-such-as call-unto-*  
*Himself - may - have - got to The-Lord*  
*our-God."*—With-other-different rea- 40  
 sonings too in - abundance was-he-  
*solemnly - witnessing and exhorting*  
*saying, " Have-got-to-be-safe rescued-*  
*from your generation,—one especially*  
*so perverse-as THIS!" Those then 41  
 therefore that got-joyfully-to-welcome  
*that his invitation did-get-to-be-(G)*  
*Baptized ;—and there-got-to-be-added*  
*on-that-eventful-day-unto them souls to-*  
*about-the number of three-thousand.—*  
 But there-they-were continually-pa- 42  
*tiently-zealous in-the systematic-teach-*  
*ing of-the (G)Apostles, and in-the*  
*communion-of them, and in-the break-*  
*ing of-the-Sacramental Bread, and in-*  
*the prayer-meetings.* But there-got- 43  
*to-come-over every soul an-awe ;—*  
*many portents too, and signs - were*  
*there through - the agency of - The*  
*(G)Apostles taking-place.* But the 44  
*whole-of those trusting-in-Christ* were  
 at the same-place, and were-possessing  
 everything in-common. And their 45  
 properties, and possessions, they-were-  
 selling ; and-then they-were-distribut-  
 ing the-same to-all, in-proportion as  
 each-individual-from the size of his  
 family was-having need. Daily too 46  
 continuing-patiently|| zealous-as they  
 were in-the temple-system ; at home  
*breaking-as they were Bread-Sacrament-*  
*ally¶ too there-they-were-partaking-of*  
*nourishment in-a spirit of joyousness*  
*and simplicity of-heart ; praising God,* 47  
*and held-in esteem abundantly for their*  
*good-by the-entire populace.—But The*  
*Lord was-making additions to-The*  
*Church of the persons-being-Saved*  
*day-after-day.**

III. 1 But upon the same-errand  
 Peter and John were-going-up the  
 temple ward, at the hour of-The

\* According to the flesh He would raise up Christ," seems to be an interpolation.

† First one, and then another.

‡ Not "resist the Holy Spirit" (vii. 51) and His Covenant suasion when brooding over the heart and wooing us to the love of God, sorrow for sin, and newness of life. As Spring and Summer time is the "accepted time" and "day of salvation" for the bodily life, after the death of Winter, so now the soil of the heart of man (in

favoured lands) is moistened by the Baptismal-civilized dews and influences distilled from the atmosphere (ii. 2) of the Holy Spirit, and any Truth-'seed' from God sown is in a friendly position for germinating into first the blade, then the ear, then the full corn in the ear.

§ Verse 5.

¶ In spite of taunts, threats, and persecution from the upper classes.

— With their Supper.

- 2 *Public-Prayer*,—the ninth-hour. And a certain-well known pious-man afflicted with lameness from his mother's womb was-being-carried-along, — one-whom they-were-in the habit-of-placing every day down -for his livelihood -at the gate of-the temple, that-one called 'Fruitful,' for-him to-be-asking alms from those going-in the temple ward,—
- 3 who having-got-to-perceive-as he did that Peter and John evidently-were-going to be-entering-in the temple ward, was-asking alms. But having-gone-and - fastened - his eyes-as did Peter him ward in Ministerial association-with John,\* he -went- and-said, "Have-gone-and-just-looked our way!"
- 5 But he was-paying-attention to-them, on-the-keen-look-out-for having-got-to-get-after that something-good from them. Said however-did Peter-get to, "Silver and gold is not MY fortune,— what I-do-possess, however, THIS to-thee I-am-giving.—In-the strength of trust in The Name of-Jesus, The-Christ, the Nazorene-one,† have-got-to-rise-from the mattress, and be-going about-some daily-business." And having-gone-and-taken-firm‡-hold-of him-as he did by-his right hand he-went-and-gave-him-a-lift;—but instantaneously flushed-with-strength-got-to-be the lower-limbs and the ankle-bones;
- 8 and bounding-up he-got-to-stand, and-then kept-on-walking-about, and-then he-got-to-go-in as a fellow-worshipper-with them the temple ward,—walking-about-as he would keep on, and giving-leaps,§ and praising God.—And got-to-see him-did the-whole-of the people walking - about and praising God.
- 9 They-were-recognizing him too that he it-was who favourably-for his alms was accustomed -to-sit over -against the 'Fruitful gate' of - the temple ; and they-got- to -be - filled - full of amazement and excitement|| over that-which had-been-taking-place in-his-
- case. But, as-there-he-was - keeping- 11  
fast-hold-of Peter and John, got-to-run - together -for explanation - unto them-did the-whole-of the populace, at-where they made their centre the portico which-is called Solomon's, utterly-amazed. But having-perceived-it-as 12  
got to did Peter, he-got-to-deliver an-address improving the miracle-unto the populace,—“ Men, Israelites, why-ever are-ye-so-astonished over this-matter, or on-us why-ever are-ye-fastening-your-eyes, as-though by any-power or godliness inherent-in-us we-have-been-making him now-to-be-active-for-daily-life-concerns ?—The God of-Abraam, 13  
and of-Isaak, and of-Jacob, the God of-our forefathers, went-and-glorified-thereby His Child, Jesus,— Whom YE went-and-delivered-into-custody, and repudiated Him-your Messiah right-in-the-presence of - PILATE ! — having-gone-and - decided-though even - that-heathenmandid to be-discharging-Him! But YOUR-OWN-SELVES The Holy and 14  
The Just-Being went-and-repudiated, and made-the-demand-for a-notorious|| murderer to-have-got-to-be-graciously-granted to-you ; but The Fountain\*\*. 15  
lord of-The Life ye-went-and-judicially-murdered ;—Whom God went-and-raised from-amongst the-dead, of-which-fact WE are-appointed witnesses. And upon-the strength of the-man's 16  
trust-in His Name, this-person, at-whom ye-are-staring-so and know-so well, got-to-energize-did that Name†† of-His ; and that trust—which-trust-itself-is through-the agency of-Him— went-and-gave to-him this the complete - restoration so - patent to-the-whole of-you.—And, now, brethren, 17  
I-feel-convinced that guided-by ignorance ye-went-and-perpetrated-it,—as-also your magistrates. But our covenant God-did—that-which He-got-to-pre-announce through the-mouth of-the-whole of-His (G)prophets that-

\* Consulted him as to whether it was a fit case, and both of them acted just as they had been accustomed to when the apostles and the Seventy were sent out to preach and practise curing two and two (John xxi. 20, note). It is evident, by the last clause of the verse, what he consulted him about,—whether the man had trust enough to be healed, for this purpose they had to attract his attention so as to read his character.

† This answers a look of surprise in the man.

‡ See note on John xxi. 11.

§ Overjoyed with the ecstasy of sudden possession of a new power.

|| Lit., (ε) "ecstasy."

¶ This word is literally the strong word for 'man.'

\*\* In contrast with the 'murderer.'

†† I.e., Nature.

- got-to-SUFFER-should-have The Messiah-Christ—go-and-fulfil THUS.
- 19 Have-got-to-yield-to-a-change-of-heart therefore and to-turn-ye-right-round as the-preliminary of-the-having-got-to-be-absolutely-blotted-out-of your sinful-wrong-doings; as the-condition-of there-having-got-to-come seasons of-refreshing-coolness\* arising-from the-Presence of-The Sovereign-Lord;
- 20 and He-shall-have-got-to-send HIM who-has-been-specially-commissioned 1  
21 on-your-behalf Jesus, Christ,—Whom necessarily-must the-heaven it-is-true have-got-to-retain up-to the-Dispensations of the-renovation of-everything, of-which got-to-make-utterances-did God through the-mouth of His holy 2  
22 (G)prophets, since time-was. Moses, for instance, in terms - unto our fore-fathers got-to-say, 'A-(G)Prophet for you raising-up-shall The Lord your God be from-amongst your brethren, like me; to-Him ye-shall-be-listening as-to everything whatsoever that He may-have-got-to-say for your good' 3  
23 unto you.—It-shall-be, however that-every soul whatsoever that-may have-refused haply to get†-to-listen-to That (G)Prophet shall-be-irrevocably-destroyed from-among The People.' 4  
24 Yes-and not only Moses-but the-whole-of the (G)prophets right away-from Samuel, and of-those in-the-subsequent-series, as-many-as ever-got-to-make-an-utterance also got-to-celebrate 5  
25 THESE days-now present. Ye are the sons of-the (G)prophets, and of-the Testamentary covenant which went-and-ordered-did God for their good-unto our fore-fathers, saying for his good-unto Abraham, 'And seminally-in thy seed blessed-shall-be the-whole-of the family-circles‡ of the earth.' To-you, first-of-all, did-God, after-having-got-to-raise-up that His Child, go-and-send Him a-blessing you, in the turning-away-of each-one of you from your-own moral-corrup-
- tions." — IV. But whilst-they were making-these-utterances for their good-unto the populace, down upon them-went and came the priests and the captain-of the Levite guard of-the temple and the Sadducees, jealously-vexed as they were on THIS-account that THEY were-systematically-teaching the people, and-too preaching in-as illustrated by that Jesus The Resurrection from-amongst the dead. And they-went-and-laid-upon them their hands, and got-to-place them under arrest the next-day ward, for it-was evening already.—But many-of-those who-got-to-listen-to The Truth got-to-trust-in Him; — and-then got-to-grow-to-be-did the number of-the MEN about five thousand. But it-got-to-be upon the next-day that-convened-got-to-be-did their magistrates and (G)presbyters and scribes, in-the Jerusalem-jurisdiction, and Annas the high-priest, and Kaiphas, and John, and Alexander, and as-many-as were of-pontifical rank. And having-gone-and-stood them-up as criminals-in the-midst they-were-investigating, "What-is-the-nature-now of-the-power in-the Satanic strength of§ which, or what-conjuring secret is that now of 'the name' ||-in which wrought THIS-did YE¶- get to?" Then Peter, full-as he had got to be filled of-The Holy Spirit, got-to-say for enlightenment-unto them, "Magistrates of The People, and (G)presbyters of God's-Israel, if we to-day are-being-examined about a-kind-act to-a-weak man in-the strength of WHAT-Divine-means this-man has-been-restored; a-known-fact let-it-be to-the-whole-of you, and to-the-whole-of The People of-Israel, that in-the strength of The 'Name' of Jesus, Messiah-Christ, the Nazorene-one,— Whom ye went-and-crucified, Whom God went-and-raised from-among the-dead,—in-the strength of HIM this-man has-been-standing-ready in-the-presence of-you, WELL.

\* It was the hot season then, in a sub-tropical land, and peculiarly hot perhaps and dry just then —no sacramental figure could better suggest and illustrate the spiritual truth.

† After exhausting all the moral suasion in the power of a God.  
‡ i. 14.

§ Wheedlingly. They were quite open to conversion to Satan, but not to God.

¶ Words which the Jews heard constantly from the lips of the disciples as though they had a charm in them.

As well as Jesus—they thought that He had bequeathed it to them.

- 11 THIS\*-*Being is-by His essence* ‘The Stone’ which ‘got-to-be-rejected-on-test-as-worthless’ on-the-part-of YOU ‘the builders,’ which shall-have-got-to-be ‘Head of-the-corner.’ And there-is not in-organic oneness with any other our Salvation ; for neither is there any-Name of-a-different-kind from this beneath the heaven which has-been-given amongst men in-the strength of trust in which it is absolutely-necessary-for us to-have-got-to-be-Saved.” But perceiving-as they were the of-Peter bold-confidence, and of-John,‡ and having-got-to-gather that persons unscholarly they-are and of-peasant-birth, they-were-in-a-state-of-astonishment ; — they-were-detecting plainly too that in Ministerial association - with Jesus they - were accustomed-to-be. But seeing-as they were the person that-had-been-healed having-as he had-taken-his-stand-there with-as one of them, not-a-single-thing were-they-in-possession-of to-be-saying-against-it. But having-got-to-issue-orders-as they did for-them to have-gone-and-retired outside the council, they - got - to - take counsel amongst-with an eye to themselves, saying, “How-ever extreme measures are-we-to-be-taking with-such-persons as - these ? — because that a-patent miracle has-been-taking-place somehow-through their-instrumentality, to everybody dwelling-in Jerusalem is-palpable, and we are-not in-a-position to - have - gone - and - contradicted - it.
- 17 BUT-for all that so-as-to “keep-it-from-having-got further to-spread in-the-direction-of the populace, let-us have-gone-and-frightened threateningly them with-terrible-threats never-again to-be-opening-their-mouth upon this name to-a-single soul.” And-so having-got-to-summon them-as they did, they-went-and-gave-strict-injunctions to-them to-be-“abstaining altogether-from making-an-utterance, or teaching upon ‘the name’ of-‘Jesus.’
- 19 —But Peter and John got-to-break-out-in-reply unto-to undeceive them and-to-say, “Whether it is a-righteous-
- thing before God to-be-obeying you not§ GOD, have-got-to-decide-your-selves. For we cannot-possibly what-as historic facts we-got-to-see and to-listen-to “abstain-from uttering.”— But they having-got-to-threaten-them, further-as they did went - and - discharged them, finding no possible-way of-having-got-to-punish them, on account-of the populace ; because the whole-of - them were-glorying God upon what had - been - happening.— For more-than forty years-old was the person upon whom had-been-supervening the miracle, that of-the healing.
- But discharged-as they got to be they went-and-made-straight-off home-unto their-own-people, and got-to-recount all-that advancing the cause-unto them the chief-priests and (G)presbyters got-to-say. But they having-got-to-listen, moved-by-one-common-impulse went-and-lifted-up their-voice gratefully-unto God, and said, “Absolute||-lord ! Thou The God Who didst get-to-make the heaven, and the earth, and the sea, and everything that-is in them. Who through the mouth of-David Thy child didst-get-to-say ‘Why went-and-raged-did the heathen, and-did God’s-people go-and-imagine-in self-olatry vain-things ?— Went-and-stood-in-array-did the kings of-the earth, and the rulers got-to-be-convened-in Solemn Council upon the same-thing against The Lord, and against His Christ.’ For convened-got-to-be as-a-fact, in this-very City, upon Thy holy Child, Jesus,—Whom Thou - didst - go - and - anoint - as (G)Christ,—Herod as - well - as also Pontius Pilate, in apostate conspiracy-with the-heathen and the Israelitish people, to-have-got-to-give-effect-to all-that Thy Hand-of might and Thy counsel-of wisdom got-to-fore-ordain should-have-got-to-be. And as for the present-threatened dangers, Lord, have-got-to-look-down upon those threatenings of-theirs ; and have-got-to-vouchsafe to-us THY home-slaves with bold-confidence of-every-kind||

\* Matt. xxi. 42—there the problem is left unsolved.

† Verse 7.

‡ John xviii. 15—17.

§ For force of the Greek adverbial phrase here see note on Luke xvii., xviii. 14.

|| Lit.,(G)“despot.” ¶ Physical and moral

to-be-uttering *This Truth of-Thine*,  
in-the-systematic aid of THY stretching-out Thine Hand in-gifts of healing,  
and-that signs and portents becoming-to-be through The Name of  
The Holy Child, Thy Jesus!" And having-gone-and-prayed-as they -did the place went-and-was-shaken-rocking in which they-had-been-gathered-together; and filled-got-to-be the whole-of-them-full of the-Holy Spirit.  
—And 'uttering-were-they The Truth of-God with bold-confidence.' But of-the mass of-those that-got-to-be-trusting-in-Him there-was the heart, and the soul, one; and neither-was any-one the-large-property-even of which he-was-possessed reckoning-it to be his-own-mere, BUT-instead of that they-used-them\*-to-be-enjoying everything in-common. And with great power giving-forth their testimony-were The (G)Apostles to the fact-of-the Resurrection-of-The Lord, Jesus, God's-free-gift-of the Holy Spirit too was largely upon the-whole of them-as well. — For neither-was there any-species-of poverty being-experienced amongst them; for as-many-as were-in-the-position-of possessors-of land or-of house-property selling-it-as they were were-bringing the moneys being-realized-at-the-sales, and were-arranging-them in rows-along-at the feet of-The Apostles. But distribution-kept-on-being-regularly-made to-each-person, in-exact-proportion-as the-wants-of each were requiring. But Joses,—who got-to-be<sup>†</sup>-surname(d (G) Barnabas' on-the-part-of The (G)Apostles, which is, when-it-has-been-translated, 'Son of Consolation,' a-Levite, of-Cyprus by-his birth,—having-land belonging to him went-and-sold-it and-brought the available-result and -then arranged it in the row-along at-the feet of The (G)Apostles :—V. but a-baptized-man a-thorough-hypocrite Ananias by-name, in-conspiracy-with Sapphira his wife, went-and-sold a-bit-of-property, and-then went-and-reserved-for-himself some-from the money-realized,— having-been-cordially-cognizant also as had that his wife—and-then having-gone-and-brought some-contemptibly insignificant portion down in the rows-along-at the feet of The (G)Apostles he-went-and-ostentatiously put-it.— Got-to-say, however, did-Peter, "Ananias! —For-the sake of-what-possible fancied advantage-did Satan go-and fill that heart of-thine-full, so as for-thee to have-gone-and-lied-to The Spirit, the Holy-one, and to-have-gone-and-re-served for-thyself some from the money-realized by-thy land? —Whilst remaining-unsold to-thee it-was-re-maining,— and when it-got-sold honestly-in thine-own power it-was-in-a-realized-form, was-it-not? WHY ever is it that thou-didst get-to-conceive by Satan in-deliberately that heart of-thine a-work such as-THIS? —thou didst-not go-and-lie to-men-it is true, BUT-then thou didst to-GOD!" — But whilst-there-in the act of listening-to these words as-Ananias-was down-he-got-to-stagger and -to breathe-out-his-soul.—And there-got-to-come a-great awe over the-whole of those actual-listeners - to these things.—But having-got-to-stand-up-as did the young-men-of the community they-got-to-wind him-round, and to carry-him-out-of the City, and-to-bury him.—But so-it-got-to-be-that after about-a-three hours' interval, that his wife, <sup>entirely ignorant-as she had been-of</sup> what had-been-transpiring went-and-came-in.—But then immediately-went-and-accosted her-did Peter with, "Have-gone-and-told me, whether for-so-much-and no more the land ye got-to-sell?" But she went-and-said "Yes, for-so-much-and no more." But Peter got-to-say with severe directness-unto her, "How-ever was it that it-got-to-be-agreed-upon-between you to-have-gone-and-tempted The Spirit of-the-Lord?" —See-now, the feet of those that-got-to-bury that thy husband are-upon the threshold, and they-shall-now-be-carrying-out THREE! —But-then down-she-got-to-drop instantaneously all-along-at<sup>‡</sup> his feet,

\* During the fervour of the "love of the espousals" of The Church dispensationally—foreshadowing for a little moment the eternal future.

† St. Mark iii. 17.

**I** Where the spurious offering to God had been arranged in the rows.

- and - got - to - breathe - out - her-soul.—  
 But-then come-in-as *got to be* the youths they-got-to-find HER dead, and went-and-carried-her-out- of the City and-buried-her *judicially in the same*
- 11 grave along-with her husband.—And there-got-to-come a-great awe over the-entire Church, and over the-whole-of those hearing-tell-of these-things.
- 12 But through the hands of - The (G) Apostles there-were-coming-to-be signs and portents amongst the populace, a-great-number.—And they-used-to-be by-common-consent the-whole-of them-in-as their official centre the portico of-Solomon.\* But of-the remaining-classes not-a-soul was-daring to be-identified-with them, BUT-for all that extolling them-were the populace.
- 14 But all-the-more-for that there-were increasingly-being-added those-reposing-their-trust-in-Him to-The Lord, hosts both of-men as-well-as yes-too of
- 15 women.—So-that along the streets they-were-carrying-forth the sick, and laying-them-in-rows upon mattresses and couches, in-order-that of-Peter as-he-was-going-along perchance the shadow might-have-got-to-cast-its-shade-as it moved along-upon certain-
- 16 elect-ones† of-them. But there-were-coming-together also the bulk of-the surrounding towns Jerusalem ward, carrying sick-folk and those-tormented by spirits foul-and-wicked ; the-which were-being-healed the-whole-of-them.
- 17 But having-gone-and-uprisen-out of *inaction as did* the High-priest and the-whole-of those-of-his party,—which was-the-(G)heretical-sect of the Saducees,—they-got-to-be-filled-full of-
- 18 bigoted-fury, and went-and-laid-upon The (G)Apostles their hands, and put them-all right under arrest in-the
- 19 prison of-the-common people. But an-(G)angel of the-Lord in-the-course-of the night went-and-opened the doors of-the jail, led them-forth too and-got-
- 20 to-say, “Be-proceeding-on-your-way, and having-got-to-take-your-stand uttering in-as part of the temple-system to-The People the-whole-of the overflowings of-The Life, THIS-of God
- in the New Creation.” But having-gone- 21 and - listened-obediently they - went-and-entered upon-its being the dawn the temple ward, and went-on-teaching-systematically. But having-got-to-come-all-right-as did the High-priest and those of his-party, they-went-and-convened the Council, even the-whole-of the Bench of-the children of-Israel ; —and-then went-and-sent-a-messenger to the prison-house ward-for THEM to have-got-to-be-brought. But the constables having-got-to-be-come-all-right-could-not get-to-find them in the jail. But having-got-to-return they-went-and-made-their-report, saying, “The 23 prison-house-itself indeed we-got-to-find shut-up-fast-as it had been with-all for-safety-possible, and the jailors on-duty-as they had been-standing in-front-of the doors ;—upon-having-got-to-open-them, however, inside not-a-soul-of our party could-we-get-to-find!”
- But when got-to-listen-to such suspicious sounding‡ statements as THESE,§ both the High-priest and the captain-of the Levite guard of-the temple and the chief-priests, they-were-doubting to WIAT-pitch possibly THIS-affair might-have-got-to-reach-already. But 25 just then got-to-present-himself-did a-certain-magistrate and - to - report to them, “Why, the men whom ye-went-and-put-all-right in the jail, there-they-ARE—in the temple standing-as they have been there, and teaching-systematically The People !”—Then 26 off-got-to-go the captain-of the Levite guard, attended-by his constables, and got-to-bring them,—not with-any display-of roughness, for they were-in-terror-of the populace, so-as to have-escaped having-got-stoned. But 27 having-got-to-bring them they-went-and - stood - them - up in-as prisoners before the Council. And got-to-put-the-question-to them-did the High-priest, saying, “With the strictest-orders did we-not go-and-order you to abstain - from teaching upon this name?—and, there ! filling Jerusalem itself-have ye been full of this teaching of - yours, and what-ye-want-to-do-is

\* John x. 23.

† xiv. 9.

‡ To their ears latently ironical.

§ They could not be quite sure that these very men were not laughing in their sleeve, or even in active collusion with the jailors.

to have got to bring round in revenge upon us the blood of the person—  
 29 THAT impostor! But got to break out in reply did Peter, and The (G) Apostles were joining him in saying, “To be obeying the authority of GOD—not that of MEN is our duty.—  
 30 The covenant GOD of our forefathers it was who went and raised up Jesus,—Him whom YE went and judicially murdered by having got to impale  
 31 Him upon a piece of timber,—HIM God as a Prince and a Saviour went and exalted on high to His own right hand, for Him to have got to give the gift of change of heart to our Israel—even forgiveness of sinful wrongdoings. And we are His witnesses of the realized promises—THESE now before your eyes and so is The Spirit, The Holy one Whom now went and vouchsafed did God to those that are  
 33 obeying HIS authority.”†—But they, having got to listen, were being as it were sawn in two, and were deliberating how they might have got to kill them out of the way. But having got to stand up as did a certain leading magistrate in acting on the Council,—a (G) Pharisee, by name Gamaliel, a teacher of The Law, respected universally by The People,—he went and gave orders to have got to remove The (G) Apostles outside just for a short time. — Got to say did he aye and unto to warn them, “Men, Israelites, have a care for your own sakes, upon action with reference to these men, as to what vindictive i  
 36 dence ye propose to be doing. For before these present days of ours there got to start up Theudas asserting as he kept on that he was essentially a Certain One himself;‡—with whom there got to be identified a number of men, somewhere about four hundred;—a person who got to be killed.

\* See note on iv. 19.

† Upon which we are acting—in no way traversing yours, if you will leave us alone.

‡ I.e. Theudas did just what Jesus did—made himself out to be God.

§ This is in the preposition ‘in’.

St. Luke ii. 2 (the same word).

¶ Not the same word as the “if” in verse 39, that often means “since.”

\*\* Subjunctive mood. \*\*\* Indicative mood—Gamaliel, a grammarian, as a professional teacher, puts the hypothesis of Christianity’s origin in man

off, and the whole of those who were reposing their trust in him got to be dispersed, and got to be fooled. Subsequent to this fellow up went and started Judas the Galilean, in the days of and raising a riot about the Tax registration,|| and got to draw away a good few people at his tail; and THAT impostor too got to come to a violent end, and the whole of those who were reposing their trust in him got to be scattered abroad. And, now, 38 as to this present case let me advise you—have gone and drawn off from THESE men, and have got to leave them to their fate:—because supposing|| that having its origin from man should be\*\* this scheme or this undertaking, it will be dissolving into ruin too; but if its origin from God is,\*\*\* ye 39 cannot possibly have got to dissolve it,—lest in the attempt ye incur the peril of actually God withstanders your having got to be found to be.”—But they got to be persuaded by him. 40 And so having gone and called in The (G) Apostles, after having gone and given them a flogging, they got to order them to (G) abstain from making utterances upon the name of Jesus, and then went and discharged them. As far as they were concerned, then, 41 they were going their way rejoicing from the presence of the Council, because that on behalf of ‘The Name’ they got to be deemed worthy of the honour of having got to be dishonoured. The whole of every day, 42 moreover, in the templo-system and at home they went on ceaselessly teaching systematically and preaching the glad (G) evangeli of Jesus, The Christ of God.

VI. 1. But during these days,—increasing in numbers as the disciples were now,—there got to be discontented irritation on the part of the (G) Helle-

in the Subjunctive, and of its Divine in the Indicative,—from such premisses but one reasonable conclusion can be drawn, and we have only to surmise how far gone he was in belief in Christ—Paul’s rabbi. This speech and that of the Mayor of Ephesus (xix.) are essentially alike in matter and style; in the matter, for both are broadly liberal; and in style, for both are masterpieces of the “intaglio” style of rhetoric—saying one thing and meaning another—which flourished in such times.

- nistic-*Israelites* for their own interests—against the (G)Hebrew-*Israelites*, because—that being—comparatively—neglected in-systematically the daily dispensing-of food-were THEIR widows.
- 2 But having-got-to-call-together-tothem-as did The Twelve the mass of the disciples, they were-proceeding-to-say, “It-is not right that-we should have-gone-and-neglected The Word of-
- 3 God to-be-dispensing-at tables. Have-got-to-select-carefully-for yourselves, therefore, brethren, some-men, from-among you, of-acknowledged-character, seven-of them, full of-the-Holy Spirit and of-business-sagacity, whom we-shall-be-appointing to-superintend this-
- 4 new necessity. We, however, to-the-devotional-part and to-the dispensing of-The-food Truth-of the soul will-be-devoting -ourselves -entirely.” — And
- 5 got-to-find-favour-did the suggestion in-the-sight of-the-whole of-the mass of-the disciples.—And-so they-got-to-select Stephen, a-noble-man full of-trust-in Christ and-so of the-Holy Spirit,—and Philip, and Prōchōrus, and Nikanor, and Timoon and Par-menas, and Nikolas, a-proselyte of-
- 6 Antioch; whom\* they-went-and-set in-front-of-The ((G))Apostles, and having-gone-and-offered-up-a-prayer-as they did they-went-and-laid-upon them† their hands.
- 7 And The Truth of-God was-going-on-increasing, and going-on-augmenting-was the number of-the disciples in-organic influence upon Jerusalem bravely,—a-good-large number too of the priests were-yielding-obedience to trust-in-Christ.
- \* All have Greek names.
- † As Lay-helpers.
- + Manumitted Roman slaves—evidently Jews, with a sparkling possiblity of proselytes.
- § The little Greek particle translated “too”—but often for pungent significance untranslatable—marks the turn of the tide of popular favour against the new religion.
- || What these two indictments meant to the lower orders—the strong-hold of conservatism in a nation, ever,—we may understand by realizing their terror lest through the Romanizing infatuation of the Herods and their party they would be made part of the Roman empire. And it seem most likely that when told that this was really the mission of Jesus of Nazareth, now revived by his Nasorene followers, Satan succeeded in causing the revulsion of feeling noticed above (verse 12).
- But-as-for Stephen, he-full of-trust-in-Christ and-so of-power, was-working miracles and convincing-signs, mighty-ness, amongst The People. But there-not-to-rise-in-opposition special-persons-selected to argue from the (G)synagogue which-is-called that of the Freed-men,‡ and of the-Cyrenians, and of-the-Alexandrians, and of-those from Cilicia, and Asia, holding-disputations with Stephen. And powerless-were they 10 o-have-got-to-keep-their-stand-against the cleverness and the spirit with which he-was-making-utterance.— Then they went and got-men to-take heir-oath, saying, “We-have-been-listening-to him whilst-he-was uttering utterances of-a-grossly-derogatory-nature Moses ward, and God ward.” They-went-and-stirred-up too§ the populace, as-well-as the (G)presbyters, and the scribes, and having-gone-and-pounced-upon-him they-got-to-drag him-off, and to-bring-him the Council ward. They-went-and-set-up too 13 witnesses speaking lies saying, “This person here never leaves-off uttering utterances against The Place the Holy-place and The Law :—for we- 14 have-been-listening-to him whilst-he-was-saying ‘Jesus,—the Nazorene,—THAT-fellow!—is-going-to-destroy this place-of legislation and to-be-entirely-changing the customs|| which-got-to-hand-down for-us-did Moses.’” And 15 having-got-to-gaze-intently him ward-as did the-whole-of those sitting in-on the Bench at the Council, they-got-to-see that his countenance was-just-like the countenance of-an-(G)angel.||—VII. 1 But got\*\*-to-say-did the High-priest,
- ¶ Before Stephen could open his mouth to defend himself Jehovah officially to Israel’s rulers theocratically defended him. This ‘glory’ was the same as that which flushed over the face of ‘Moses.’ The connection between the ‘glory’ and ‘angels’ is that Moses presided over the deriving upon earth at Sinai the Civilization of the angelic commonwealth. The charge against him was of apostasy from God in dispraise of Moses; God defended Himself as Moses’ Lord, and proved to the Jewish authorities—in a way singularly privileged to them—that His servant was as innocent as an angel.
- \*\* In this ‘got’ is the time it took them—professed unbelievers in the supernatural, ‘in angel or spirit’—to recover from their fascination, succeed in ‘resisting the Holy Ghost,’ and harden their hearts against Stephen personally.

- 2     "Dear-me, is all-THIS then really so ?" But he got-to-reply, "Men, brethren, and fathers, have-got-to-listen-to me. The covenant God of-the glory-which startled you went-and-as an Angel-appeared to our-own forefather Abraam whilst-he-was - still dwelling - in Mesopotamia there, before his ever having-got-to-pitch-a-home as a dweller-in Charran,
- 3     and got-to-say electively-unto him, 'Have-gone-and-departed out-from this thy-native land, and from this thy kindred, and come-along a-land ward which all-in-good-time to-thee I-will-be-pointing-out.' Then, having-got-to-go-away-as he did out-from the land of the Chaldeans, he-got-to-pitch-a-home as a dweller-in Charran. And from-thence subsequent-to the-time-of his father's having-got-to-die, he went and shifted-his abode this land ward here in-as its proprietors which ye now are-pitching-a-home ;—and yet He did-not go-and-vouchsafe to him right-of-possession in-as proprietor of it, no-not-enough to-stand his-foot-on ; and-still He-went-and-gave-His promise\* to-him of having-got-to-give it as an-actual-possession-to him, and to-his seed after him,—whilst-there-he-was-all the while without any child ! The-terms-used-by God got-to-be these,—There-shall-be that seed of-his a-stranger in a-foreign land, and-that they shall be reducing-it to slavery and not blessing but-maltreating-it,—for-four-hundred-long years.
- 7     " And the nation, that one-by-which some-time-or-other they-shall-have-got-to-be-enslaved, will I be-judicially-punishing,' said-did God-get-to ; ' and-then subsequently-to all - this shall-they-be-coming-out-again, and be-serving-as My servants, on this very spot.' And He-got-to-vouchsafe to-him as-a-covenant-token circumcision. And so-it was that he-got-to-beget-offspring, Isaak,—and to-circumcise him on-the day, the eighth,— and Isaak Jacob, and Jacob The
- 9     Twelve (G)patriarchs. — And the (G)patriarchs jealous-of Joseph-as they got to be went-and-got-him-out-of-the-way Egypt ward. And God was-there as a Friend along-with him, and got-to-rescue him from-out of the-whole-of those afflictions of-his : and He-got-to-give to-him favour and cleverness in-the-sight-of Pharaoh the-king of-Egypt, and he-went-and-set-him-up to-be-ruling-in-chief over Egypt, and his-own entire Court. But got-to-come-did a-famine over the entire land of-Egypt, and Chanaan, and desperate distress ; and not finding fodder-were our fathers. But having-got-to-hear-tell-as did Jacob about-there-being victuals-for beast and man Egypt ward, he-got-to-send-out our fathers, on-their-first-visit ; and during the second-visit got-made-known-was Joseph to-his brethren ; and enlightened-did Pharaoh get-to-be as to the kindred of-Joseph. But Joseph went-and-sent-a-message and invited his father Jacob, and the-whole-of the kin, to-the-number-of seventy - five souls. But-so got-to-go-down-did Jacob Egypt ward ; and got-to-end-lays-here, he, and our fathers and got-to-be-transported-all of them Sychem ward, and to-be-deposited in the sepulchre which purchased-him-did Abraam-get to for-its value in-money, from the sons of Emmor Sychem's-father. But at-the-period - when approaching - was the epoch of-the promise, which went-and-made with-an-oath-did God to Abraam, increased and multiplied did God's people-get to in-as dwellers in Egypt,—up-to the-time-when there-got-to-arise a-monarch of-a-different-dynasty, one-who had-never-been-knowing - anything about Egypt's 'Joseph.' This-king, having-as he got to - inaugurated - a - crafty - policy - towards our-own race, got-to-maltreat our fathers, by-making-them expose their new-born-infants, so-as to-take-from them - any - chance of - being-reared. At which critical-time got-to-be-born-did Moses, and was divinely fair, so that-he got-to-be-nourished for-three months in-regularly suckled at the house of his father ;— but having-then-got-to-be-exposed-as he-did, went-and-picked (Hebrews xi. 8-32), whereas they never trust.

\* Stephen's entire speech is an [ad captandum historicum] Homily upon salvation through TRUST

him-up did the daughter of-Pharaoh, and got-to-tenderly-nourish him for herself as a-son. And-so educated-got Moses-to be in-the-whole-of the-cleverness\* of the-Egyptians ; but he-was indeed an-able-administrator in-as a writer and orator words, and in-as a statesman and general action.

22 But as-he was about completing his fortieth year, it-got-to-come-up-and-well-all over his heart to-have-gone-and-paid-him-a-visit-to his brethren 23 the sons of-Israel. And having-got-to-espy one-of-them being-lawlessly-treated, he-went-and-interfered-to-help-him and got-to-avenge him that-was-being-lawlessly-treated,—having-gone-and-slain-as he did the Egyptian.

24 But he-was-imagin ing that-recognizing-would-be his-own brethren how-that God through-the-instrumentality-of HIS hand is-now-vouchsafing to-them salvation :—they,† however,

25 never got-to-recognize-it at all. On-the following day, too, he-got-to-manifest-himself to-them, quarrelling and-fighting-as there they always were, and went-and-urged them-chidingly peace ward, saying, ‘Men ! brethren are YE,—how-comes it-that ye-are-lawlessly-treating ONE-ANOTHER ?’ But he that-was-lawlessly-treating his neighbour went-and-pushed him-away, saying, ‘What-Being, pray, human or divine went-and-set THEE up as a slave-justice and slave-arbitrator over US ?‡

26 —Thou dost<sup>m</sup>not want-dost thou to have gone and put-ME out-of-the-way, after-the-same-very lawfu§ fashion in which-thou-didst go-and-put-out-of-the-way yesterday yon Egyptian ?—

27 But got-to-flee-did Moses in-connection with the stir about the subject of that accusation, and-so got-to-be a-stranger in-as a dweller in-the-land of (G)Madiam,

—where he-got-to-beget two sons. And completed-as forty years-got to be, there-got-to-manifest-himself to him in the desert-home of-the mount (G)Sina-district an-(G)angel of-the-Lord in-as face-glorified by|| a-flame of-fire of-the-bush. But Moses having got-to-espy-it was-in-a-state-of-wonder-at the vision ;—but approaching-as he-was to -have-gone-and-examined-it there-got-to-come-to-be the-voice-of-the-Lord majestically warning-unto him, “I-am The GÖD of-thy fore-fathers, The GÖD of-Abraam, and The GÖD of-Isaak, and The GÖD of-Jacob.”—But all-trembling-as got-did-Moses to - be, he was-not daring to - have-got-to-prosecute - his - investigation. Said, however - did The Lord-get to to-him, ‘Have-got-to-loose thy sandals from - thy feet for the spot upon which thou-hast-been-standing is-and is indeed to be sacred ground. Having-got-to-see I- went-and-saw the maltreatment of My people, which-is in-national oneness with Egypt, and the groaning of them did-I-get-to-listen-to, and I-went-and-condescended to-come-down now to-have-gone-and-rescued them :—and-so now, come-along, I-shall-send thee Egypt ward.’ This-very person the- man|| Moses,—the man whom they-went-and-repudiated, saying, ‘What-Being, pray, human or divine went-and-set THEE up as a slave-justice and slave-arbitrator ?’—HIM-did GOD Himself to-be-a-magistrate and deliverer get-to-send-as His-(G)Apostle, in-organized oneness with the-mediation of-an-(G)angel, The-One that-got-to-manifest-Himself to-him in-as face shined on at the bush-scene.

—He got-to-lead them-out, having-wrought-as he first got to portents and

\* The heirs of the cleverness of the Chaldaeans, and hence the depositaries of the most authentic traditions of the earlier history of man.

† Just as the case with his hearers and a greater than Joseph—the speech full of such side hits, keen and sent home by the emphasis and manner of the speaker (verse 9).

‡ Matt. xxi. 23, 24 (verses 35, 37).

§ Exquisitely well winged shaft of repartee ! After Moses had taken refuge beneath the shadow of the mount of Law and there found himself apprenticed so long to patient obedience, in training for the post he intelligently desired, one of

the reasons for his lengthy probation perhaps on reflection would be by him seen to be that no novice could be the lawgiver of and exorcise the demons of lawlessness from a race one of whose humbler sons could reply like that.

|| Literally, ‘in-organic oneness with. Here the ‘angel’ and the ‘glory’ of vi. 15 and vii. 2 again appear, as characteristics of their Dispensation.

¶ Stephen keeps coming upon these suggestive parallels—which doubtless lost nothing from lack of emphasis, expression, or fire.

signs in-systematic scorn of the objects idolized by the-land of-Egypt and in-organic oneness with-the-red sea,—and in the desert-economy forty years.

37 This is the Moses who got-to-say to the sons of-Israel, ‘A-(G)Prophet for you raising-up-shall The-Lord your God-be from-amongst your brethren, like me, to-Him ye-shall-be-listening,’

38 —This-Moses is he who-got-to-be in-as the temporal head of The Church\* and in the desert-economy with-as Counsellor and Helper The (G)Angel-of the Covenant the-one that-was-in the habit-of-making-spiritual utterances to-him in-the privileged privacy of-the mountain Sina-district, and-so thus to those our fore-fathers ;—who got-to-personally-receive revelations-of eternal-life to-have-got-to-give them-as-a-gift to us. Obedient to - whose authority those-fore-fathers of - ours - did not choose to-have-got-to-be-being, BUT-instead of that went-and-scornfully-repudiated†-him, and got-to-turn-back-hankering in-the ingrained idolatry of those hearts of - theirs Egypt ward,

40 saying-as they were to-Aaron, ‘Have-gone-and-manufactured for - us gods which shall-be-going-in-front of-us-always on our marches ; for as-for Moses,—that-fellow !‡ — he-who-went-and-led us-out from the-land of-Egypt, we have-not the-least-idea what-useful-mischance§ can-have-been-happening to-him !’ And they-went-and-bull-calf-manufactured in-the apostasy of those the days-of Israel’s Idolatry and they-got-to-lead-up the high-place||| sacrificial-victims to-the (G)idol-image, and there-they-were - finding - their delight idolatrously-in the workings

41 of-their-own hands. But went-and-turned-them-back-into the desert-did

GOD, and got to give-them over-judicially to-be-worshipping-in astrology and sorcery the starry-clusters of-the material-heaven;—even-as it-has-been-written by Inspiration-in a-Book of the (G)prophets, ‘ Ye did-not go and slaughtered-things and sacrifices offer unto ME-did ye forty years in the desert, O-House of-Israel, why ye- 43 went-and-lifted-up-to-carry-on the march the tabernacle of-Moloch, and over it the star¶ of-your god Remphan, the (G)types-of attributes which ye-went-and-manufactured - yourselves to-be - grovelling - in - worship - unto THEM ? — yes-and I-mean-to-be-trans- porting you right-away - there - to Babylon.’\*\*—The Ark-Tabernacle of- 44 Testimony-to the actual fact of The Presence was-there right-in-the very midst of our fore-fathers in-the economy of the desert, exactly-as He-went-and-gave-directions Who whilst-in-conference-with-said to-Moses that-he-was-to-have-got-to-manufacture it in-strict - accordance - with the (G)type upon - which he - had - been - gazing.†† The-which tabernacle also got-to-bring- 45 in-did those our fathers who-got-to-receive-it-as an heir-loom under Joshua into-organic oneness with the territory-possessed by-the Gentile-race-nations, —whom expelled-got-to-did God from-before the-face of-those our fore-fathers ;—and there it remained-until the days of David, he-who got-to-find 46 especial-favour before God, and-so he-went-and-craved-as-a-favour that-he-might-have-got-to-find some - home for-the God of-Jacob.—Solomon,†† 47 however, it-was-who-got-to-erect for-Him a-House.—BUT-of course The 48 Highest does-not in-material-manufac- tured-things make-His-abode ;—even-

\* Lit., (G)ecclesia—an elect congregation.

† Same word as in verse 27. † vi. 14.

‡ Vulgar euphemism for suicide (John viii. 22).

|| Like the lofty ‘teocalli’ of Mexico (see Prescott’s history, for a vivid realization of the awful scene).

¶ Doing duty as ‘the glory,’ over the true tabernacle.

\*\* The cradle of all the idolatry they practised.

†† The symmetrical sacrificial system in the el’s heaven.

Stephen has disposed of the first count in his t, now, about The Law, and proceeds to

the second, about The Temple,—like all Christ’s faithful servants and ministers, since, turning his own impeachment into an opportunity for acting as GOD’s prosecuting counsel. But we must be careful how we credit Stephen with the over deeper and deeper revelations of logical sequences and subtleties which scientific Induction will find in such God-aided witness. Stephen’s speech is a beautiful illustration of the fulfilment of the promise that the witnesses futurely for God and for truth were not to be anxious about ‘matter or manner,’ for that Christ Himself would ‘give them mouth and wisdom which their adversaries should be able neither to gainsay nor to resist.’

49 as the (G)prophet says, ‘The angels’-heaven-is to-ME a-throne, but man’s earth a-foot-stool of-MY feet ; what-kind-of house will-ye-be-erecting for-ME,’ saith The Lord, ‘or WHAT-large enough place can there be-of the permanent-abode of-ME ?—Did not MY Hand get-to-manufacture the-whole-  
 50 51 of these-things ?—Stiff-necked-ones ! and uncircumcised in-the affections and intellect of your heart and your ears, YE-  
 of the Mosaic and Aaronic succession\* of Israel’s rulers always The Spirit, The Holy-one, are-running-counter-to,—as-did those fore-fathers of-yours, so-too-  
 52 now YE. WHAT-exceptionally righteous man of - the (G)prophets - did those fathers of - yours not hunt-down ? and-in doing so they-got-to-be-the-murderers-of those who-got-to-foretell about the coming of-The Just-one, of-Whom now YE-yourselves the-be-trayers and the-murderers have-been-  
 53 in climax - coming-to-be ; — ye - who-were the - privileged to - be - receiving The Law by the-providential-ministry of-(G)angels,—and never-yet got-to-  
 54 guard-and-obey-it !”— But listening-as there they were-to all-THIS, they-were-being-as it were-sawn-in-two in-their very hearts, and kept-on-gnash-  
 55 ing their teeth at him.—But his-condition-was-that of-one filled-so-full of The-Holy Spirit that-having-got-to-gaze-concentrately the-angels’ heaven ward he-got-to-see-already The Glory† of-God, and Jesus standing - as He

\* And the same in the Christian system, in every section of the Church, Reformed and unreformed, Popish and Puritan, it has been, and is, the respective hierarchies which have “fallen into the condemnation of the devil,” intoxicated like him with pride of authority, being unprepared endowed and seasoned for ‘dominion’ by not participating in “that which is behind of the afflictions of The Christ.” Stephen’s (vi. 6, note) martyrdom is the key-note of Church history : the laity—with glorious and abundant exceptions—have provided the martyrs and the hierarchies have provided the executioners. Satan’s power to tempt is in the direct ratio of the authority devolved upon an individual in the State, but reaches the climax of the power of creature to tempt creature in the spiritual world of the Church. Jesus was a layman (Heb. viii. 4). † vi. 15.

‡ Paul’s stern Legal devotionism must have made it very necessary for him, surely,—with his kind heart, and fascination for the heroic,—to take care to ‘press his hands tight to his ears’ (verse 57).

had been all along at the-right-hand of-GOD, and he-got-to-say, “LOOK !— 56 I-am-gazing - actually-at-the-spectacle- of The Heavens opening-wide-as they have been, and-of The Son of-Man at the-right-hand side, there, of-our covenant God standing-up-as He has been.” . . . . But having-gone-and-yelled-out- 57 hideously-as they did with a-loud voice, they-went-and-held their ears-tight with their hands, and got-to-make-a-rush with-one-common-consent upon him ; and having-got-to-cast-him-out- 58 as they did outside the City - excommunicate they-were-stoning-him.—And the witnesses got-to-lay-aside their garments along-in a row down at the feet of-a-young-man called Saul.‡— Well-and-so there-they-were-a-stoning- 59 of Stephen all-calling-upon and saying-as he was, “Lord ! Jesus !—have-got-to-welcome-home the spirit of-me.”—But having-gone-and-thrown- 60 himself-upon his knees,§ he-got-at last-to-cry-out with-a-voice of-piercing-en-treaty, “Lord !—“keep-as a favour- from having-gone - and - reckoned - against them the-guilt of-THIS-sinful-wrong-doing”!—And-then having-got-to-say this, he-got-to-be struck by the stone by which he was-put-to-sleep.— VIII. But-yes there-was Saul co-conscientiously-acquiescing in that-their putting-out-of-the-way of-this-grand man.— But there-got-to-be-inaugurated upon that very day a-bitter persecution-tempest|| over The Church 1

for fear he should be seduced from fancied duty, by that mixture of the natural and the Spiritual in the true Soldier of The Cross which makes rough and bigoted men even to say of the servant too as of the Master ‘never man spake like this man.’ The opening of verse 59 curiously betrays by its grammatical construction how the parenthetical statement about Paul so absorbed for a time the mind of his ‘beloved physician’ Luke that it broke off the thread of his narrative : and then his pen returned, by attraction, to Paul again immediately after the close of verse 60, for the parenthetical notice of the persecution under Saul’s auspices ‘on that very day’ is irrelevant to Stephen’s own history and burial, for that such was the sad truth—lovingly general in its wording—has to be told in viii. 3, and by the copula ‘still’ in ix. 1.

§ To pray more humbly, persuasively, and prevailingly.  
 || Because now too Satan had succeeded in stirring up the populace, the old friends of Jesus, against them.

- which-was in-so benefiting Jerusalem. The-whole-of-them too got-to-be scattered-hither-and-thither, all-about the rural-districts of-Judea, and those of Samaria,—all-but The(G)Apostles.—
- 2 But got-to-band-together-to-take-up Stephen and bear to his burial did-saintly men ; and they-got-to-celebrate a-great mourning over him.—
- 3 Saul, however, was - ravaging The Church, systematically and searching-at their own-homes going-and-entering-in,—dragging-off-as he was too both men and women there-he-was-handing-them-over to imprisonment. Those therefore\* indeed scattered - hither-and-thither went-and-travelled-about preaching-the - joyful - news - of The Truth. But Philip having-got-to-go-down-as he did-a-town ward of-Samaria, was preaching to-THEM The Christ.
- 6 Paying-attention too-were crowds to what was-being-said by Philip, by-one-common-consent, upon-their listening-to-him, and seeing the miracles-in-evidence which he-was-effecting—for out-of-many possessed-of spirits foul-and-wicked, they,-crying-out with-loud cries, were-going-out ; but many (G)paralyzed-as they had been, and lame, got-cured. And there-got-to-be great joy in-the Gospel-leavening of that town.—But a-noble characterized-man, one-well known, by-name Simon there-was-already-settled-in-as a dweller in the town, a-regular-practitioner-of-sorcery† and bewitching the heathen-folk, of-Samaria, asserting-as he was and believing, that-he-was a-Certain-
- 10 One himself, a-Great-one. To-whom they-were-paying-attention, the-whole-of-them from the-least up-to the-greatest, saying-as they were, “This-man is The Power of-God,—that-power de-nominated ‘Great.’” But they-were-paying-attention to-him, owing-to the-fact that-for-a-considerable period by-his sorceries he-had-been-bewitching them. But when they-went-and-with characteristic fickleness-put-their-trust in Philip preaching-the-joyful-Gospel-
- news, that about The Kingdom of-God and The Name of-Jesus, Christ, (G)baptisms-went-on-taking-place - of men also as-well-as of women. But 13 Simon also himself got-to-trust-in-Him, and having-got-to-be-(G)baptized there-he-was in - close - attendance - on Philip eye-witness-as he was constantly-thus-of acts-of-power and miracles-in-evidence essentially-'great'‡ taking-place, there-he-was-getting - to-be-be-witched§-himself! — But having-got-to-hear-tell-as did those in-the centre at Jerusalem, The (G)Apostles, how-that welcoming-has-been Samaria The Truth of-God, they-went-and-sent with ail-unto them Peter and John, who-as being fit went-down and-they-14 got-to-offer-up-their-prayers-unto-God on their-behalf, in-order-that they-might-have-got-to-receive The Holy Spirit ;—for not-as-yet was-He-there 1 upon a-single-one of-them, as-having-been-fallen-at least, but their-position was that merely-of being water-(-baptized-as they had The Name war of-The Lord, Jesus. Then they-were-laying their hands upon them, and they-were-receiving The Holy Spirit. But having-got-to-notice-as did Simon 1 how-that through-the-instrumentality of-the act-of-laying-on of-the hands of-The (G)Apostles conferred-is-to-be The Spirit, the Holy-one, he-went-and-made them the-offer-of a-sum-of-money-each, saying, “Have-gone-and-conferred-on me-also such-a-power-as THIS, so-that supposing-that upon-any-one I-shall-have-gone-and-laid hands, why-there-he-may-be-receiving The Holy Spirit!”—But Peter went-and-said unto-with awful directness him, “That money of-thine runs a chance of-going in close partnership-with thee perdition ward,—because that which-is essentially-the gratuitous-gift of-God thou-didst-get-to-imagine anybody-can-be-getting by-means-of a-money-bar-gain !—THOU-as a sorcerer hast-neither share nor vocation in THIS truth, for the heart of-thee is not-yet-straight-

\* The rest of the chapter a parenthesis to show how this all led to evangelizing the provinces (xi. 19).

† Not necessarily all diabolical. Simon seems to have been a fine character, self-deceived, am-

bitious and money-loving, under the full influe of religious enthusiasm, according to his light or rather darkness.

‡ Verse 10.

§ Same word as in verses 9, 11.

- 22 forward in-the-sight of-God ; have-gone-and-yielded-thee-to-a-change-of-heart, therefore, away - from such-wickedness-as this, of-thine, and got-to-beseech thy\* God, if possibly there-shall-be-forgiven thee the reserved-hankering of-that heart of-thine ; for the-deadly poison and thraldom of-unrighteousness - in money - grubbing-ward I-detect-that thou art now."—
- 24 But got-to-break-out-in-answer-did Simon and-to-say, " Have-gone-and-besought yet on my-behalf for aid-unto The Lord, so-that not-a-single-curse may-have-got-to-come upon me of-those-of which ye-have-been-speaking." They, indeed, therefore, having-got-to-bear-witness-as they did, and to-make-utterances-of The Truth of-The Lord, got-to-return Jerusalem ward,—on their way-too many villages of-the Samaritans did-they-get-to-(G)evangelize. But† an-(G)angel of-The-Lord went-and-made-an-utterance confidentially-unto Philip, saying, " Have-gone-and-arisen and be-proceeding-on-thy-way in a-southerly direction, keeping-upon the high-road which trends-down from Jerusalem Gaza ward :—"—
- 27 the-same-road is a-lonely-one.§ And-so having-got-to-arise he-went-and-proceeded-on-his way :—and, lo, a-personage, an-Ethiopian, an-(G)eunuch a-grandee of-Candace's the queen of-the-Ethiopians,—one - who there-ho-  
was over the-whole-of her-national Treasury,—one-who had-come-all the way with-a-view-to-worshipping-Jeho-  
28 val|| JERUSALEM ward, aye-and there-he-was,-too, whilst-on-his-return-jour-
- nay employing his time whilst-sitting upon his chariot, in-studying the (G) prophet Esaias. But got-to-say-did 29 The Spirit to-Philip, " Have-gone-and-approached-near and -then - have got-to-manage-to-be-closely-connected-with this chariot here." But having- 30 gone-and-run-up-close-as did Philip he-got-to-hear-that this same-personage was-studying|| the (G) prophet Esaias, and went-and-politely-said, " May I be permitted to ask-now-whether thou-percevest-the-real-meaning-of that-which thou-art-studying ?" But he went- 31 and-petulantly-said, " No-for how-ever-shall I by-any-chance be-able-to save-on-the-unlikely-hypothesis that - some-Divine guide shall - have - gone - and guided me." Went-and-cordially-invited-did-he Philip too-at his instance to-have-got-to-come-up-and-take-a-seat as fellow-traveller-with him. But the 32 argument of-The Scripture which he-was-studying was just-TIHS,—" As a-sheep to slaughter He-got-to-be-led, and as a-lamb before the shearer of-it mite, so-He does not open His mouth : in the-depth of-His degradation the- 33 right of a-fair-trial went-and-was-dis-honestly-taken-from Him ;—but-as the result the (G)progeny of-His what-the wisest-creatures shall-be-able-to-catalogue? just-because is-being-lifted-up\*\* above-away - from the earth His life" . . . But went-and-broke-off-did the 34 (G)eunuch from reading and-got-to-say to-Philip, " I-do-pray of-thee, about what-divine personage is-the (G) prophet saying all-TIHS ?—about himself, or-rather surely about a-different-kind

\* Literally, 'the God [of thee—a Christian-baptized person]'. He was Regenerate, but that was compatible with the overwhelming influence in him of previous error and sin. In the New Creation of the soul of man after 'the image and likeness' of his God if we do not keep our minds scientifically ballasted and guided,—by some such sacramental parallel as the gradual growth of the seed of the patient husbandman, the germ-life of the egg in a bird, or (most perfect symbol, but most delicate to unfold, to all) the fetus in the womb of mammals but especially of man,—we shall be easy victims of the crass empiric theology of some one or other of the floating nebulous theorizings of contemporaneous Christendom, with audacity and positiveness flung off into the maelstrom of current Christianity in the geometric ratio of the ignorance and pious pride of the

Sects. A Niagara cataract of this hazy philosophizing mingled with sickening sentimental thunders, seethes, and disports itself in the multitudinous boiling waters of modern 'religious thought,' in press, pulpit, lecture-hall, committee-room, and private converse.

† Simon's soul balanced, at this the crisis of his probation, is, thanks to his humility, seen to be trembling towards the truth.

‡ I.e., Philip an exception, he is told off from their body for special Duty.

§ And therefore suited for just what was the object of Philip's confidential expedition.

|| 1 Kings x. 1—13.

¶ Lost to all externals, and talking aloud in his concentration of abstract thought.

\*\* John xix. 15. Same word (' Hoist ').

35 of Person?" But then Philip freely and copiously,\*—having-gone-and-started from this very passage-of-Scripture,—got-to-preach-his-Gospel-glad-tidings to him of Jesus.—But as they-were proceeding on their way along the road, they got to come upon a certain well known stream of water;—and exclaims-does the (G)eunuch, "Look! WATER! WHAT insuperable impediment is there to my having-got-to-receive-(G)baptism?"† Went and freely said, however, did Philip, "Since thou art trusting in Christ out from thy entire heart, it is already lawful." But having-gone-and-broken-out-in-reply he got to say, "I trust fully to believe The Son of God of the Scriptures to be Jesus, The Christ." 38 And so then he went and gave orders for them to have got to keep waiting for him the chariot; and went and descended did both of them the water ward,—both|| Philip and the (G)eunuch,—and he went and dipped him in Holy (G)Baptism. But when they got to come up out from the water, The-Spirit of The-Lord went and rapt away Philip; and no eyes for him longer as a guide got to have did the (G)eunuch, for he was proceeding on his way under the spell of an ecstasy of rejoicing as there he was;— 40 but Philip got to be found thus useful as a first teacher on Duty\*\* Azotus

\* Lit., opened that his mouth.

† He says this meditatively (verse 30) and longingly, as thinking When will the long course of preparation make me holy enough for such 'water' in Baptism?

‡ Verse 37 is not found in the MSS. ABCG. But it is genuine.

§ In the course of a longer Confession of intelligent trust in Christ,

|| A side light is thrown by this pregnant little Greek particle upon a fact in baptism which perhaps may not have been thought of by us all, but one which full-orbs the symbolic oneness in Baptism of inauguration into organic oneness with both the creature and the Creator in the New Creation. The celebrant in Holy Baptism is supposed to baptize the person into oneness with himself (as a representative person), being buried with the candidate into organic oneness with the Church, as well as into oneness with God.—Thus in both The Sacraments ordained of Christ Himself is vertical organic oneness blended with horizontal organic oneness of Holy Communion;—assymbolized by the shape of the cross. The solemn, deliberate, logical, and exceptional, use of the sign of the

ward;—and then going along through the country he was acting as an (G)evangelist to the whole of the sea side towns, up to the time of his having-got-to-reach Cæsarea.

IX. 1 But Saul, still breathing out into Christianity cursing threats and slaughter, the disciples of The Lord wards, having gone and applied to the High-priest got to enter a demand†† for from himself (G)letters dimissory Damascus ward, unto so far as jurisdiction over the (G)synagogues was concerned, to the effect that supposing any members he might have got to find of 'The Way,' †† aye men as well as women, §§ he might have gone and brought them, after having bound, Jerusalem ward.—But in the fact of their proceeding on their way, it got to be that he was nearing Damascus itself, when all on a sudden got to shed around him brightness did a-light from the heaven; and having got to fall upon the earth he got to listen to a Voice saying to HIM, 'Saul! Saul! why ever ME art thou hunting down?' But he went and said, 'What angelic being art thou, my lord?' But The Lord got to say, "I AM Jesus, Whom THOU art hunting down."|||—Both trembling and dazed as there he was he got to say, "Lord! WHAT penance is it that thou willest for me to have gone and

cross in Baptism therefore is not necessarily superstitious. Another nicely of organic articulation of Sacramental Theology connects homogeneously the twin Evangelical Sacraments;—the Water of Holy Baptism is present and yet absent from the Bread of the correlated Sacrament,—it was there but has been evaporated by extreme heat, and in an exactly analogous way the mere Regeneration of Font-religion becomes evaporated in the furnace of sanctified affliction as the stage of new-Birth—represented by the greater Sacrament—is being attained (see Introduction, p. 11).

¶ Consistently with the character of this powerful thinker (verses 30, 36).

\*\* Force of the 'But.'

†† As being a member of the Sanhedrin.

|| Just as in France it used to be called by all "the religion," in the days of the Huguenots. ('I Am The Way' the origin of the phrase.)

§§ I.e., women most easily proselytes to anything new, since they act from feeling more than conviction and reason.

|| "It is painful for thyself to be kicking against the goad-spikes"—an interpolation (from xxvi. 14).

done?" And The Lord said unto-out of consideration for him, "Have-got-now-to-get-up and-then have-gone-and-entered the city ward, and an-utterance-shall-be-made thee respecting-that-great commission it-is-reserved-for thee to-be-discharging."—But the men, those that-were-journeying-with him, had-been-standing absolutely-speechless, listening-to the tones-of-the Voice, indeed, but "<sup>m</sup>lept from seeing anybody.—But lifted-up-got-to-be Saul from the earth; but opening-as he had been his eyes" no-body was-able to-be-seeing,—but leading him by-the-hand they-got-to-guide-him Damascus ward.—And there-he-was for-three days "<sup>m</sup>deprived-of sight; and-ascetically† he went and-neither ate, nor-ever drank.—But there-used-to-be-at that time a-distinguished-Jew, a-disciple, in-as a resident Damascus, by-name Ananias, and-got-to-say enlighteningly-unto him-did The Lord, in vision-medium, "Ananias!" But he-got-to-say, "See, I-am here, Lord." 11 But The Lord said explaining-unto him, "Have-got-to-get-thee-up and-then have-got-to-go-thy-way upon the street which is called 'Straight,' and have-got-to-ask-to-see,—in-the-house of-Judas,—Saul by-name, of-Tarsus, —for look! he-is-now-engaged-in-praying-for guidance-unto-Me;—and got-to-see in vision-medium a-man by-name Ananias have-got-to-enter and-then to-have-gone-and-put-upon him his-hands, to the end-that he-may-have-got-to-look-up-upon-things-seeing." . . . Went-and-broke-in-now, however, did-Ananias, "Lord!—why-I-have-been-hearing-tell, from many-

\* This is the only intimation here that Paul saw The Lord as He was seen on the mount of transfiguration. If we might venture so to phrase it, our Lord seems to have had no mercy on him, but answered his Jewish (but genuine) prayers for light to search out the Nazarenes in their darkest corners and show him to demonstration the real secret of their tenets, with so blinding a deluge of His glory and of Himself that 'he could not see for the glory of that light.' There was mercy in this light, and the supervening darkness, because for three days he had (important corroboration to a Jew) sacramental proof to buttress the Holy Spirit guided searching of the Scriptures subjectively; he could not explain away the vision, and, to rivet conviction, a man came instructed entirely

correspondents about this-very man,—what-and-how-great bigoted-outrages he-went-and-perpetrated towards-those saints of-Thine in Jerusalem:—and he-is HERE with special-authority 14 from the chief-priests to-have-gone-and bound all those that-call-upon The Name of-Thee." But went-and-said 15 peremptorily-unto him-did The Lord, "Be-going-thy-way, because an-instrumentality of-priceless-value‡ to Me is -indeed this - same - man, for having-got-to-carry The Name of Me conspicuously§ before Gentile-nations, and kings,—as-well-of course-as the sons of-Israel. For I-personally shall 16 be-showing to-him-personally what-and-how-much it-is-absolutely-necessary for-him for-the extension Of-The Name of-Me to-have-got-to-undergo." —But-then Ananias got-to-go-his-way, 17 and-then to-enter-into the house, and having-got-to-place upon him his hands, he-went and-said, "Saul, brother, The Lord has-been-sending me, Jesus, Who went-and-appeared to-thee in the way by-which thou-wast-coming, to the end-that thou-mayest have-got-to-look-upon-things-seeing, and have-got-to-be-filled-full of-The Holy Spirit."—And-then that-instant 18 there-got-to-drop-off from his eyes a-species-of thin-flakes, he-got-to-get-back his sight too simultaneously;—and having-got-future to this-to-arise he-went-and-received-(c)baptism;—and having-gone-and-taken some-nourishment, he-got-to-feel-invigorated. But got-to-be did Saul as a guest-with some residents-in Damascus, disciples, some-considerable time.—And with-out-delay in-ecclesiastical 2

from without himself, and apparently a perfect stranger.

† He began at once to carry out, with characteristic thoroughness, his Jewish ideal of atonement for his treasonable Theocratic mistake above The Messiah (verse 6). As yet his state was accurately sacramentally emblazoned by the previous statement 'deprived of sight';—a merely Regerate embryo, though now at the 'Quicken' stage, he was lying, and writhing conscience-exvulsed, in the dark womb of his Mother Church 'Thou blind pharisee.'

‡ Lit., "a vessel selected."

§ In contrast to thine own commission witness.

- connection with the (G)synagogues was-preaching Jesus, that He is - *essentially* The Son of God. But as-tounded-got-to-be the-whole-of those hearing-tell-of it, and they-were-saying, "Is not THIS he who-went-and-slaughtered in Jerusalem those super-named-after 'the name,' this-one;—and hither for this-reason too had-been-coming, in-order-that them all-bound he-might-have-been-leading into-the-power-of the high-priests?"
- 22 But Saul was waxing-all-the-more powerful, and was-dumbounding the Jews, those that-were-dwellers in Damascus, proving-to-demonstration that THIS-Man is-undoubtedly The Christ. But as-soon-as being-fulfilled-were-a-sufficient\* - number - of days, went-and-took-counsel-together-did the Jews to have got to put-him out-of-the-way.—Got-to-be-known, however, to-Saul-did that stratagem of-theirs, —there they were,—too, closely-watching the city-gates,† both day and night, so-that him they-might-have-got-to-put-out-of-the-way.—But having-got-to-take him-as did the disciples by-night, they-went-and-all ignorinomiously‡ lowered - him - down through the-embrasure of-the city-wall, having-got-to-let-him-down-as they did in a-
- 26 [But when-he-did-get§-to-return Jerusalem ward, he-was-preparing to-have-gone-and-united-himself-with the disciples,—and there were-the-whole-of-them in-terror of him, "refusing to-be-trusting-in-him that he-really-is \* "Sufficient" to prove whether he was in earnest, or practising a clever *ruse-de-guerre*, under secret instructions.
- † Having bribed (doubtless) Aretas.
- ‡ So Saul left Damascus less bravely than he was preparing to enter it. To this disgusting and humiliating exodus he refers with such anguish of contrite humility when he says, "it is not expedient doubtless for me to glory"—as he would have done if it had been a sting-less episode in martyr warfare—for therein lay the officially-expressed contempt for him of his (now adorable) Lord. We are apt to imagine that when unconverted we are open to receive vindictively from Christ all sorts of evil, and when converted the treatment only of favourites, but it is far otherwise.—The biography of Paul the idolized of the most enlightened section of the Christian Church will have to be re-read in the light of a more clearly focused knowledge of both Paul, and Paul's a-disciple. Barnabas, however, having-gone-and-taken-charge-of him-as he did, got-to-introduce-him lovingly|| unto The (G)Apostles, and got to give them a-detailed-account-of how on his journey he-went-and-saw The Lord personally and how-that He-went-and-made-an-utterance to-him; and-then how in-as officially recognized by the Church at Damascus he-went-and-lifted-up-his-voice-bravely in-organic oneness with The Name of-Jesus.—And-then there-he-was amongst them, going-on-his-way-in and going-on-his-way-out in-recognized oneness with the Church at Jerusalem. And lifting-up-his-voice-boldly in-organic oneness with The Name of-The Lord Jesus, there 29 he was-too speaking-with other world tongues and holding-disputations with the (G)Hellenistic - Israelites : —but THEY were-making-every-attempt to have-got-to-put-him-out-of-the-way. But the brethren having-got-to-be 30 come-apprised-of-it, went-and-conducted him Cæsarea ward, and sent him forth-on-a-mission Tarsus ward.] Therefore¶ indeed-through this in-deed the Churches throughout the-length-and-breadth of-Judea, and Galilee, and Samaria, were-being-left-in-the-possession-of toleration, thoroughly-organized-as they were, and thriving in-the fear of-The Lord, and in-the (G)paraclete-guidance of-The Holy Spirit, were-increasing-in-numbers.
- But so-it-got-to-be-that as-Peter 32 was-penetrating through-and-through Master; and, then, perhaps, it will be found that all Paul's special humiliations were an exactly meted out punishment for the horrors he perpetrated on God's Saints. Paul's glory (as ours), will be this, that he transmuted this very chastisement into a martyr's crown, by the ever-increased ratio of multiplying humility, patience, activity, meekness, and trust, which the sufferings produced. He made Christ and Christ's to be 'the offscouring of all things' in curses and blood, and (as with David, and all of us) as he sowed so he had to reap, in acts deliberately done and past recall.
- § Here (in this Aorist) comes in Saul's three years in Arabia (under Sinai, most likely, Gal. i. 17-20), and a short digression to complete the account of his cordial reception by the Judæan Church. ¶ iv. 36.
- ¶ The conversion of Saul—together with other causes—such as the attempt of the Emperor Caligula to erect his own statue in the temple.

*in charge of the whole of them, he-got-to-go-down also with aid unto the saints that-were-dwelling-at Lydda.*

33 But he-got-to-find there a-person-well known *Aeneas* by-name, for-a-period of-eight years lying upon a-couch,— a person-who had-been (g)paralyzed.—

34 And got-to-say to-him-did Peter, “*Aeneas, curing thee-is Jesus, The Christ, have-gone-and-got-up and have-got-to-tidy-up independently-for thyself.*”—And instantly he-did-go-and-get-up. And in-the-habit-of-seeing him-were the-whole-of those residing-at Lydda, and Saron certain-elected ones of whom got-to-turn-round upon the service of The Lord.—But in-the Church at Joppa a-certain-devoted-person there-was, a-disciple, by-name Tabitha,—which being-translated is-called ‘Dorcas,\*—she was-always devoted-to-schemes of-benevolent enterprises and (g) eleemosynary which she-was-always-carrying-out. But so-it-got-to-be that-as a regular miracle to aid Gospel advancement-in those critical days† having got-to-sicken-as she-did she-got-to-die :—but having got-to-wash-her-sweet and clean they got-to-lay-her-out together with her works-in an -upper-chamber. But being close-as is Lydda to Joppa itself, the disciples having-got-to-hear tell-already as they did how-that Peter is in-the Church at it, went-and-sent two men for aid-unto him, beseaching-of-him to have<sup>m</sup>kept-from having-got-

to-deem-it-beneath-him to-have-got-to-come-through as-far-as themselves. —But having-got-to-arise-as did Peter 39 he-did-get-to-go-with them ; whom upon-his-having-got-to-arrive, they-went-and-took-upstairs the upper-chamber ward, and-then got-to-press-round him -did the -whole - of the widows weeping and showing-him the - exhibition - off the shirts and upper-garments which-so many and so well used-to-be-making, when-one-amongst them as-there-alas !§-she-used-to-be, *did-dear*|| Dorcas.—Hav- 40 ing-gone-and-summarily-put-out outside, however, the-whole-of-them-as did Peter, he-went-and-dropt-upon his knees and-engaged-in-prayer. And then having-got-to-turn-right-round-as he did with aid-unto the dead-body he-went-and-said, “Tabitha, have-got-to-arise !”—But she got-to-open her eyes, and having-got-to-catch-sight-as she did-of Peter, went-and-sat-up-right ; but having-gone-and-given her 41 a-hand he got to get-her upon-her-feet :—but having-gone-and-shouted-out for the saints and the widows, he-went-and-presented her-to them living-as there she was.—But a-known-fact 42 it-got-to-be throughout the entire Joppa district, and many-persons got-to-repose-their-trust upon The Lord. But it-got-to-be-that a-sufficient-num- 43 ber-of days-for this result he got-to-remain in-the Church at Joppa,—lodging as guest-with a-well known

\* I.e., the gentle doe of a buck.

† Such is the mysterious meaning of this pregnant sentence, through the power of the preposition which plays so prominent a part in the grammar of the analysis of ‘the spirit’ in ‘the letter’ of Inspiration, coupled with that of the concretely strong demonstrative pronoun. And yet we cannot say that we are altogether ignorant of the meaning here,—is not just one corner of the veil lifted which hides the great organic work of The Head of The Church on His Mediatorial Throne, that we in these latter times ‘upon whom the ends of the world are come’ (for whom especially all these actings were ‘written’) may have a scientific idea of His Providential intermeddling in every age of The Church with its affairs. It must be remembered, in this connection, that this Dorcas-link at Joppa brought Cornelius, a Roman gentleman of high position and far-radiating influence, into the concerns of The Church at just that critical epoch (xi. 28).

‡ True to fallen human nature, even when Re-

generate, these good people acted from the very mixed motives which still characterize our own funerals ; Peter was a great man, now, and they wanted to impress him very favourably with their zeal and taste in connection with their dead sister-chief, which they did in so exquisitely feminine a way. But the beautiful ‘touch of Nature’ in the ‘exhibition’—of fair Dorcas laid out as the central jewel of gems of useful woman’s skill—was that Peter was as characteristically a mere masculine man as they feminine women, consequently we are all of us familiar enough with the cruel and summary style in which he foreclosed the well-intentioned display, turned them all out of the room, and in a most business-like way solemnly addressed himself to accomplishing simple-heartedly the work his Master sent him there to transact.

§ The ‘alas’ is in the Tense—“used” (the Imperfect participle).

|| The force of the Article here.

1 person Simon, a-tanner.—X. But-a gentle-man of-position there-used-to-be in-as a resident at Cæsarea, by-name Cornelius, a-centurion-of-a company in a-regiment called the (G)<sup>t</sup> Italic,—a-religious-proselyte and a man-fearing God-as he was, as-also-were the-whole-of his household, carrying-out too-as he was many (G)eleemosynary-plans for-God's People ;—and whilst praying to-God-for what he wanted regularly-as he was ever, he-got-to-see with-unmistakable-clearness, in vision-medium, about the-ninth hour of-the day, an-(G)angel-of-God having-gone-and-come-in with guidance-unto himself, and saying, “Cornelius !” to-him. But he having-got-to-gaze-intently-at him, and all-terrified as-he-got-to-be, got-to-say, “What is-there-wrong\* Lord ?” But he-got-to-say to-him, “Those petitions of-thine, and those (G)eleemosynary-acts of-thine went-and-ascended-as incense as-a reminder in-the-sight of-God.—

5 And-so now, have-got-to-send-off Joppa ward some-men, and have-gone-and-sent-an-invitation-to Simon, the one-who-is-surnamed ‘Peter,’—he is-staying-as-guest along-with a-well-known-man-to the Jews ‘Simon,’ a-tanner, whose house is on the-sea-beach, this-man will-make-an-utterance to-thee of that thou didst pray about-what-to be Saved thou-must be-practising-always.” But as-soon-as-ever got-to-depart-did the (G)angel who was-making-the-utterance to-him, having-gone-and-shouted-as he did-for two of-his-own house-slaves, and a-soldier a-pious-proselyte of-those attached to-himself-as orderly, and having gone and given-them a-detailed-account-of all-the-particulars, he-went-and-sent them-off Joppa itself ward.—

9 But upon-the morrow,—as-those-men were-pursuing-their-journey, and were now-the town approaching,—got-to-go-upstairs-did Peter quiet-upon the house-top to-have-gone-and-per-

\* The ‘wrong’ belongs to the ‘what’—the spirit of [those even under God’s own-revealed] Law is but too truly exhibited here; Cornelius instinctively expects something ‘wrong’ if it is God who is to appear—“The Law worketh wrath.”

† Peter a fisherman.

‡ The tense points to a fixed time, the terminus ad quem of The Cross.

formed-his-devotions,—about the sixth hour. But-then he-got-to-be very hungry, and was-wishful to-have-got-to-get-him-a-taste-of-something,—but in the interval-whilst they were-getting-dinner-ready there-got-to-fall upon him an-(G)ecstasy ; and he-sees-11 a-vision-of the heaven thrown-wide open-as it had been, and descending an-apparatus-of-a-nautical cast looking-like an-immense sail,† by-its-four corners made-fast-as it had been by ‘opes, and-then being-gradually-lowered upon the earth :—in-blended harmony 12 with which thero-thero-were-in-their-natural-condition the-whole-of the four-footed-beasts of-the earth, and the wild-beasts, and the creeping-things, and the birds of-the heaven.— And-then there-got-to-be a-voice Majestically-unto him, “Have-gone-and-got-up, Peter, have-got-to-sacrifice, and-then have-got-to-eat.”—But Peter 14 went-and-said, “By-no-means, Lord, because-I never-in my life went-and-ate-anything unconsecrated or defiling.” And the-voice again, for the second-time, came-oracularly-unto him, ‘That which GOD went‡-and-cleanse[d] pray-do-<sup>m</sup>keep-from THOU unconsecrating.’§—But all-this-got-to-take-place up-to THREE-times ; and then again received-up-got-to-be the apparatus the heaven ward. But 17 whilst within himself thoroughly-uncertain-was Peter what-deep significance in-the vision (here could-possibly be which he-got-to-see, — and simultaneously lo ! the men that-had-been sent from Cornelius having-got-at last-successfully-enquire-for the house of-Simon got-to-come to-a-stand at the gate, and got-to-shout out and 18 were-making-enquiry whether “Simon the-one surnamed ‘Peter’ in-hereabouts is -staying-as-guest.”—But 19 whilst Peter was-meditating over the vision, went-and-said to-him-did The Spirit, “See-now, some-men, three,|| are-enquiring-for thee,—BUT-mark 20

§ Now that the ‘Blood of God’ ‘sprinkling the unclean world has reversed the Curse (xi. 9).|| “Three” men, and “three” times the vision—the very number “three” would instinctively take Peter to the Master thrice denied and thrice Challenger of the denier as the Sender of both the vision and the men.

now have-got-to-arise, and-to-go-down, and be-going-thy-way *religiously one-with them*, "free-from all-prejudiced-misgivings ;—because—that I have-  
21 been - sending them."—But having-  
gone - and - descended - *as did Peter* *frankly-unto the men,\* he-went-and-*  
said, "Behold, I am he-for-whom ye-  
are-making-enquiry, *WHAT-is the ob-*  
22 *ject for which ye-are-here?*" But-  
they got-to-say, "Cornelius, *the-centurion*, a-man upright and fearing-as  
*he does GOD*,—witness-the esteem-in-  
which-he-is-held too by the entire-resi-  
dent section of the nation of the Jews,—  
got-to-be-miraculously-instructed by  
a-holy (g)angel to-have-gone-and-in-  
vited THEE-as guest his house ward,  
and-thus to-have-got-to-listen-to Di-  
23 vine-utterances from thee."—Having-  
gone - and - asked-him - them-in, there-  
fore,† them he-went-and-entertained-  
hospitably. But on the morrow  
having-got-to-rise out-he-got-to-go  
*religiously one-with them*,—and a-  
selected-few of the brethren, those  
resident at Joppa, went-and-accom-  
24 panied him. And on-the-morrow-  
*after that* in-they-got-to-go Cæsarea  
ward.—But simultaneously there-was  
Cornelius all-ready-waiting-for them,  
—having-gone-and-as to a solemn con-  
ference-called him - together his-own  
relations, and his intimate-personal  
25 friends. But when it-got-to-be that  
got to make his entrance-did Peter,  
having - gone - and - ceremoniously - re-  
ceived him-as did Cornelius, and-got-  
even-to-fall down-at his feet he-went-  
and - bowed - down - in-adoring - rever-  
ence. But Peter went-and-raised  
26 him, saying-as he was doing so, "Have-  
gone-and-stood-upright!—I also my-  
self a-mere-human-being am-essen-  
tially."—And chatting-familiarly with-  
him-as there he was, he-got-to-go-in,  
and-then he-becomes-aware that as-  
sembling - together - had - been - many-  
27 persons. He-got-just-to-make-the-  
remark too to avoid mistakes! unto  
them, "YE are-perfectly-well-aware  
how-that specifically-unlawful it-is  
for-a-strict Jew to-have-gone-and-be-  
come-identified-with, or even to-be-  
coming-to-see, an-alien,—and-yet§ to-  
ME personally-God now-went-and-de-  
monstrated that I must-m⁹ keep-from  
unconsecrated or ceremonially - de-  
filing calling any human - being.  
Wherefore also without-demurring-  
29 the-least I-went-and-came upon-hav-  
ing-got-to-receive the invitation :—  
may-I-ask, therefore, with-WHAT-  
specific object-in view ye-got-to-be-inviting  
30 ME?" And Cornelius got-to-  
reply, "Four days since up-to the-  
very time-of-day it is-now there-I-  
was, fasting, and at-this ninth|| hour  
being - engaged - in - prayer, —here at  
home-in my-own house,—and lo, a-  
noble-man got-to-be-present there-in-  
front of-me vested-in raiment all-shin-  
ing, and got-to-say, 'Cornelius, 31  
graciously-listened-to-got-to-be of  
thee the prayer, and those (g)eleemosy-  
nary-acts of-thine got-to-be-remem-  
bered in-the-sight of-GOD. Have-  
32 gone-and-sent-off therefore Joppa  
ward, and-invited Simon, the-one-who  
is-surnamed 'Peter,'—he is-staying-as  
a-guest in the-house of-Simon a-  
tanner on the-sea-beach,—one-who  
when-come will-be-making-an-utter-  
ance to-thee.'—Instantly, therefore, I-  
33 went-and-sent-off for aid-unto thee,—  
thou, too, having-got-to-act courteous-  
ly-as thou didst being-come, now, there-  
fore, the-whole-of us in-the-presence  
of-GOD are-present to-have-gone-  
and-listened-obediently-to everything  
which has-been-enjoined-upon thee  
on-the-part of-God." But Peter 34  
freely-and-copiously|| got-to-say "In  
very-truth I-now-realize how-that no  
partial-favourer-of-persons is GOD,  
BUT - rather in-organic oneness with 35  
every nation\*\* he who-is-fearing Him  
and practising virtue acceptable is-  
necessarily. The message which God 36  
went-and-sent to-the sons of-Israel

\* The next redundant clause in the Authorized Version a gloss.

† Verse 20.

‡ They must not think it was lax liberalism.

§ Cornelius, as a proselyte-of-the-gate, might wonder at Peter's thus breaking a Law which he had come to believe in as from his Maker; this

"yet" marks the gentle transition to specific Christian teaching. || Matt. xxvii. 46, 50.

¶ Lit., having-gone-and-opened-his-mouth.

\*\* If that could be said of all the nations of the world, how much more can it be said of all the Churches of Christendom?

heralding - the - glad - tidings - of reconciliation through - the *Mediation* of Jesus, *The-Christ*,—*THIS-Being* is absolutely Sovereign-Lord of every-  
 37 thing, *ye-even* are-familiar-with *as-*  
*that* which-got-to-be the one-topic-of conversation throughout the-length-  
 and-breadth of-Judæa ; having-got-  
 to-take-its-rise-however as did this message from Galilee there, immediately-  
 subsequent-to the (G)baptismal-system  
 38 which got-to-herald-did John—yes-  
 Jesus, the-one from Nazareth—*I am re-*  
*ferring to* how got-to-anoint Him-as  
 (G)Christ-did God with-The Holy Spirit and-so with-power ; One-who went - and - passed - through - and - through-the land doing-practical-acts-of-kindness\* and curing the-whole of those held-in-tyrannical-bondage on-the-part-of the devil, because there-  
 39 was God along-with Him. And we-are witnesses of - the-whole of - the-things that - He - went - and - wrought in-searching systematic oneness with actually-even-too† the rural-district of Judæa and in-searching oneness with the lowest purlieus of Jerusalem ; Whom they-went-and-put-out-of-the-way having-got-to-impale-him upon a-piece-of-timber, *THIS-Being* God went-and-raised-to-life on-the third day, and -then went - and - graciously-vouchsafed-for Him conspicuously-  
 40 evident to-have-got-to-be,— not to-the-whole-of The People, *BUT-instead of that to-some-witnesses to-those pre-selected-as they had been on-the-part-of our Covenant God*,—*to-us, highly privileged persons-who went-and-ate with and drank-with Him, subsequent-to the-fact of His having-got-to-be-risen-again from-among the-dead*.—And He-went-and-charged us to-have-got-to-herald-Him to-The People, and to-have-got-to-bear-solemn-testimony how-that HE it-is Who has-been-ever-præordained on-the-part-of our Covenant God as-  
 43 Judge of the-living and dead.—To-*This-Being* the-whole-of the (G)prophets bear-witness, *that-absolute-for-*

giveness of-sinful-wrong-doings secure-shall-have-got-to through - the - agency of-The Name of-Him, every-one that is-trusting-in Him ward.”—Whilst-  
 44 still-in the act of-uttering these utterances as there-Peter-was, descended-did The Spirit-get to the Holy-one upon, the-whole-of those listening-to The Truth. And amazed-got-to-be those 45 of-the circumcision, trusting-believers, as-many-as got-to-accompany Peter, because-that also upon the Gentile-nations the gratuitous-gift, that-of The Holy Spirit, has-been-outpoured.—For there - they-were - listening - to 46 them making - utterances in other world-tongues, and praising-the-great-glory-of God.—Then got-to-break-out-did Peter, “Who-the most bigoted 47 the WATER have-got-to-grudge possibly-can so-as to have-winded-from having-got-to-be - (G)baptized these persons—persons-such-as The Spirit, the Holy-one, went-and-secured-possession-of—exactly-like ourselves also?” Get-to-rule, too, —*did he* that-they were-  
 48 to-have-gone-and-received-(G)baptism into-organic oneness with The Name of-The Lord. Then they-went-and besought him to-have-got-to-stay-on some-few days-at least.

XI. 1. But got-to-hear-tell-did The (G)Apostles and the brethren, those-of them that-were-still throughout Judæa, how-that now-too the Gentile-race-nations got-to-give-a-welcome-to The Truth of-God.—And-yet when Peter got-to-reach Jerusalem, passing-censure specifically - upon him - were those out-from-the-circumcision, saying-as they were, “Unto-as a visitor men possessed - of uncircumcision thou-didst-get-to-go-in-on intimate terms and didst-go-and-eat-meals-with them!”—But got-to-set-to-work-did Peter and-was-relating to-them systematically, saying, “I-myself was-there in the town of-Joppa engaged-in-prayer, and I-got-to-see in-from The Spirit an-(G) ecstasy a-vision, descending-was an-apparatus-of-a-naautical cast looking-like an-immense sail by-four corners

\* *This* (verse 31) a convincing “evidence” in itself of the Divine Mission of Jesus, and of the Heavenly origin of Christianity, to Cornelius.

† We even deem a self-denying country clergy-

man who reckons the souls of hinds and clowns as precious in the sight of God as a man of God whose commission is proved thereby.

being lowered out-from-the heaven, and it-went-and-came-wittingly directly-up-to me. Which ward having-got-to-gaze-intently I-was-examining-closely, and-then I-got-to-see the four-footed-beasts of the earth, and the wild-beasts, and the creeping-things, and the birds-of-the heaven. But I-got-to-hear a-voice saying to-me, 'Have-gone-and-got-up, Peter, sacrificed, and-then eaten.' I-went-and-said, however, 'By-no-means, Lord, because everything unconsecrated or defiling never-at-any-time went-and-entered-in MY mouth ward.' But went-and-replied to-me-did the-Voice for-the-second-time out-from the heaven, 'That-which GOD went-and-cleansed pray-keep THOU -from unconsecrating.' But all-this got-to-take-place up-to THREE-times, and again drawn-up-got-to-be everything the heaven ward.—

11 And, now-mark-me, suddenly simultaneously three men got-to-come-to-a-stand at the-very house in which there-I-was, having-been-sent-with-a-message-as they had from Cæsarea for guidance-unto ME.—But went-and-said to-me-did The Spirit, that-I-was-to-have-gone-and-accompanied them, <sup>in</sup>free-from all-prejudiced-misgivings. But there-got-to-go Ministerially associated-with me also these six brethren, and we-got-to-go in the house ward of the good-man. *He got to give-to-us a-beautiful\** detailed-account, too, how he-went-and-saw the (G)angel in-covenant blessing on that his house who-got-to-stand and to-say to-him, 'Have-gone-and-sent-off Joppa ward, and sent-to-invite Simon, the-one surnamed Peter,' one-who will-be-uttering utterances enlighteningly -unto thee, in-obeying which Saved-shall-be thou-thyself and-on the same terms the-whole-15 of thy household.—But as-soon-as

\* The 'beautiful' belongs to the 'too,' in the Greek; it is in the spirit of the narrative, and would be expressed by *tone*.

† On the Day of Pentecost.

‡ The attempt has been made to reproduce the eloquent cast of the Greek here in depicting the struggle between the natural and the renewed man in them upon the startling discovery that they were not to have the fee-simple of The Son of God all to themselves. The scale turned, although somewhat tardily, in the right direction. What made the Jewish populace so friendly, and blunted

ever I-went-and-began to-be-speaking, went-and-descended-did The Spirit, the Holy-one, upon THEM, just-as also upon us at *the*-beginning.†—But then 16 I-got-to-call-to-mind the utterance of The Lord, how He-was-in-the-habit of-saying, 'John indeed got-to-(G) baptize with-water, ye however shall-be-(G)baptized in-the power of the Holy Spirit.'—Since, therefore, equally the 17 gratuitous-gift got-to-vouchsafe-did God to-them, as also to-us, who-got-to-be-believers-trusting-upon The Lord Jesus, Christ,—I! who-in the world was-I in-power to -have -gone -and- stood-in-the-way-of GOD?" But 18 having-gone-and-listened-attentively-to all-this, they-got-to-acquiesce-silently, and-then were-glorying God, saying, "Why-then, actually-now-too, to the - Gentile - race - nations God change-of-heart got-to-vouchsafe life-eternal ward!"‡

Those, indeed, then, who-got-to-be 19 all-scattered-about owing to the trouble which got-to-supervene over Stephen's case got-to-penetrate as-far-as Phenice and Cyprus, and Antioch,—strictly restricting-as they were then-their utterances-of The Truth to-the Jews only; but some-few out-of them were 20 natives-of Cyprus and Cyrené, persons-who, got-come Antioch ward, were-speaking enlighteningly-unto the Hellenistic-Israelites, preaching-the glad-tidings-about The Sovereign-Lord, Jesus. And there-was the Providence 21 of-The Lord in league-with them;—an-immense number, too, having-got-to-put-their-trust-in-Christ went-and-turned-right-round-in life in reliance-upon The Lord.—But favourably-22 received-got-to-be the report sent-for the hearing-of the Church which-was in-connection with Jerusalem concerning all-this. And they-went-and-sent

somewhat the jealousy and spite even of the hierarchies, classes, was complacency arising from a fact which might be big with possible results even yet of power and grandeur for Israel. When this vision rolled up, persecution rolled on, as we see in the beginning of the next chapter; and which helps to explain the (political, and from the expediency point-of-view) fatal blunder of Paul in his oration from the Gentile stairs of the Roman Prætorium in xxii. 21.

§ Lit., "hand."

forth Barnabas to have got to penetrate just to Antioch.\* Who when he did get to arrive and then to see the glad-work of God got to be glad himself, and was setting about stimulatingly encouraging† all of them with an enthusiasm of purpose to be abiding in the Lord.—Because he was a large hearted man unselfishly benevolent and moreover filled full of The Holy Spirit‡ and of trust in Christ.—And there got to be further added a number sufficiently numerous§ to The Lord.—But got to go out of it did Barnabas Tarsus ward to have got to look up Saul. And then having got to find him as he did he got to bring him|| Antioch ward. But it got to be that THEY two¶ for an entire year went and exercised the co-leadership in organic oneness with The Church, and by that means got to teach a number sufficiently numerous :—aye and too the Divine order went and came, first of all in ecclesiastical connection with Antioch for the disciples to be called ' (G)CHRISTIANS.'—But in these days there got to come down from Jerusalem preachers in Spiritual truth Antioch ward ; but having gone and arisen as did one of them, by name, Agabus, he got to point out the fact through the guidance of The Spirit that great scarcity is about to be coming to prevail over the entire world of civilized man\*\* ; the one which got to come to pass in the reign of Claudius Caesar. But of the disciples, just in proportion as prospering in trade was each merchant, determine did every individual of them get to towards the dispensing of food to have got to send to those residing in Judaea, being Christian brethren. Which plan also they got to carry into effect, having got to send it off through the agency of Barnabas and Saul unto for dispensing the (G)presbyters.

XII. But just then went and addressed himself did Herod the king to have got to maltreat the principals of The Church ;—but he got to get rid of James, the brother of John, beheaded with the sword. And having got to perceive how gratifying it is to the Jews, he went and actually proceeded to have got to arrest even Peter,††—it was in the midst of the days of unleavened loaves,††—whom also having got to take into custody he went and put him carefully in jail, having gone and given him in charge as he did to four guards of four men, soldiers, to be doing nothing but guarding him :—fully purposing at The Pass-over to have got to bring him out as a victim to the populace.—Peter, then, on the one hand, was being carefully kept guarded in thus watched the jail ; but intercession on the other was there, intensely earnest, going up constantly on the part of The Church for aid unto God on his behalf.—But when on the eve of bringing forth him was Herod, on that very night even there was Peter sleeping composedly between a pair of soldiers secured as he had been with chains to the pair,—jailors too as well in front of the door were on guard before the jail. And, behold, an (G)angel of The Lord got to be suddenly present, and

\* Sprouting of the germ of the Gentile Church.  
† How beautiful the coincidence that the first use in the Revelation of the New Creation upon earth of a word now to be sanctified as expressing the Sovereign work of The Holy Ghost The (G)Paraclete is in connection with ' Barnabas which being interpreted is The son of (G)Paraclete (stimulating encouragement)'! It is used everywhere throughout the Epistles, and therefore had better be explained now. It is graphically illustrated by The Paraclete Himself, in the action of The 'Other (the first) Comforter' (Christ) in 'pouring in oil and wine' into the bodily and inner wounds of poor fallen man, in Christian Civilization, and in personal individual sanctification. This makes up the word under explanation, —'encourage (oil) stimulatingly' (wine). The

Gospel of the God of Calvary and Sinai was never meant to pauperize man, in a covenant system of enervating favouritism ; it is now all the more laid upon us to work out our own Salvation (in works of moral principle) just because it is GOD that is working in organic oneness with us to love and enjoy Him.

† iv. 36, 37.

§ For God's present purpose there.

¶ Note on verse 22. ¶ Verse 30.

\*\* As he put it, that is all round the Mediterranean Sea, a longer or shorter distance inland.

†† For the emphasis see note on verse 19.

†† Pass-over—the time of his Master's death. Did not this noble Episcopal fisherman of Galilee need some such sharp reminder and searching spiritual tonic just at this stage? (ix. 38, x. 25).



- did-a-diligent-search-for him, : having-failed to-have-got-to-find-him, after - having - got - to - examine the guards went - and - gave - orders for them - to - have - gone - and - been - executed ; — and having-got-to-go-down-as he did away-in suspicion-from Judæa Cæsarea\* ward there-he-was-spending-
- 20 luxuriously-his-time.—But there-was Herod enraged-to-the-brink-of-war with the Tyrians and Sidonians ; but by - common - agreement they - were-sending-a-deputation for aid-unto him, and having-got-to-win-over Blastus who-was over the bed-chamber-of-the king, there-they-were-petitioning-for peace, on-the-ground that dependent-for-food-supplies-is their-own district on what was drawn-from the Royal territory—but on the-appointed day for the Conference Herod having-gone-and-decked-himself-out-as he did-in Rome-aped-Imperial robes, and-then taken-his-seat upon his throne-on-the-dais, there-he-was-entertaining-them-with-a-popular-harangue unto-to win
- 21 the flattery of themselves.†—But there-the public kept - on - applauding - with, “ Of a-god‡ the voice, and not a-man! ”—There-and-then, however, went-and-struck§ him-did an-(G)angel of-The-Lord, in-penal revenge-for the-things-in-which he got-not to-give glory to-GOD,—and having-got-to-be so diseased as literally to be eaten - away-by-worms he - got|| - to-breathe - out - his - soul.—But¶ The Truth of-God went-on-increasing-influence, and-there-it-was thriving-blessedly.
- 22 Barnabas, however, and Saul got-to-return out-of Jerusalem as soon as
- ever-they-got-to-settle - the-business-of the food-dispensing, — having-got-to-associate-now-and-to-bring-along-with-them-as they did John, the-one sur-named Mark. XIII. But there-used-to-be a-noble-cluster-of Ministers-in-the Church of Antioch, — in-official-connection - with the then-existing Church, — preachers - in - Spiritual-truth and teachers, such men-as Barnabas, and Simeon the one called Niger, and Lucius the Cyrenian, why-and Manaen Herod the (G)tetrarch's kinsman, and-last, not least Saul.— But-as there they were-in the course of their ministering to - The Lord, and fasting, went-and-said-did The Spirit, the Holy-one, “ Have-gone-and-told-off now-immediately for-Me Barnabas and Saul the-particular work ward unto-which I-have-been-calling THEM. Then having-got-to-fast and to-engage-in-prayer, and-then to-lay their hands-upon them, they-went-and-dis-solved - their - Ministerial - connection-with themselves.
- 23 These-two, indeed, therefore, having-got-to-be-sent-forth-as they did on-the-part-of The Spirit, the Holy-one got-to-go-down Seleucia ward, — from-thence\*\* mind-they made their real start for the work and-got-to-sail-away Cy-prus†† ward. And having-got-to-be in-on Duty at Salamis, there-they-were-spreading-tidings-of The Truth of-God in-ecclesiastical oneness with the (G)synagogues of - the Jews. — But they-were - enjoying - the - services - of John-Mark too as an-assistant-Min-ister. But having-got-to-go-through
- 24 the entire island right-out-at Paphos, they-got-to-fall-in-with a-notorious

\* The connection is this, so successfully had Satan poisoned public opinion against the infant Church at Jerusalem that actually Herod (vi.12,14) now could conspire against it and seize its ring-leader Peter, who for every reason was calculated to be the hero of the Jewish populace. But Herod thought he had made some blunder somewhere, for Roman trained soldiers, picked men on special duty, to evidently be influenced secretly by the populace so as to dare everything to favour the escape of the favourite, Peter. He thought that his own life was not safe from assassination in Judæa, and consequently went to enjoy life where Rome and Caesar could better protect him from his own subjects.

† The deputation.

‡ The point of this flattery was that the Roman emperor whom he was apeing—Caius Cæsar (Caligula), who was a raving madman at large, thanks to his diabolical debaucheries—was at this very time going about Rome arrogating to himself Divinity, appointing the wealthiest his priests and compelling the people to do sacrifice to him. The highest ambition of the king of God's People Israel had come to be the pious, intelligent, and very definite one of being a 'god' of the Classical pagan mythology!

§ Verse 7, same word.

¶ After lingering tortures.

\*\* Magnificent 'but' !

†† A sea-port—for the world-wide commission.

†† iv. 36.

- 7 sorcerer, a-false-(G)prophet, a-Jew, who-had the-name-of Bar-Jesus;—one-  
who was on intimate terms-with Ser-  
gius Paulus the proconsul a-sagacious  
man. This-personage having-got-to-  
invite-to-his house as guests Barnabas  
and Saul got-to-be-anxiously-desirous  
of - having - got - to - hear - about The  
8 Truth of-God. But kept-on-capti-  
cously-interfering-with them did-Ely-  
mas, the sorcerer,—for so is his name  
when-it-is-translated, — aiming-as he  
was-at having-gone-and-warped-the-  
mind-of the proconsul away-from  
9 trust-in-Christ. — But Saul,— who-is  
also ‘Paulus’—the same as his noble  
host\*—filled-full-as he got to be of The-  
Holy Spirit, went-and-fixed-his-eyes  
10 him ward, and-got-to-say, “(G)O filled-  
full of-every-species of-deceitfulness,  
and of - every - species of -reckless-  
wickedness, own-child of the-devil,†  
invertebrate-hater-of everything just-  
and-right, wilt thou-never leave-off  
sophistically-distorting-as thou always  
art those dealings of-The-Sovereign-  
11 Lord, so - true - and - right ? — And  
now, mark-me ! the-Providential-hand  
of-The Lord is heavy-upon thee, and  
thou-shalt-BE-what thou art essentially  
a-blind-man “deprived-of the-power-  
of discerning the sun,—up-to the-  
time-appointed.”—But there-and-then  
down-there-went-and-fell upon him  
twilight, and-then night;—and groping-  
about there-he-was-feeling-about-  
12 for hand-guides. Then having-got-to-  
perceive-as did the proconsul the-sign-  
ificant miracle which had-been-tak-  
ing-place, he-got-to-become-a-trusting-

\* This parenthesis marks the epoch in the ministry of the Apostle of the Gentiles when his Roman citizenship began evidently to afford a strong fulcrum for the Gospel lever.

† “Devil”—scoffing-slanderer in the Greek.

‡ Paul’s Jewish and liberal education, now for the first time tested upon a man of S. Paulus’s position and culture, at once placed him in the fore-front of the Church as a theologian as well as apostle, pastor, and evangelist. From henceforth it is—out of Jerusalem—‘Paul and Barnabas.’— As very small motives very largely influence (even truly) great men, so we cannot shut our eyes to the high probability of the connection between this Cyprus episode and the sudden defection in the next verse of the truly excellent Mark; as Joshua was jealous for Moses (Numbers xi.), under similar circumstances, so Mark was for his kinsman Barnabas, and that the young man in each

believer,—in-a-state-of astonishment  
at the teaching‡ about-The-Sovereign  
Lord.

But having-got-to-sail-as they did 13  
away - from Paphos, Paul and - his-  
party, they-got-to-go Perga ward, the  
Pamphylian-one — John-Mark, how-  
ever, having-gone-and-severed-himself-  
as he did away-from them, went-and-  
returned-back-again Jerusalem ward.

—But THEY having-got-to-penetrate 14  
away-from Perga, got-to-be-come An-  
tioch ward, the Pisidian-one, and-  
then having-got-to-enter the (G)synag-  
ogue ward, on the (G)sabbath-day,  
went-and-took-their-proper§-seat. But 15  
at-the-close-of the public-reading of  
The Law and the (G)Prophets, went-  
and-sent-a-message-did the officiating-  
ministers fraternally-unto them, say-  
ing, “ Men, brethren, if ye have any-  
good-advice to-be-giving the congre-  
gation, be-now-addressing-them.”—But 16  
having-gone-and-stood-up-as did Paul,  
and got-to-wave his hand-about-for  
silence, he-got-to-say, “ Men, (G)Israe-  
lites, and those fearing The God-of  
Israel, have-got-to-give-me-a-patient-  
hearing.—The God of-thin The People 17  
went-and-selected-for-Himself those  
our forefathers : and-then The People  
He-got-to-raise-to-eminence on their  
going to-sojourn in the-land of-Egypt :  
and-subsequently with majestic might  
He-went-and-lead them out-of it.  
And-then for-a-space-of about forty 18  
years He-went-and-nourished them-  
like a nursing mother in the desert-  
economy. And-then, having-got-to- 19  
conquer seven nations in the-land of-

case was the ‘minister’ of the elder helps to ex-  
plain their being so very conveniently zealous for  
the Lord God of Israel. As with Moses so with  
Barnabas the jealousy so terribly liable to arise  
between associated spiritual professional men was  
conquered, and doubtless by the same broad and  
lofty exercise of TRUST in GOD, which makes  
the enlightened soul start back with horror when  
the Holy Spirit reveals the essential devilishness  
of the spiritual pride and haughtiness at the root  
of Ministerial jealousies. That Perga experiences  
only confirmed those at Paphos, and yet with this  
effect, is shown in the emphasis of the ‘they’ of  
verse 14. But, unfortunately, as meek Moses got to  
grow impatient about his nephew (xv. 39).

§ I.e., in the seats reserved for the Presbyters—  
which both of them were.

Canaan-tribal-kingships, He got to divide amongst them as-an-inheritance the land of them. And subsequent-to all this, about four-hundred and fifty years, He-got-to-give-them judges, up-to-the time-of Samuel, His (G)prophet.

20 —From-that-date they-got-to-make-a-demand-for a-king, and-so went-and-granted them-did God Saul son of Kish, a-man of the-tribe of-Benjamin, forty years. And having-got-to-discard him, He-got-to-raise-up for-them David king ward, of-whom also He-went-and-said by-way-of-having-gone-and-given-him-a-testimonial, "I-got-to-find David the-son of Jossé, a-man after this My-own heart—one-who-will-be-carrying-into-effect the-whole-23 of My commands-willed."\* Of-THIS-man God from his seed, in - accordance with-prophetic-promise,went-and-chose for Israel a-Saviour, JESUS ;†

24 —herald-already-as got to did John, actually in His Presence, (G)baptism of - change - of - heart to-the-whole-of

25 The People of-Israel. But just-when completing-was JOHN his commission, he-was-saying, 'A-certain-One secretly-do-ye-imagine that-I am ?—No-I am not, BUT-so far from that lo ! there-is-coming immediately-after me One-of-whom I-am not worthy the sandal-straps of-his feet to-have-gone-and-26 undone.'—Men, brethren, sons of the-race of-Abraam, and those in-proselyt-oneness with you who-are-fearing The God-of Israel, to-YOU-got to be did the tidings of-The Salvation, THIS, sent.

27 For those dwelling in Jerusalem, and their magistrates, having-gone-and-ignored This-Being-as they did, as-well-as the voices of-the (G)Prophets which on every (G)sabbath-day-in the year are-systematically-read-out, got-to-condemn-Him and-so-accomplished-them. And m'less-than-no penal crime though-they-got-to-find, they-went-and-pressed-their-demand-on Pilate—that He-should-have-got-to-be-put-out-

28 of-the-way. But when they-got-to-end the-whole-of what respecting Him had-been-written, having-got-to-take-

Him-down-off the dead-timber, they-went-and-deposited-Him a-tomb ward. But GOD went-and-raised Him from-30 among the-dead, Who went-and-ap-31 -visibly upon a-number-of days to-those having-got-to-come-up-in-association-with Him away-from Galilee Jerusalem ward.—persons-who now are witnesses of-Him unto-to bless The People. And-so WE YOU are-telling-32 the-glad-tidings-of the promise got-made seminally-unto our forefathers, namely-that God this has-been-fulfil-33 ling to-the children of-them, OURSELVES, having-gone-and-raised-as He did Jesus :—as, for-instance, in that (G)Psalm, the second, it-has-been-written, 'My Son art Thou, I to-day have-begotten Thee.' But because 34 He-did-go-and-raise Him-alive from among the-dead, never-again‡ to-be returning to-where is corruption, He-has-been-speaking as-follows, 'I-will-be-giving to -you the mercies of David, those insured.' Wherefore in 35 a-different-one He-says, 'Thou-wilt not be - giving Thy Holy- One to have - gone - and - experienced corruption.'—For David, indeed, in-his-own 36 generation-merely, having-as mere servant-got-to-serve the good-pleasure of his God, got-to-be-put-to-sleep and-so-to-be-added in hope-unto his fathers, and got-to-experience corruption ; but 37 He-whom God went-and-raised-alive never got-to-experience corruption.—Let-it-be realized therefore-as a fact 38 by - you, men, brethren, how - that through-the agency of-This-man to-you absolute-forgiveness of-sinful-wrong-doings is-being-now-announced ; and - so, from the - whole - of those - 39 things-from-which it-got-to-be-absolutely-impossible for-you in-organic oneness with The Law of-Moses to have-got-to-be - justified, in - organic oneness with§ This-Being all who-individually are-trusting-in-Him are-accounted-just. Be-seeing-to-it then, 40 that-there may escape having-got-to-come-down upon you that spoken-of-as it has been in-the Messianic witness of

\* A man that does just what he is told—not like Saul, and his Amalekites under Agag.

† Paul's emphasis was a suggestive argument in itself (Matt. i. 21). Although so common a

name, the emphasis was enough to show Who was meant ; it was well enough known now.

‡ Like Lazarus, etc.

§ John xv. 6, 6.

- 41 the (G)Prophets, ‘Have-got-to-see, ye haughty-scorners, and to-be-stupidly-astonished, and-yet after all to-have-gone-and-vanished-into oblivion,\* because an-enterprise I-myself achieving in-political relation to your-own days, an-enterprise which *ye shall have* gone - and - obstinately “refused to-repose-your-trust-in, even-though a Divine-person be-bringing you information - about-it.” But upon - their-going - out† they - were specially - requesting that sometime-during-the-intervening week ward revelations of so important a character as-**THESE** might have-got-to-be-uttered to-them. But, when-the (G)synagogue-Service got-to-be-over, went-and-followed-did many of-the Jews, and of-the pious of-the (G)proselytes, some Paul and some Barnabas, who-out of their own experience meeting-their difficulties-as-they-were-in-private-converse were-encouraging them to-be-patiently-persevering in-  
42 the free-gift of-a Covenant God. On-the following (G)sabbath, why, well-nigh the-whole-of the town went-and-was-packed-together to-have-got-to-listen to the truth of-our Covenant  
43 God.—But having-got-to-perceive-as did the Jews the crowds-of-people they-got-to-be-filled-full of-envy, and went-on-contradicting the arguments-advanced by Paul, *captiously-contradicting and foully-reviling-them.* But grown-bold-now as got Paul and Barnabas, they-went-and-said, “To-you first-of-all it-was necessary‡ to-have-got - to - make an - utterance - of The Truth-of-God, but inasmuch-as ye-arepushing it away-from-you, and are-passing-the-sentence-upon your-own-selves-of-being-unworthy of- eternal life,—why, we-are-now-turning the  
44 Gentile race-nations wards. For THIS is the course that-has-been-expressly-marked-out-for us by-The Lord.—‘I have-always-been-intending Thee to be-a-light the-Gentile-race-nations wards, so-as-for Thee to be-salvation ward  
45 to - the ends of - the earth.’”—But having-got-to-listen-as did the Gentiles-to the news, they-were-rejoicing, and glorifying The Truth of - The Lord ;—and got - to - become-the-subjects-of-trust-in-Christ-did as-many-as had-been - specifically-disciplined - and educated§ life eternal ward. But being disseminated-was The Truth of-The Sovereign Lord throughout that entire district. But the Jews got-to-poison the minds of the religious women,—those of-position-in-society,—and the principal-men of-the town, and-then went-and-stirred-up persecution down-upon Paul and Barnabas, and went-and - ejected them away - from their neighbourhood. But they having-gone-and-shaken-from-them-as they did the dust of-their feet, in judgment-upon them, got-to-go Iconium ward :—but the DISCIPLES-themselves were-being-filled-FULL of - happiness and The-Holy Spirit. XIV. But so-it-got-to-be that in-on Duty at Iconium, adopting still the same-course,|| they got-to-go into the (G)synagogue ward of-the Jews, and to-make-an-utterance to-such-purpose that got-to-become-the-subjects - of - trust - in - Christ - did of Jews, as-well-as of-Hellenistic-Israelites a-large number. But the un-believing Jews went-and-stirred-up and prejudiced the passions of-the Gentiles against the brethren. A-considerable time, indeed, therefore, did-they-get-to-remain, relying-boldly in trust-upon The-Sovereign Lord bearing-testimony-as He was to-The Truth of-the free-gift of - His - own - Holy Spirit,—by-giving-a-grant-of evidential-signs and portents to-be-taking-place through their instrumentality. But got-to-be-split-did the bulk of-the town, and some indeed were on-the-side-of the Jews, but some-however on-the-side-of the (G)apostles.|| But when a-rush got-to-be-made-of the Gentile-heathen, as-well-as of-Jews, with-the connivance of their magistrates, to - have - got - to - publicly-fool and-then to-stone them-to death, conscious-as they got to be-that it-was-so they-got - to - escape the towns of  
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47  
48

\* As a Theocracy, in their present dispersion.

† "The Gentiles" spurious.

‡ "Beginning at Jerusalem-always."

§ I.e., so far ripened in Regeneration under the Jewish teaching and discipline as to be at the

Quickened stage, ready for what is loosely called 'being converted' in empiric theology.

## || Verse 46.

The word 'apostle' already getting elastic—  
for only Paul was of The Apostles (verse 14).

7 Lycaonia wards, Lystra and Derb , and the surrounding-district ;—and there-they-were telling—the-Gospel-glad-tidings. And a-well-known man in the Lystras powerless in-his feet was-in-the-habit-of-sitting, lame congenitally—from his mother's womb, the case of-a-person-who never\* had-been-walking-in his life. Well-this-man was-in the act of-listening-attentively-to Paul whilst-he-was-making-utterances, who having-gone-and-kept-his-eye-on him-as he did, and having-got-to-perceive how-that the-spirit-of-trust-in-God he-possesses for-the 10 having-got-to-be-restored, went-and-said in-his loud voice, “Have-gone-and-stood-up upon thy feet—ALL-RIGHT!” And he-went-and-gave-a-bound, and-then there-he-was-walking. 11 But the multitudes having-got-to-perceive what went-and-effected-did Paul, got-to-lift-up their voices, in-the-Lycanian language, saying. “The gods, after-having-got-to-make-themselves-like men, went-and-came-down unto-purposely to bless us :”— 12 there-they-were-calling too our Jewish Barnabas indeed Jupiter,† but our Paul Mercury,‡ from-the-fact that HE was-always the-one taking-the-lead-in 13 the speaking! But the priest of-their Jupiter,†—whose-statue was in-front-of-as an idol the town,—bulls and-their garlands up-to-their lodging's gates having-gone-and-brought, in a Service of religious worship—with the people were-having-all-the-will to-be-sacrificing. But having-got-to-hear-of-it-as did the (G)apostles Barnabas and Paul, having-gone-and-rent-in-twain their garments they-went-and-rushed-out the crowd ward loudly-vociferating, and saying, “Sirs! WHY-ever are-ye-doing all-this?—and-where while we-*too* are of-similar infirmities with-yourselves, mere-men! cheering-you as-we-are-with-the-Gospel-glad-tidings that-ye away-from these barren-vanities are-to-be-turn-

\* So that it was a double miracle—the organs restored, and experience in using them suddenly acquired.

† *Lit.*, “Zeus,” the Father-king of the gods. In Latin ‘Deus’—not obsolete with us, but preserved in the vulgar objurgation ‘what the deuce,’ and (perhaps) in ‘Tuesday.’

ing-right-round in reliance-upon The-one God, the Living-God, He-Who went-and-created the heaven, and the earth, and the sea, and everything that-is in-organic oneness with them. He-Who as-regards the generations 16 that-have-been-passing-away went-and-judicially-permitted the-whole-of-the Gentile-race-nations to-be proceeding in those their own ways. Nevertheless-for all that Himself He 17 never went-and-left unwitnessed, ever-blessing-as He was,—

‘From-heaven-high to-us cool-showers  
‘Giving, and-thus or  
‘Filling-right-full, of-nourishment  
‘And-so of-bliss, these hearts of-ours.’”§

And, speaking in this-strain, they-18 only-just got-to-succeed-in-preventing the crowds <sup>m</sup>from persisting-in-the-offering-sacrifice to-them.—But there-got-to-come-out sent-from Antioch and Iconium some-Jews, and having-got-to-wheedle-over-as they did the mob, and then-to-stone! Paul, there-they-were-dragging-him to-outside the town, having-taken-it-for-granted-as they did that he had-been-dying;—having-got-to-make-a-ring-round him, 20 however-as did the disciples, he-got-to-come-to-again and-got-to-go-in the town ward.—And on-the next-day he-got-to-go-in, and-Barnabas Ministerially-with him, Derb  ward; having-21 got-to-preach-the-Gospel-glad-tidings too to-that town, and to-make-disciples-of a-sufficiently¶-large number, they-went-and-bravely-made-another-visit Lystra ward, and Iconium, and Antioch; firmly-fixing-as they were the 22 souls-of the disciples, stimulatingly-encouraging in-persevering-in their trust-in Christ, and as-to-the-fact—that through-the formative agency-of-many afflictions only-shall we have-got-to-succeed in-getting-into the kingdom of-God ward. But having-got-to-select-by-vote-as they did for-them (G)presbyters, for-each Church, and-

† *Lit.*, “(e)Hermes,” the messenger of the gods—patron of trade, and of eloquence.

§ Seems to be, from its rhythm in the Greek, a quotation from some popular poet—there is a sting of searching satire in the tail of the stanza, which the poet little dreamt of. || vii. 58.

¶ To form the nucleus of an organic Church.

having-gone-and-offered-a-prayer with fastings, they went and placed-them immediately-under-the-charge-of The Sovereign Lord on-Whom ward it-was  
 24 that-they-had-been-trusting. And then having-got-to-pass-right-through Pisidia, they-got-to-go Pamphylia  
 25 ward. And-then having-got-to-make-utterances in-on Duty at Perga-of The Truth, they-got-to-go-down Attalia  
 26 ward. And-from-thence they-got-to-sail-away Antioch ward; — from whence they-had-been-specially-committed to-the free-gift-of The Holy Spirit-of-our Covenant-God the enterprise ward which they-thus-got-successfully-to-accomplish. But having-got-to-arrive and to-convene-a-meeting-of The Church they-went-and-gave-a-full-report-of everything-which wrought-did God-get to by-means of them,—and the fact-that He-got-to-open-to-the Gentile-race-nations a-door  
 27 of-trust-in-Christ. But they-were-spending some considerable time Min-  
 28 t-persons having-got-to-come-down out-from Judæa were-systematically-teaching the brethren, “If ye=mrefuse to-be-circumcised in obedience-to the Mosaic economy ye=are-not-within the covenant of having-got-to obtain salvation.” There-having-got-to-be, therefore, a definite-stand-being-made, and warm-debating not-a-little with Paul and Barnabas in opposition-unto them, they-got-to-decide that-going-up-should-be Paul and Barnabas, and some=delegates chosen-from-amongst themselves, for guidance-unto The (G)Apostles and (G)Presbyters, Jerusalem ward, respecting this matter. They, therefore, having-got-to-be-sent-forward at The Church’s-expense, were-passing-on-their-way-right-through Phenice and Samaria, reporting-fully-as they went along the conversion of the Gentile-race-nations: — and thus they-were-affording very-great exultation to-the  
 4 whole-of the brethren.—But upon having-got-to-arrive Jerusalem ward they-got-to-experience-a-cordial-reception on-the-part of The Church, and of-The (G)Apostles, and of-The (G)Presbyters; — they-went-and-gave-

a-detailed-account, too, of-what-extra-ordinary-things GOD went-and-effected by-means-of them. But got-to-stand-up-from-among-the rest-did representatives-from the sect-of-the (G)pharisees that-had-been-trusting-in-Christ saying, “It-is-essential to-be-circumcising them ;—and to-be-strictly-enforcing-upon-them, more-over-too, that - they - are - to - be - religiously - observing The Law of Moses.”—But got-to-be-convened-did-a-meeting-of The (G)Apostles, and the (G)Presbyters to-have-got-to-look into this position.—But after-much discussion as there-got-to-be, Peter went-and-boldly-rose and-got-to-say unto-to clear the question for them, “Men, brethren, ye are well-acquainted-with-the-fact how-that in our-early days GOD in-organic oneness with us went-and-revealed-it-as-His-will-that through-the-instrumentality-strange to say of this mouth of-mine have-got-to-listen-should the Gentile-race-nations to The Truth of-the Gospel-glad-tidings, and-too have-got-to-trust-in- Christ. And-thus The Heart-reading God went-and-stood-Sponsor to-them, having-gone-and-given-the-gift-as He did to-them-of The Spirit, the Holy-one, as-much-as also to-ourselves: — and was-making no distinction ever-in our favour-over them, by-trust-in-Christ having-got-to purge their hearts. Now, therefore, WHY-for what reason are-ye-tempting GOD, by-having-gone-and-imposed a-yoke-of spiritual bondage upon the will\* of - the disciples, — the-which neither our forefathers nor we-ourselves ever-got-to-be-morally-strong-enough to-have-got-to-bear? — But instead of that yoke thanks-to-the free-gift-of the Holy Spirit of-The-Sovereign Lord, Jesus, we-trustingly-believe that we-shall-have-got-to-be-Saved, in-exactly the-same-way-as they-themselves.” But perfect-stillness-got-to-reign-over the-whole body and-thus they-were-listening-to Barnabas and Paul giving-a-detailed-explanation-as they were-of what-extraordinary-things God went-and-effected, signs and portents, amongst the Gentile-race-  
 \* Lit., “neck”—entailing mere ‘will-worshi

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- nations through their-instrumentality.
- 13 —But after that they got-to-be-silent, went-and-Judicially-summed-up-did
- 14 James<sup>o</sup> in - these - words ; — “Men, brethren, have-got-to-listen-to me ;— (G)Simeon† went-and-gave-us-an-explanation-of-the-way-in-which first-of-all GOD went-and-looked-down-in-pity so as-to-have-got-to-take out from the Gentile-race-nations an elect-people for-the glory of-The Name of
- 15 Himself. And with THIS-fact in-perfect-harmony-are the words of-the (G)prophets, even - as it - has - been-written, ‘ Subsequently-to all-this I-will-be-turning-again and rebuilding the tabernacle of-David which had-been-in-a-state-of-ruins, and the-ruins of-its-temple which-had-been-destroyed I-shall-be-rebuilding, and I shall be making - it to-be-standing - upright-
- 17 again ;—so-that got - to - search-out-may the remaining-portion of-man-kind-have got to The Sovereign-Lord, even the-whole-of the Gentile-race-nations, upon whom has-been-called-in My eternal purpose The Name of Me :—saith The Lord Who-is-realizing all this.’ Known-absolutely from eternity are-necessarily to-God the whole-of those His works.—Consequently I do-hereby-rule†-that we-restrain - from unnecessarily - troubling those from-amongst the Gentile-race-nations now-turning in trust - upon
- 20 their God ;—BUT-so far from that that-we-have-gone-and-sent - written - instructions to-them to-be-keeping-clear of the polluting-influences of-idolatry, and from-fornication, and from-eating the flesh of-strangled-beasts, and from-blood-as food. For Moses, from-the times of the generations of-old, in-each city, those preaching his-system possesses,—in-its traditions of the (G)synagogues on all the-(G)sabbath-days-in the year being-publicly-read-as he always is.”—Then it-got-to-be-thought-best, by-the (G)Apostles, and the (G)Presbyters, with the-unanimous-ap-proval-of The Church, having-gone-
- and - specially-delegated men from-amongst themselves them-to-have-gone-and-sent Antioch ward officially asso-ciated-with their<sup>S</sup> Paul and Barnabas,|| —Judas, the-one surnamed Barsabas, and Silas, leading men amongst the brethren :—having-got-to-dictate - as 23 they did to-them the-following-letter, ‘ The (G)Apostles, and The (G)Pres-byters, and the-lay Brethren, to-those throughout the Antioch, and Syrian, and Cilician-districts who are-brethren from-amongst the Gentile-race-nations, greeting. Since it-got-to-be-reported- 24 o-us how-that some-important-persons from-amongst ourselves got-to-go-forth and-to-bewilder you with-non-essential-questions,—unsettling-as they are your minds, that-ye-are-to-be-circumcised, and to-be-religiously-observing The w, to-whom we-issued no-such in-structions,—it-got - to - seem-advisable 25 to-us-assembled-as we got to be with-one-consent, specially delegated-men to-have-gone-and-sent with aid-unto you officially associated-with our Divinely-LOVED Barnabas and Paul,—large 26 hearted - men exposing-heroically - as they have been the-very life of-them to-give-lustre-to The Name of-The Sov- reign-Lord of-us, Jesus, The-Christ.— We-have-been-sending-forth-as special 27 agents therefore Judas and Silas, and them by word-of mouth to be-reporting in-accordance-with all-this. For it- 28 got - to - be - the - good - pleasure - of The Holy Spirit, and-so to-us, nothing additional to-be-laying-upon you as a-burden, except the essentials, such as-these, to-be-keeping-clear-of idol-sacrifices, and of-blood-as food, and of-flesh-of-strangled-beasts, and of-forni-cation :—from which-things success-fully-guarding yourselves, ye-will-be-doing all-that-is-necessary. Fare-ye-well !—
- They, therefore, when-got-to-be-dis-missed went-and-proceeded Antioch ward. And having-as they did-gone-and-convened-a-meeting-of the-whole-body, they-went-and-delivered the (G)epis-

\* The very silences about James's status are eloquent of his Patriarchal Headship, and the way in which he refers to Peter as on the same with Paul (Gal. ii. 8). Luke iii. 23 (*note*).

† Hebrew for “Simon,” 2 Peter i. 1.

‡ Why this royal style? See note on the genealogy in Matt. i., and on James i. 1.

§ The Gentiles' Paulus, at the Antioch centre.

|| Compare verse 12, and Jewish preponderance again in the Jerusalem letter (verse 25).

31 *talary-Charge.* But having-got-to-read-it, they-went-and-exulted over the *stimulating-encouragement*;—Judas, too, as well as Silas, themselves also being-preachers-in-Spiritual-truth\* by word-of-mouth went and gave-much *stimulating-encouragement* to the brethren, and got-to-fix-them-firmly-in their trust,—But having-got-to-make-out-as they did the-time, they-got-to-be-dismissed with peace from the brethren *with a reflex blessing*-unto those that-went-and-sent them :—it-got-to-seem-his-duty, however, to-SILAS to-have-gone-and-made-a-stay there. But Paul and Barnabas now-were-spending-their time in-on Duty at Antioch, giving-systematic-instruction-as they were and spreading-the-glad-tidings, assisted-by many other-different-persons, of-The Truth 36 of-The Lord.—But after a-certain-præ-determined† time got-to-say-did Paul unto-to remind Barnabas, “Let-us-have-gone-and-returned and-got-to-inspect the brethren, in-each of-the-whole-of-the towns in-organic oneness with which we-got-to-preach The Truth of-The Lord, how they-are faring.”

37 But‡ Barnabas went-and-strongly-recommended their-having-got-to-take-with-them John too, the-one called 38 Mark ; Paul, however, was-of-opinion that one-who went-and-deserted them at Pamphylia, and <sup>m</sup>declined to-associate-with them-as he did the Gentile work ward, that such-an-one they-mought-not to have gone-and-39 taken-with-them. There-got-to-be, therefore, some-friction-of-temper, so-

much-so-that they got-to-be-disassociated<sup>s</sup> away-from one-another,—and too, Barnabas having-gone-and-persisted in-taking-as he did Mark got-to-sail-off Cyprus ward.—But Paul 40 having-gone-and-fixed-his-choice-upon Silas got-to-go-forth,—after-having-got-to-be-consigned-as he did to-the free-gift-of The Holy Spirit of-our Covenant God on-the part-of-the brethren.|| But there-he-was-passing-through- 41 and-through Syria and Cilicia, fixing-firmly the churches - in their trust. XVI. But he-got-to-go-on Derbé 1 and Lystra wards ; and, note-worthy-fact, a-disciple, one-of-great celebrity-since, there-used-to-be there-at the latter town, by-name Timothy, a-son of-a woman that was-a-Jewess a-trusting-believer-in-Christ but of-a-Greek father, a person who was-being-spoken-highly-of on-the-part-of-those in the-Lystras and Iconium who were-brethren.—This-man Paul got-to-fix-upon to-have-got-to-go-forth in Ministerial association-with himself ; and-so he-went-and-took and circumcised him, with-an-eye-to-the scruples of the Jews, which were in those-particular-Jewish frequented localities,—for they had-the-whole - of - them been - knowing his father, how-that his-position-in-society-was-that-of a-Greek. But as 4 they-were - proceeding - on - their - way-through the-various towns, they-were-delivering to-them-for-them-to-be-observing, the ordinances which had-been - passed - on - the - part - of The (G)Apostles and The (G)Presbyters

\* What we call ‘preachers’—persons endowed with oratorical gifts, and men full of trust in the Holy Spirit, and of burning zeal to Save and bless mankind.

† A time arranged between them how long they would thus lend themselves to the home-centre.

‡ Is there not a delicate hiatus here, from Luke’s wish to spare Barnabas? Did not Paul propose Silas, whose lingering behind at Antioch, and subsequent cooperation with Paul, affords very strong *prima facie* ground for believing that Paul had exercised over Silas the attraction of sanctified genius and heroism? At least, it may have been well known to Barnabas that Paul wished it, although too delicate to tell the approving uncle why he himself disapproved of one so instinct with Jewish prejudices as his nephew going upon Gentile Duty in very difficult and character-testing ministries, whilst Silas’s Gentile

connections and Roman citizenship pointed him out as the more fit assistant. The hiatus is occasioned by this ‘But’—to what else can it refer? The ‘too’ evidently indicates a compromise of Barnabas’s, namely, that John-Mark should go ‘too.’ For the Jewish side of the work Paul’s deep knowledge of human nature soon provided another splendid agency, in another young man as devotedly attached to himself as Silas (xvi. 1–3) and yet his father was a Greek, so that he was as at home amongst Gentiles as his co-assistant and august brother.

§ The “unruly wills and affections” of holy as well as of “sinful men” are over-ruled of God to His own purposes—the time had come for Paul to cast off the patronizing trammels of the Judean and act unfettered as Patriarch of the Gentile Church.||

|| So Paul was right.

- 5 which-were in Jerusalem. The churches indeed therefore were-being-consolidated in-as one homogeneous *Gentile Church* their trust-in-Christ and were multiplying in-the number-of them  
 6 every day. But having-got-to-go throughout the Phrygian and the Galatian district,—having-gone-and-been-held-back from having-got-to-make-an-utterance-of The Truth in-to plant Churches in the Asian-district,  
 7 —having-got-to-come trending-down-towards the Mysian, they-were-assaying the Bithynian-one ward to-be-proceeding-on-their-way,—and went-and-permitted them not-did The Spirit  
 8 of-Jesus;\* — but having-gone-and-passed-by the Mysian-district they-got-to-descend the-Troad ward. And an apparition† in-the-course of-that night got-to-be-seen by-the Paul-

of the *Gentiles*;—a man - of distinguished mien there-was, a-Macedonian, who-had-been-standing-there, beseeching him-as there he was and saying, “Have-got-to-cross-over-from Asia Macedonia ward, and-gone-and-come-to-the-rescuing - of us!-of-Europa.”— But as of the apparition he-got§-to see - the meaning well - immediately went-and-sought-out-means-of-having-got-to-go-out Macedonia ward, feeling-perfectly-assured-as we were how-that a-special-call-has by-The Lord been given unto us to have-got-to-herald-the-glad - tidings - to THEM.— Having-got - to - set - sail, therefore, 11 away-from the Troad, we-went-and-ran in-a straight-line Samothracia ward, and-on the day-following-in the same way¶-too Neapolis ward, and-12 from-thence in the same way-too Phi-

\* Genuine reading. The beauty of the prominence given to the human side of Christ here is seen by the context. A relatively perfect idea of a man,—such as God designed in His own image, and Jesus absolutely realized on the mount of transfiguration,—was about in vision to appear on classic ground identified in Pagan Grove and Christian University with the ideal of mere man-like manliness, and the time had come for Paul no longer to be skirmishing in Asia, but to cross over to Europe on his way to the Gentile centre, Rome—and to inaugurate the great campaign of Jesus in that quarter of the world where, through the Civilizing and Evangelizing power of The Holy Spirit in Christianity, the noblest specimens of the human family have been, are, and are to be, quarried, squared, carved, and polished, for the most responsible and honourable portions of The Temple of CHRIST'S Body, throughout eternity.

† ‘Just before Brutus quitted Asia and crossed the Hellespont to proceed to Macedonia, he was sitting one night meditating in his tent, when on a sudden a gigantic figure appeared before him and seemed to approach him. Brutus had the courage to ask, ‘What man or god art thou, and with what purpose dost thou come to me?’ The phantom replied, ‘I am thy evil demon, Brutus, and thou shalt see me at Philippi.’ Brutus, undisturbed, merely said, ‘We shall see,’ whereupon the vision vanished.’ How like the situations of the two representative men, Brutus, and Paul, the one upwards of forty years before, the other upwards of forty years after, Christ! How contrasted the meeting at Philippi of Brutus's (fancied) demon, and of Paul's known and trusted Lord! (Philip. iv. 5). Only Paul did meet a demon at Philippi—not however to the ejection of Paul, but of itself.

‡ The emphasis on ‘us’ can here have but one meaning ; for since the Trojan war, and the Iliad,

the rivalry of European and Asiatic was intense, and it was just here that it was geographically sharply defined, the very part confronting Europe being emphatically called ‘Asia’ (verse 6). Although it was only a vision it would be in perfect harmony with facts, which facts were the coinage of Paul's own intellect, and all his aspirations were moulded in the shape of Europe, which was the goal of his ambition.

§ After much prayer and thought, perhaps.

¶ Then Luke joined the u in the Troad. Significant fact! Of all noble men in the economy of Christian civilization, a ‘beloved physician’—beloved, that is, of Christ, as well as of the members of His Church—is one of the very noblest, and his power of wisely influencing the Pauls of the Ministry as well as the lay members is a gift worth the prayerful cultivation of that potent personage the physician. Being a scientific man, daily, hourly coming into contact with the most practical evidences and effects of sin, his influence is invaluable upon the spiritually minded pastor, whose whole life is one peril of growing theoretic and unscientific; whilst in return the doctor learns how to counteract his own (necessarily) irregular hours, to escape the mental slavery incident to the most materialistic of all professions, where cause and effect are always palpable, and to realize the awful responsibility of his baptismal vow in being thus made his ‘brother's keeper’ by God, for rich and poor are morally and spiritually in the power for good of a firm, loving, and true physician to an extent and in ways one trembles to think—under present circumstances. Why should not men—and women, too—be educated by the Church as medical practitioners, and then set up in practice and for a time helped, all over the heathen and Mohammedan world? Their influence for Christ's Christianity would be unbounded, and most would prosper.

¶ I.e., in the same direct line.

- lippi ward,—which-has the honour of-being-as-it-is the-first-town of - the-quarter\* of the globe to-which Macedonia-belongs-which was evangelized,— a-(G)COLONIAL† town.—Well, there-we-were-actually, in-on Duty this very town, expending-as we were-fruitlessly a - considerable - number of - precious days. But Paul's patience-having-got-to-be-exhausted, he-went-and-turned-right-round and to-the SPIRIT-got-to-say, “I-am-now-strictly-chargin-THEE,¶ in The Name of-Jesus, Christ, to-have-got-to-go-out away-from her!” And he-got-to-go-out-quitting-her the-very-same instant.
- 13 days!—On-THEI<sup>t</sup> day, too, of the week we-got-to-go-out outside the town on-the-river bank, where it-used-to-be customary for-a-prayer-meeting to-be-held, and having-got-to-take-as we did-our-seats we-wore-in-the-habit-of-conversing-on Spiritual truth to-those
- 14 gathered - together,—WOMEN.§ And a-well-known woman, by-name Lydia, a-purple-garments-dealer of-the-town of-Thyatira, devoutly-serving God-as she was, used-meeekly-to-listen: —of - whom The Lord went - and-opened the heart, that-she-was-yielding-it-to what was-being-uttered by-
- 15 means of-Paul. But when she-got-to-receive-(G)baptism, and her household, she-went-and-gave-us-an-invitation saying, “Since ye - have - now - been - solemnly - affirming my being faithful to-The Sovereign-Lord, having-gone-and-come-in as guests-into my house-as ye ought to, have-got-to-make - that - your-abode :”—and she-went-and-forced-us-into doing so.—
- 16 But so-it-got-to-be-that-whilst on our way to the prayer-meeting, a-female-slave notoriously-well-known, possessed-as she was-of an-evil spirit, got-to-fall-in-with us :—a-character-that a-large revenue was-bringing-in-to the owners of-her, making-oracular-utterances-as she used to be.—She having-gone-and-closely-followed Paul and us||-as she did, kept-on-yelling-out these-words, “Now-THESE human-beings here home-slaves of-The God, the Most-high-one, ARE-really ;—of-a-sort-that are-revealing to-us the-way
- 17 18 of-salvation!” But this-conduct she-kept-on-repeating upon a-great-many
- 19 days. But Paul's patience-having-got-to-be-exhausted, he-went-and-turned-right-round and to-the SPIRIT-got-to-say, “I-am-now-strictly-chargin-THEE,¶ in The Name of-Jesus, Christ, to-have-got-to-go-out away-from her!” And he-got-to-go-out-quitting-her the-very-same instant.
- 20 But having-got-to-perceive-as did the owners of-her how-that went-at the same time - and - quitted-her-did the prospect of-their-own-future revenue, having-gone-and-pounced-down-upon Paul and Silas, they-got-to-drag-them-along the forum ward before he magistrates; and-having-gone-and-brought them-up to the praetors-as they did they-got-to-say, “These persons here are-sure-to-be-disturbing-any city of-our's, from-the-simple-fact-that-they-are Jews.—And here-21 they - are - busy - broaching principles such-as it-is not right-and-proper for is to-be-patronizing, or to-be-carrying-into-practice, Romans as-we-are.” And - thus got-to-join - cordially-in-22 cruelty-did the mob against them, —and-too even the praetors, having-gone-and-torn their clothes-off-their backs, kept-on-giving-orders to-be-still going on-scourging-them. Right-23 many, too, having-as they did-laid-upon them of-rod-lashes, they-went-and-threw-them jail ward,—having-gone-and-given-as they did-an-extra-charge to - the - governor - of - the - jail safely to - take - care - and - keep THEM.\*\* Who-so special-a-charge as-24 this having-been-receiving-as he had went-and-threw them the-innermost-part-of the-jail ward, and their feet he-went-and-locked-him - up - securely the wooden - fetters wards. But 25 throughout the midnight Paul and Silas engaging-in-prayer-as they were kept-on - singing-(G)hymns to-God; —but there-liking-to-listen-to them-were the prisoners. — But sud-26 denly - without any warning a - gene-
- \* Europe—verse 9 ; Phil. iv. 15.
- † Significant fact, and emphasis!—(America, Australia, etc.)
- ‡ For our business always—the Jewish sabbath and synagogue.
- § When to the significance of Luke's joining the mission (verse 10) we superadd the singularly prominent part played by woman in the opening
- Act of the great Christian Civilization drama in Europe, how eloquent is the suggestive fact!
- ¶ But Luke appears to have left Philippi before the exorcising, and its consequences.
- ¶ As in our Lord's case, Paul looked at the human being and spoke to the dæmon.
- \*\* Since they were powerful exorcists.

- ral - quaking got - to - come - on, intently-great, to-such-a-degree-that went-and-rocked-did the foundations of-the prison,—opened too simultaneously-got to be did the doors, the-whole-of-them, and-everybody's bonds to-be-coming-undone.—But suddenly-awake as-got-to-be the governor-of-the-gaol, and-then having-got-to-find opened - had - been - the doors of his prison, having-gone - and - drawn-his sword, there-he-was-just-going himself to-be-putting-out-of-the-way, under-the-impression that-escaping had-been the prisoners.—But went-and-shouted with-a-loud shout-did Paul, saying, “<sup>m</sup>Keep from having-got-to-do to-thine-own-self any-harm! —for-too the-whole-of-us are in-here safe enough.” But, having-gone-and-ordered a-light, he-went-and-rushed-in, and trembling-with-agitation as he-had-got-to-be went-and-dropped-at-the-feet-of first-Paul and-then Silas, and having-gone-and-conducted them outside, he-went-and - cried, “*My-masters, what-fearful penance is-it-necessary-for me to-be-doing-now that so ‘saved’ I-may-have-got-to-be?*” —
- 31 But they got-to-say, “Have-gone-and-reposed - thy - trust upon The Lord, Jesus, Christ, and-then being-saved-shalt-be thou thyself, and-on the same terms thine household - too.” And they-got-to-spiritually-explain to-him The Truth of-The Lord, and to-the-whole-of those-of his family-in his house.—And having-got-to-take them-as he did to him, at that-unusual hour of-the night, he-went-and-cleansed-them the gore-from their wounds, and-then got-to-be-baptized\* himself, and his, the-whole-of-them, there-and-then.
- 34 —Having-got-to-take them - upstairs, moreover-as he did his house ward, he-went-and - placed - beside-them a-table, and there-got-there-to-be-the-joy of-a-united-family that-had-been-reposing its-trust-in-God.—But having-gone-got-to-be day went-and-sent-a-message-did the praetors-by the lictors, saying, “*Have gone and set those parties at liberty.*”—But got-to-duly-report-did the governor-of-the-gaol this order-of their’s unto-to cheer up

Paul, “*Gone and sent have the praetors a-message to-the-effect-that ye-have-got-to-be-discharged :—so-now therefore have-gone-and-departed and-be-proceeding-on-your-way in-peace-and-safety!*” But Paul went-and-ex-claimed direct-unto THEM,<sup>†</sup> “*After having gone and given-us a-public flogging-of the severest kind, unconvicted-of any-crime, Roman citizens as-we-have the honour-to-be, they-went-and-flung us-in jail ward, and now-forsooth in-an-underhand-way they-are-flinging us-out !—No, for-that will never do, but-instead of that let-them-have-gone-and-come themselves-personally-and have got to bring us out-respectably.*” But went-and-reported-did the lictors to-the praetors so-serious-a-message-as THIS. And they-got-to-be-terror-stricken when-they-got-to-hear-the-news how-that Romans they-really-are. And-so having-got-to-go-as they did they-went-and-implored them-to forgive them, and to say nothing about it, and-then having-got-to-bring-them-out they-were begging-of-them-much-for their sakes to-have-got-to-go-out-of the town.—But having-got-to-go-out-as they did-of the gaol, they-went-and-entered-in unto-to cheer up Lydia, and-then having-got-to-go-and-see the brethren, they got to THEM stimulatively-encourage, and-then did-get-to-go-out-of the town.

XVII. 1 But after-having-gone-and-made-a-journey-to Amphipolis and Apollonia, they-got-to-go Thessalonica ward, where there-was a-(*i*)synagogue of-the Jews-as a nucleus to go to.<sup>‡</sup>—But, in-accordance-with his invariable-practice, Paul got-to-go in ‘first’-unto THEM :—and upon (*i*)sabbath-days, three-in succession, there-he-was-discouraging to-them from The Scriptures, —opening-out-in-argument and comparing-passage-with-passage-as he was in order to prove-that The Christ must from the nature of the case have-got-to-suffer-death and-then have-gone-and-risen-again from-amongst the dead,—AND-moreover how-that “This is The Christ, this Jesus Whom I am now-introducing to-you.” And a-set-number from-amongst them got-to-

\* By immersion, in a bath in the prison, possibly.

† The lictors.

‡ xvi. 12, 13.

become-trusting-believers, and-to-attach-themselves-severally-as-disciples-to some Paul,—some\* Silas ;—of the pious Greeks, too, a-considerable number, of-women, too, of-the highest station not a-few. But inflamed-with-envy-as the disbelieving Jews-got to be, and having-gone-and-picked-out-from the refuse-of-the street-idlers a-set-of-notorious rascals, and-having-got-to-get-up-a-riot, there-they-were-disturbing-with-a-series-of-tumults the town.—*Having got to make-amongst others- too, an-attack-upon the house-of- Jason, they-were-endeavouring THEM† to-have-got-to-get into-the hands of the County-magistrates ;‡ mdisappointed, however, in-having-got-to-find them they-were-dragging-along Jason himself, and some -persons of position, brethren, before the City-magistrates, shouting-as they kept on, “Those that-went-and-turned the world’s-course upside down, the-very-same in-this-place are-present-now; whom Jason has-been-harbouring ;—and-so these-revolutionists the-whole-of-them, in-open-violation of the express-decrees of-Cæsar are-acting, declaring-as they are-that our-king really-is, quite-a-different-one, ‘JESUS.’”—But they-got-to-stir-the-fears-of the populace as-well-as-of the City-magistrates, listening-as they were-to all-this.—And-so having-gone-and-taken bail from Jason, and the rest, they-went-and-discharged them.—But the brethren on-the-spot through-the help-of-the night went-and-sent-out-of-the-way first-indeed Paul and-then Silas, Berea ward ; who, when-got-come-there, the (G)synagogue ward of-the Jews were-making-straight.—But THEY were more-truly-noble-than they in-the religious circles of Thessalonica, being-such-as-went-and-welcomed The Truth with all eagerness, day-after*

\* Hence “I am of Paul, I of Apollos,” etc.

† The apostles (verse 7).

‡ The division of Macedonia for the administration of justice answered in essentials to our own, and to the English reader “county magistrate” corresponds well to ‘Demos,’ and ‘City magistrate’ to ‘Politarcheis’.

§ Sent for by those Thessalonica Jews mentioned as in Berea already.

|| The meaning brought out by this eloquent

day studying-as there they were The Scriptures to see-if all-this is really-true.—Many indeed therefore from among them got-to-become-trusting-believers,—both of-gentile women of-good-social-position, and of-men not a-few. But when got-to-know-did those there-from Thessalonica, Jews, how-that also in-Jewish quarters at Berea proclaimed-got-to-be under Paul The Truth of-God, they-went-and-came§ and-there-too were-stirring-up the lower-orders. But on-the-spot then PAUL went-and-sent-off-did the brethren,—to-be-proceeding-on-his-way just-as-though bound-for the sea.—But being-left-behind-in their plans-were well-enough|| Silas and-Timothy there.—They however 15 escorting Paul, brought him just-to Athens ; and, after-having-got-to-receive instructions as-to Silas and Timothy to-the-effect that as-quickly-as-possible they should have-got-to-come with aid-unto him, they-wended their-way-back. But in-on Duty at 16 Athens, whilst-waiting-for them as-Paul-was, there-chafing-was the spirit of-him within him become-as now he-in-an-actual-spectator of how-steeped-in-idolatry was the city. He-was discoursing indeed therefore in-as far as they were concerned the (G)synagogue with-the Jews, and the pious-generally, and in-as far as the Gentiles were concerned the forum the-whole-of each day just to do them some little good-unto those that-were-chancing-to-be-about ¶ But representative-delegates of the 18 (G)Epicurean and of-the (G)Stoic (G)philosophers were-by-mutual-appointment-meeting-with-him.—And some-of-the first sect were-in speaking of him saying, “WHAT-novelty forsooth has this such a-gossiping-fellow got-to-be-saying ?”—but some-of-the second sect, “Of-very-odd ascetic-(G)dæmons he-

little Greek particle is, that as only esquires riding behind the all-achieving knight they were safely insignificant.

¶ The force of the qualifying parts-of-speech in this verse is, that Paul deemed all this as mere skirmishing, whilst waiting for his colleagues to come in order to begin a regular campaign. But Paul’s modest conversational Ministry stirred up inquiry, and precipitated his campaign.

- seems the advocate to-be :”—because—  
of ‘Jesus’ and ‘The Resurrection’\*  
the-Gospel-glad-tidings-he-was to -  
19 them -proclaiming.—Having -got -to -  
take-charge-of him, too,—as they did  
upon the Mars’ hill they-went-and-  
introduced† - him, saying, “ Is - it -  
possible -now for -us -to -have -got -to -  
know the nature of the wonderful mystery  
of this-same new teaching which under  
thy-auspices is-being-promulgated ?—  
20 For being-quite-out-of-the-common -  
way-as are these ideas-which thou-art-  
introducing our ears ward, we-wish  
therefore to-have-got-to-know WHAT-  
new philosophy haply all-this may-please  
21 to-be :”—but Athenians the-whole-  
nation-of-them, and resident-visitors  
foreigners, for nothing else have-any-  
leisure or taste‡ except to-be-retailing  
some-very wonderful new theory, and  
then listening-by way of a capping  
rejoinder-to a-greater-paradox-still !  
22 But having-got-to-take-his-stand-as  
did Paul in the-centre-of the Mar’s hill,  
he-went-and-burst-out, “ Men, Athe-  
nians, on all-sides of-how very-religious  
you-are I-am-as I stand here-an-eye-  
23 witness-indeed !—For-too going-about-  
everywhere-as I was and inspecting  
those religious-monuments-of-your-as-as  
I was, I got-to-find even-a-pedestal-altar
- on-which had-been-written, ‘To-an§-  
unknown god.’—Him therefore Whom  
without-knowing ye-are-reverencing,  
Him I am-now-to-be-revealing to-you.—  
The-one only GOD, Who got-to-create 24  
the (G)cosmos, and-every-single-thing  
that-is in it, HE of-heaven and earth  
being-absolutely Sovereign-Lord, does  
not in-organic oneness with manufac-  
tured temples dwell; nor on-the-part 25  
of human hands is-being-served, so-  
far-as-His-being-in-want of-anything-  
is concerned,—He - who - Himself is-  
always-giving to-all His creatures life  
and breath and everything that-they 26  
possess. — He-got-to-create too-mind 26  
you out-of one||single individual man  
every race of-mankind, to-be-erecting-  
dwelling - places - civilized over the  
whole-of the surface of-the earth,—  
having-got-to-prae-arrange the pre-  
assigned seasons-for, as-well-as the  
exact-limits of,-that emigration-dwell-  
ing-place-erecting - in Civilization of-  
theirs,—for-them-to-be-seeking GOD 27  
if oh ! only-haply they-might-have-  
got -to - succeed in - touching - and -  
handling Him|| and-so to-have-got-to-  
discover-Him—albeit indeed not far  
from each-individual one of-us He-  
actually-is-ever - sacramentally,\*\* for 28  
in-organic oneness with HIM we-are-

\* The Epicureans pounced upon ‘Jesus,’ the (according to Paul) more Homeric hero than their old stock of paragons, and as the Centre and Giver-for-nothing too of no ordinary future of luxurious indulgence — ‘such twaddle !’ The Stoics seized upon ‘The Resurrection’ as a state of refined and intellectual ‘nirvana,’ for which they were somewhat prepared by the ‘regeneration’ and ‘new-birth’ of the esoteric graduates in *Mysteries*’ discipline. What did just a little puzzle them, however, was that The Holy Spirit’s character and system of Sanctified sufferings were rather new to them—and He rather a curious kind of dæmon.

† As we should say of any one privileged to lecture at the Athenæum, or before some philosophical (say ‘The Royal’) Society.

‡ ‘Taste’ belongs to the proposition.

§ Any one that in their ignorance they might have forgotten,—whose wrath is thus deprecated.

|| “Blood” spurious.

¶ The awful deepest yearning longing secretly in the human breast, and the prolific parent of Idolatry—inside and outside the Christian Church. Jesus is the genuine ‘idola,’ and was by an All-benevolent Father provided to satisfy this craving of our natures, in The true Idolatry, for ever and ever (John xx. 17 ; 1 John i. 1).

\*\* How awfully far gone we are, as a race, from God, we can here gauge by the standard set up in this verse. ‘The real presence,’ for which dog-in-the-manger theologies are all of them snarling and quarrelling—a physical or metaphysical ‘presence’—is within and around us as the penetrating air we breathe, and yet the more pious we are, the more our hearts yearn for IMMANUEL —‘God (Personally) with us.’ Christianity only revealed what was in being before the Holy Parenthesis of the Blessedly tangible Babe.—‘Sacramentally’ is not a contact of God’s children, through the senses with which He endowed them, with matter essentially evil moulded into the cruelly tantalizing shapes of PERSONS and things essentially true, good, and benevolent, by Satan the father of lies, evil and murder. If not that, since the cosmos fairly reeks with some life and characteristics, and there is none other logically left but God s, the sacramental is a real Presence. Why cannot we kiss Him sacramentally then in our many foods—one of which is enthroned in Christ’s Holy Church to tell us this worthy truth,—and touch and handle Him in the clasps and embraces of our fellow-creatures (not only) ‘made in His image’ but warm, breathing, vocal, smiling, and loving with His Own Life and PRESENCE?

living-always and moving-about, and having-a-being-at-all ;—as also some-men of rare genius of-those known by their-relation-to yourselves as-Greek-(*g*)poets have-been-saying, ‘For of-  
29 Him also offspring we-are.’ — ‘Offspring,’ therefore, being-as we are by our very ‘birth’\* of-GOD, we-surely-ought not to-be-imagining-that to-gold or silver or stone,—moulded by the-skill and creative-genius of-a-human-being,—The Divine-nature is like.—Well, however, *these* indeed the times of-our ignorance having-gone-and-overlooked-as did GOD, NOW-as our present duty and interest He-is-discharging mankind, the-whole-of-them, everywhere, to-be-yielding-to-a-complete-change-of-heart.—*And for this reason*-because He-got-to-fix a-Day in which He-is-going to-be-judging the civilized-world† by -the standard of righteousness, in-organic oneness with The-Man Whom He-got-to-constitute-the model creature, having-got-to-afford-graciously a-pledge-whereof as He did to-the-whole-human family by having-as He did-gone-and-raised-alive Him from-amongst the-dead.”—  
32 But having-got-to-hear-him-speak-of a-resurrection of-the-dead some indeed were-going-on-laughing ; but others got-to-say, “ We will be giving-thee a-hearing again about all-this.”—  
33 And-so with-this Paul got-to-go-out-of-the hill out of the-midst of-them.  
34 But some-honest-hearted men having-got-to-identify-themselves-with him-as they did got-to-become-trusting-believers ; amongst whom was - even Dionysius the-one who is a-member-of-the-Mars'-hill-Council, and a-lady named Damaris ; and others-of-different social rank in Church association-with them.

XVIII. 1 But subsequently-to all this having-got-to-remove-as did Paul from Athens, he-got-to-go Corinth ward. And having-got-to-find-an-elect-person, a-Jew, by-name Aquilla, Pontic by-extraction, having-recently been-arriving-as he had ejected-from Italy, and - too Priscilla his wife,—owing-to the having-been-issuing-an-order-as Claudius-had that-quitting-is-to-be every Jew away from-from Rome,—he went-and-called-to-see them.—And since of-the-same-craft he-was, he-was-taking-up-his-abode as a lodger-along-with them, and there-he-was - working - at - a - handicraft-trade,‡ — for they-used-to-be tent-makers by their craft.§ But he-was-delivering-discourses in-at the Services of the (*g*)synagogue regularly every (*g*sabbath, — blessedly-too was-he-influencing Jews and Greeks. — But when got-to-come-down-did away-from Macedonia first indeed Silas and then Timothy, being - irrepressibly-moved by-his Spirit-was Paul whilst-calling God-to-witness to - the Jews that Jesus is-in very deed|| The Christ : —but organizing - an - opposition - as they-were, and foully-insulting-him-as they kept on, having-gone-and-violently-shaken-as he did his raiment, he-got-to-say judicially - unto them, “ Your-own blood-be it then in penalty-upon your-own head ; guiltless-of it am I ! — From this present-moment the Gentile-race-nations wards shall-I-fulfil my destiny and-go-my-way.”— And having-got-to-depart as he did from-there he - got - to - go the-house ward of-a believing proselyte named Justus, one - truly - serving GOD ; whose house used-to-be-occupying-a-site - conveniently - contiguous - to the (*g*)synagogue itself.—But Crispus the chief-(*g*)synagogue-pastor got-to-become-a-trusting-believer-in The Lord together-with his entire household.— And many of-the Corinthians were-listening, and-persons-kept on-becoming-trusting-believers and baptisms-

\* The word translated offspring means ‘birth’ too.

† The word is essentially the same as those in verse 26, and the idea too—it registers the symmetrical civilizing of the globe as the preparatory stage of the Millennial Gospel—that preliminary is going forward as the characteristic of our times; when-ever in the world’s history was the whole planet so alive with house-building of every species

of the genus ‘house’—and that too as part of a triumphant homogeneous system of civilization?

‡ 1 Cor. iv. 12, ix. 6 ; 2 Cor. xii. 13—17—the ‘there’ needs no explanation.

§ Jews of every social grade learned some craft.

|| The last argument left in the logical proof of truth about God for an honest God-sent witness when reason is fooled by prejudice.

- 9 *kept on-taking-place.* But got-to-say- did The Lord, by-means of-a-vision, in the night, to-Paul-himself, “Be- “the-very-reverse-of anxious, BUT-in- stead of that be-speaking-away, and- whatever thou doest mkeep-from having- pusillanimously - got - to - droop - into- 10 silence ;—because-that I am as Com- panion-with thee, and no-one shall-be- meddling with-thee, at-least-not so- as - to - have - got - to - harm thee,—be- cause-that I-have much people in- 11 seminally this city.”—Settle too-there he did get to age-and for-a-year and six months, teaching-systematically as he was among them The Truth of-GOD.— 12 But, whilst-Gallio was Proconsul of Achaia, went-and-pounced by-mutual-agreement-did the Jews-upon Paul, and-went-and-dragged him-off before 13 the proconsular-throne, going-on-alleging-as they were, “Contrary-to law this - person is - seducing people into- 14 worshiping One God.”—But as just going - was - Paul to - be - opening his mouth, went-and-said-did Gallio imperiously\* unto the Jews, “If now there - were some-atrociously wicked charge-of-fraud, or of-lawless wickedness, (G)O Jews, there might be some-reasonable - chance of - my - having- 15 gone - and - endured you : — but if a-nice-point in an-argument, and about-names, and of-your-own law, be-seeing-to-it yourselves; for-a-convenient umpire I of-such matters as-these have-no am- 16 bition to-be-being.”—And-so he-went- and - turned them-out-of- the pro- 17 sular - Court. — But having-gone- and-seized-as did the-whole-of them Sosthenes, the - chief - (G)synagogue-minister, they-went-on-beating - him - with lawless wickedness right-in-front of the proconsular-Court : — and - yet for - none of - these-maneuvres get-to- move - from - his-contemptuous-inaction 18 did Gallio.† But Paul having-stil got-to-stop-on a-sufficiently long time, having then gone-and-bade the brethren farewell, was - there - on - his - voyag<sup>e</sup> Syria ward, and in domestic association with him-Priscilla and Aquila,—after having-got-to-shave his head in Cen- hræa, for he-was-carrying-out a-vow. But he-got-to-reach Ephesus ward, 19 and-them he-went-and-dropt there,— but he-himself did-just - get - to - go - in he (G)synagogue ward and so get-to- give-a-discourse to-the Jews,— but 20 begging-as there they were of-him for a- long time to-have-gone-and-remained- hero as lodger along-with them, he could-not get-to-consent; BUT-instead 21 of that he went and bade-them farewell, laying-got-to-say, “It-is-most-import- ant-for me by-all-means The Feast, he-one approaching, to - have - got - to - celebrate Jerusalem ward, — again, however, will-I-be-returning unto-to ‘e of service to you, God being-willing.”—And he-went-and-sailed from Ephe- 22 us. — And having - got - to - disembark Caesarea ward ; having - gone - and- ascended and saluted The Church, he- 23 off-to-go-down Antioch ward ; and having-got-to-spend some-little time- here, he-got-to-depart g- 24 cally through the-Galatian district and the Phrygian, consolidating-on-The Rock the-whole-of the disciples. But a Jew, one-well known, Apollos by-name, an-Alexandrian by-extraction, a-rhetorician, got - to - come - to - stay Ephesus ward, being-well-versed sci- 25 ntifically-in§ The Scriptures. This scholar had-been-gleaning-a good deal about ‘The Way’ of - The Lord, and glowing-as his spirit was-with-zeal, he- 26 was-making-utterances and teaching- tematically most - diligently truths about The Lord --being-acquainted- as he was only-with the (G)baptism of John. — Ayo - and he went-and-ad- dressed-himself to-speaking-out-boldly in-as a minister of the (G)synagogue.— But having-got-to-hear-tell-of-him as did Aquila and Priscilla, they-went- and-took him-by the-hand, and-got to more - symmetrically explain to - him The Way.—But wishing-as he-was to 27 have-got-to-pass across Achaia ward, having - got - to - encourage - him to do so - as did the brethren, they-went-and- wrote to-the disciples to have got to give-him a-welcome ;—who when-come- got to be of-great service to-those-that-

\* When they were notoriously monotheistic themselves!

† Verse 10.

‡ After fulfilling his vow at Jerusalem.

§ Like so many able young ministers at the present transitional period.

had-been-becoming-trusting - believers, through the free-gift-of the *Holy Spirit* 28 in him, for with-intense-trained intellectual - power the Jews he-was-convincing in-public-discussion, proving-to demonstration by-means - of The Scriptures that-Jesus is The Christ.—

1 XIX. But so-it-got-to-be that at-the-same-time-that Apollos was-there in-on *Duty* at Corinth, Paul having-got-to-pass - throughout the more-northerly districts, got-to-go Ephesus toward ; and having - got-to-discover some-excellent persons-nominally dis- 2 ciples,\* he-went-and-said-frankly-unto them, “Did ye-ever-of The Holy Spirit get-to-be-recipients when-having-got-to-be-trusting-believers ?†—But they went-and-said as frankl- unto him, “But-how could we for-of-the-Personal-existence-of The-Holy Spirit we-never 3 got-to-hear-tell !” — He - got - to - say, then, “WHAT Divine influence ward then got - ye-to-be - (G)baptized ?” — But they got-to-say, “The-influence ward-of John’s (G)baptism.” — But 4 got-to-say-did Paul, “John undoubt-edly did-go-and - (G)baptize a - (G)bap-tism of-change-of-heart, telling - the people that The One ward-coming contemporar-y-with himself they-should-have - got-to-trust in, — that is The Christ ward, Jesus.” — Having-got-to-receive - this - information, however, they-went-and-got - (G)baptized The Name ward-of The Lord, Jesus.—And-then having-got-to-lay-upon them - Paul-did his hands, went-and-came-did The Spirit, the Holy-One upon them, — aye - and there - they - were-making-utterances with-tongues, and 7 (G)prophesying ; the - whole - of the- 8 men was about twelve. But having-got-to-go-in the (G)synagogue ward he - was - speaking - out - boldly,‡ for - a - period - of three months holding - discussions - as he was and speaking - persuasively on - the-truths connected-with The Kingdom of-God. But when a-certain-impor-

tant-set was-getting-more-and-more perverse and disbelieving,—railing-as they were-at ‘The Way’ right-before the congregation,—having-gone-and-seceded from them he-got-quite-to-remove the disciples, holding-as he was now-a-daily disputation in-as part of the curriculum of the *rhetoric-(G)school* of Tyrannus, a-disciple. But this-state 10 of things got-to-go-on for-a-period-of two years, so-that the-whole-of those dwelling-in the Asian-district got-to-listen-some time or other-to The Truth of-The Lord,—aye Jews, as-well-as 11 Greeks ; miracles too of-quite an-extraordinary-kind effecting-was God by-means of-the hands of-Paul,—such- 12 for instance as—that even upon the sick there - were - taken - away - and-applied- constantly from his person (G)sudaria§ or (G)semi-cinctures,|| and quitting them-severally were-the diseases,—the spirits even-too, those wicked-and-foul were-leaving-them.—But went-and- 13 adopted - the - practice - did a-set-of-notorious impostors of-the vagrant class of Jews that-go-about-as (G)exorcists of-naming over those having the spirits, those wicked-and-foul, The Name¶ of ‘The Lord, Jesus,’ saying, “I-conjure you by ‘the Jesus’ whom Paul is heralding-not !”\*\* But there-were a 14 set-of-rascals sons of-Sceva, a-Judæan chief-priest, seven, who this were-doing :—but went-and-broke-out-in 15 reply-did the spirit, the wicked-foul-one and-said, “The ‘Jesus’ I-know-well-enough, and with the ‘Paul’ I-am-not-unacquainted, but ye !—who- the world are-ye ?”—And springing-upon them-one after another, as was the person in-organiconeness with whom was the spirit the wicked-foul-one, and having-got-to-obtain-complete - ascen-dency-over them, it-got-to-completely-conquer them-and their spells so-completely-that naked and covered-with-wounds-as they had been getting there-they-were-escaping out-of-the house of-that-person.—But this got-to-be a- 17 the benefit of the forerunner’s preparatory train-ing.

\* Fruits of Apollos’s ministry as recorded in xviii. 25.

† There was something about them which Paul could not make out.

‡ Apollos’s eloquence,—approaching as he was from another avenue from Paul, that of the Baptist, and one essentially Jewish,—had given them

|| ‘Sweat-handkerchiefs.’  
¶ ‘Aprons’ (see xviii. 3).  
|| iv. 7.  
\*\* This new addition to the exorcising spells since we learned the Craft.

- known-fact aye to-all the Jews, as-well-as the Greeks dwelling in Ephesus; and there-got-to-descend a-terror upon the-whole-of THEM-themselves,\* and more-and-more-revered -was - getting - to-be The Name of-The Sovereign-
- 18 Lord, Jesus.—Aye-and many-exorcists who - had - been - becoming - trusting - believers kept-on-coming-up making-full-confession and making-public those 26 occult transactions of-theirs :—but a-goodly-number, too, of those having-got-to-practise-as sorcerers the magic-artis, having - gone - and-collected-to-gether their libraries there-they-were-burning-them-to-ashes before everybody ; and they-went-and-calculated the total-value of-them, and got-to-ascertain-it-to-be fifty thousand-pieces 27 of - silver.—So irresistibly -was The Truth of-The Sovereign-Lord increasing and prevailing !
- 21 But when got-to-be-fulfilled thus-much, Paul's-spirit got-to-be-impregnated-by The - Holy Spirit,—after-having - gone - and - made - the tour-of Macedonia and Achaia,—to-be-proceeding-on-his-way Jerusalem ward, saying-to himself as he kept on, “After my having-got-to-go there, it is my destiny also to have-got-to-see ROME.”†
- 22 But having-gone-and-sent-as forerunners Macedonia ward two of-those serving - as-assistant-ministers - with him, Timothy and Erastus, he-himself was-patiently-restraining-himself-and working on for-a-season there in the-Asian- 28 district ward. But so-it-got-to-be-that about that-very‡ time there-got-to-be a-tremendous commotion about The 29
- 24 Way; for Dēmētrius, a-person-well-known by-name, a-silver-founder,—maker-as he was by trade of models in silver of-the-temple of-(G)Artemis,—used-to-pay to his workmen an-enormous sum-in-wages ; having-gone-and-collected whom-to a meeting,—and those engaged-in works-of-a-similar-kind, workmen,—he-got-to-say, “Gen-
- tlemen! — ye - are - not-unacquainted-with-the-fact that from this - par-ticular-industry OUR prosperity accrues. And ye-see-with your own eyes and 26 hear-too by report how-that not at-Ephesus alone, BUT-as if that was not enough throughout-very-nearly the-whole-of the Asian-district Paul,—that - fellow / — having - gone - and - wheeled-over got-to-put-new-ideas-into-the-heads-of a-precious lot, say-ing-as he does how-that they-are not gods-at all who through hands-as the agency are-coming-into being !—But not only-is this endangering us 27 that-our interest a-bye-word-of-re-proach ward shall-have-got-to-be, BUT-what is far sauder even the temple of-the great goddess (G)Artemis shall have got to be-nothing ward accounted-of, —aye - and too that - threatened - with destruction-be the costly-cultus§ of HER whom the entire Asian-district and the civilized-world worships !”—But having-gone-and-listened and-so 28 got-to-get full of - rage, there-they-were-crying-out, saying-as they kept on, “Great-is the (c)Artemis of the Ephesians.” And-then filled-full-did 29 the city get to-be, from-one-end-to-the-other, of-a seething-tumult :—it-went-and-rolled, too, as-if-moved-by-one-impulse the (G)theatre ward, having-got-to-get-hold-by-the-way-as they did of Gaius and Aristarchus, Macedonians, fellow-travellers of Paul himself.—But Paul wanting to-have-got-to-go-in to the populace, not permitting him-were the disciples :—but a-certain-set, also, of - the city-magistrates,||—being-as they were to-him personally-friendly,—having-gone-and-sent - on - purpose kindly - unto him, were entreating - him to have-kept-from having-got-to-gratuitously-throw himself - away the (G)theatre ward. Well - then, some one - thing some 32 another there-they-were-crying-out :—for there - was the audience|| all-

\* The vagrant exorcists.

† This was Paul's definite call to his great work—or rather the climax of all his work. His subsequent history must be studied in the light of this verse to be thoroughly understood.

‡ A sign that Paul had done enough there.

§ All that is cared for by the artist-parasites who live luxuriously by designing and executing

works to pamper the boundless extravagance in architecture, sculpture, painting, metal-art, upholstery, embroidery, and tailoring of harlot systems of essential paganism.

|| Lit., (G)'Asarchs.'

¶ (G)'Ecclesia' — the word adapted into church."

mixed-up-together-as it had been, and the majority had-not-been-having-the slightest-idea for-the-sake-of-WHAT-public calamity they-had-all-been-com-  
33 ing-together ; but out-of-the crowd they-went-and-pushed-forward Alexander,—putting - him forth - as their spokesman-as-were the JEWS,\* — but Alexander, having-gone-and-waved-for-silence with his hand, was-very-anxious-indeed† to-be-making-an-explanatory - speech to the populace ;  
34 but having-got-to-be-certified how- that a-Jew he-actually-is, a-roar got-to-grow-on the air, one-and unanimous, from the-entire-body, for about two hours,—going-on-crying-out, “Great- is the ((Artemis of the-Ephesians ;”  
35 —but having-got-to get-at last the crowd to-be - somewhat - quieted - as did the Mayor, he-breaks-out, “Men, EPHE- SIANS,—for‡ what - holy idolator is there, forsooth, worthy the name of rational - man, who does - not know well-enough that-the Ephesians' city is-indeed a very humble goddess-groom§ of the great goddess ((Artemis, —yes-remember of the Jupiter-thrown-  
36 down-one ?— Indisputable, therefore, as-are such self-evident facts as-THESE, it is your duty becoming-quieted-as ye have TO - KEEP - so, and nothing  
37 rashly to-be-doing,—for ye-went-and-dragged-in-here such notoriously benevolent and peaceable-men as-THESE,— neither temple-robbers-are they, nor one-ill-word||-do they ever say of that

\* Can it be possible that this Jewish copper-smith (2 Tim. iv. 14) and the pagan silversmith were associated upon the base of common commercial interest, and that the ‘Jews’ of verse 33 are amongst the parties alluded to in verse 25, and in verse 38 ? + 2 Tim. iv. 14.

† We might wonder what was the force of this copula ‘for’; it means that to be an ‘Ephesian’ and (unfortunately) to be rated as an idolator were synonymous terms. If we do not remember that in the first part of this masterly speech every third word nearly is a pointed sarcasm, we shall not do its exquisite blending of two lines of treatment wide as the poles asunder—blatant superstition to soothe into order the mob, and intelligent protest against being himself lumped together w<sup>th</sup> the stupid worshippers of Diana—justice (v. 31).

§ Lit., “temple-sweeper”—sexton, verg<sup>r</sup>; a hint at the vice and degradation which he as chief magistrate had known only too well as the effect of the cause of Diana’s worship by the city, before (as his speech and conduct fairly suggest as highly

oddess of-yours.—If, then, Deme- 38 trius, and those in sympathy-with him, workmen, for justice-against any-particular-party possess ground-of-complaint we have-Court-days going-on—I believe, and proconsuls are-in existence, —let-them-be-going-to-law with-one-another. — But if some - mysterious 39 charge about a-different-class of offend- lers ye - want-to-be-instituting-enqui- ries, forensically - in the regular as- sembly it-will-be-settled-all right for you.—And, for-another thing we-are-in- 40 great-danger of-being-prosecuted for-a-riot such as-this to-day,—since-not- he shadow-of-any-fault would-ther- be-legally for-the-sake-of - and sanc- tioned by which-we-shall-be-enabled to-have-got-to-render a - valid - reason for-a-concourse-such as THIS.” — And 41 having-gone-and-said all-this he-went- and-formally-dissolved|| the meeting.

XX. But after-that quieted-down- 1 a little-got-to-be the feeling-of-irri- tation-in the place having-got-to-call-to- gether-to-him-as Paul-did the dis- ciples, and to-embrace-them-affection- ately he-got-to-take-his-departure, to- have-gone-and-proceeded-on-his-pro- jected-journey Macedonia ward ;—but 2 having-got-to-pass-throughout all-the districts there, and to stimulatively-en- courage them, without-sparing speech, he-got-to-go Greece ward :—having- 3 already-got-to-make-out, too, three months, when-there-got-to-be against-him a-plot-framed on-the-part-of-the-

probable) his having been enlightened still further about the truth by Paul.

|| There notorious truth in this respect must have been spoken. If so, have we not here a lesson, and with it no small encouragement, in dealing with similar error in a similar position ? Instead of clumsy empiric polemics, —which, when not resounding with the *brutum fulmen* of Chinese warfare, is only redeemed from the chattering din by battering down, generation after generation, parts of the superstructure, as regularly repaired, —let us silently undermine error ; by concentrating study upon the scientific translation of the actual text of what God has seen it is All-wise to Reveal of essential Truth, and then in pulpit and Press expounding it—challenging all adversaries which hold the Greek text to be the Canon of Inspiration, to say whether or not our result is or is not necessarily in and out of that eighteen centuries’ old text.

¶ With sarcastically pious invocations of the great goddess Diana of the Ephesians !

Jews on the base of-his-purpose to-be-sailing-thence Syria ward, it-got-to-be the opinion that he had better-be-returning round the route right-through Macedonia. And there-were-accompanying him-as co-ministers, as-far - at least - as the Asian - district Sopater, Pyrrhus\* but of-the Thessalonican - ones Aristedarchus, and Secundus, and Gaius the-Derbé-one, and Timothy-unattached; but the-Asian-pastors Tychicus, and Trophimus :—They having - got - to-go - before were - waiting - for us in-on duty at the-Troad.—We, however, got-to-sail-away,—subsequently-to-the days of-the unleavened-bread,—from Philippi, and to-go unto-rejoining them the Troad ward on-the fifth day; where we-got-to-spend seven days.— But on The First-day of-the week, summoned-together-as we had been to-have-got-to-Break Bread, Paul was-delivering - a - discourse to - them, — being-about-to-be-leaving the following-day, aye-and there-he-went - on-protracting his discourse up-to midnight; but there-were (G)lamps, † a-good-many, in-to well light the upper-room where we had-been-summoned, —but sitting-as there was a-young-man a Church - member named Eutychus, up-in the open-window,—being-completely - overborne - by - sleep, deep, through-Paul's continuing - his - discourse to-such-a-length, conquered by the sleep-as he got to be,—he-got-to-fall-down right-from the third-story to-the-pavement-below, and-then he-got-to-be-lifted-from the ground dead. But having-got-to-go - downstairs-as did Paul he-went-and-fell-flat-upon him, and - then having - gone - and-wrapped-him-in-his-embrace got - to-say, “mKeep-from being-troubled, for his soul in-regular organic oneness with him now-is.” But having-got-to-go-upstairs, and-then gone-and-Broken Bread; and-then got-to-have-a-meal-himself,—aye - and for - a - sufficient-time-too having - gone - and-conversed-

familiarly,‡ right-up-to dawn,—thus he-got-to-depart. But they§-went- 12 and-brought-up-again their-boy all-living, and-at the same time got to be-by the mercy and judgment of the stroke||-stimulatingly - encouraged immeasurably. But we having-got-to-go-on by 13 ship got-to-sail-away Assos ward, the-plan-being-that from-there we-should-be-taking Paul a-board, — for thus had-it-been-all-arranged by-his planning to-be-travelling-on-foot. — But 14 when he-got - to - catch us - up Assos ward, having got to take-him on-board we-got-to-go Mityléné ward. — And 15 from-thence having-got-to-sail-away on-the following-day we-got-to-arrive opposite Chios :—but in-another we-got-to-get-on Samos ward; and-then, having-got-to-make-a-stay in-on Duty at Trogyllium, on-the coming-day we-got-to-reach Miletus : — for got-to- 16 think-it-best-did Paul to-have-gone-and-sailed-past Ephesus, so-as-to<sup>m</sup> prevent his having - got - to - be - tempted to - have - gone - and - spent - his - time in the Asian-district,—for he - was hurrying-on, if at-all-possible for-him, the day of the Pentecost to-have-got-to-succeed-in-being Jerusalem ward.— But from Miletus having-gone-and- 17 sent-off Ephesus ward he-went-and-asked-to-come-to-him the (G)presbyters of-the Church.—But when they-did- 18 get-to-come for a Charge-unto him, he-got-to-say-to-them,—“ Ye are-not-un-acquainted - with-the-fact-that, from the-first day on which I-got-to-step-on-the shore-of the Asian-district, how companionably-one-with you the whole time I-went-and-behaved,—as-he-that- 19 serveth-waiting-always-as I was-upon The Sovereign-Lord with all absence-of-self-importance and many tears and temptations, those arising in my-case from the constant-plotting-of the Jews; how - NOTHING did-I-go-and-shrink-from-saying of-THOSE-unpalatable things advancing-as they do-your-essential interests, in the way-of the re-coiling-from having-gone-and-exposed-

\* Omitted in the Authorized Version.

† So it was a regular Evening Service.

‡ For two reasons: (1) that he might leave no weird impression on their minds of a mystery-man who could raise the dead, and (2) to gently soothe,

and do awav with the shock to the nerves of, the parents of Eutychus. § His parents.

|| Their child's death being overruled providentially to riveting the effect of Paul's discourse on their consciences.

anything\* to-you, or having-got-to-systematically-instruct-you, in-public,  
 21 and at-your-own-homes ; testifying-solemnly-as there I ever was aye-and-to-covenant-Jews-too as-well-as the-un-covenanted Greeks, the GOD ward heart-change, and the trust our Sovereign-  
 22 Lord ward, Jesus, *The-Christ*.—And, now, see, I having-been-bound by-The Spirit† am proceeding-on-my-destined-way Jerusalem ward,—as to-WHAT-climax of persecution in IT is-to-be-happening to-me mabsolutely ignorant,  
 23 —except-indeed that The Spirit, the Holy-one, in-every town, testifies-solemnly to-me, assuring-me-as He does that prisons and persecutions me  
 24 are - ever-awaiting :—BUT-although so it is of-none-of it any-account am-I-making, no-nor do-I-reckon my-own life so-precious to-myself-individually, as the-having-got-to-finish-in masterly style this my race, and the ministry which I got-to-receive from The Sovereign-Lord, Jesus,—that-of having-gone-and-solemnly-attested the-truth-of The Gospel-glad-tidings of the free-gift-of *The Spirit* of God.—And, now, mark-me, I know-for certain that no-longer-ever-again are-ye-to-be-seeing this my-familiar face,—ye, the-whole-of-you, amongst whom I got-to-find-my-way-as a pioneer heralding The  
 25 Kingdom of God.—Consequently, I do-declare to-you-before God, on this solemn day, that clean-guiltless-am I away-from the blood of-the-whole-of-  
 26 you ; for-I did-not-yield to the temptation-of getting-to-shrink-from to-you the counsel of God in-all-its integrity

having-got-to-expose. Be-taking-care, 28 therefore - of your-own-souls, and-of the-whole-of the flock, in-organic oneness with which you-individually The Spirit, the Holy-one, went-and-posted as-shepherd - overseers‡ to-be-shepherding The Church of-GOD, which He-went-and-purchased through - the payment-of The Blood, HIS OWN.— For I-being an Apostle know this-as a 29 fact, that, after my departure, there shall-be-getting-in - some other way ravenous wolves§ you ward mevery-thing-but sparing the flock.—And- 30 moreover that out-from YOU YOURSELVES|| shall-there-futurely-be-arising men enunciating-as infallible utterances what-has-been sophistically-twisted-all-awry, for the sake-of drawing-off Christ's disciples after them.— Consequently, be-keeping-sleepless- 31 guard, preserving-ever-in-your-remembrance how-that for-three-years, night and day, I got-never to-be-off-duty, along-with tears admonishing each individually. And, as-for now, I-do- 32 commend you, brethren, to-God, and to-The-revealed Word of-His free-gift-of His Spirit to Him-who is-able to have-gone-and-finished building-you up, yes, and then to have-gone-and-given you an-heir's-portion-amongst those being-sanctified-as they have been the-whole-of-them.—Silver, or gold, or 33 clothing, of-no-one got-to-be-what-I-desired :—yourselves know-well enough 34 how-that my-own, and the wants of those that-used-to-be along-with me toiled-in-supplying-got||-to-did these hands here-themselves.— In-every- 35

\* As moved by the Holy Spirit, in that crucial test of the truly unselfish pastor,—the first duty for importance, and yet a heart-and-brain-wringing obligation, in every Christian minister's commission, the first of His three covenant operations through the Ministry, namely, 'convicting of sin' ; not only the sins of the lower orders, gently generalized, in the pulpit essay, or of the respectable, euphemistically glanced at, but the actual sins committed by the people of the day and land and parish, not forgetting (what looks often so ungrateful a return for their support) the 'sins of the spirit' which very religious and very pious members of very expurgated coteries, sects, parties, and sections of the Church commit, but ignore and condone under Satan's subtle guidance with monomaniac perverseness and obstinacy,—to say nothing about 'the sins of the flesh' also as prac-

tised secretly by 'the very elect,' but too frequently. Paul gives them a pungent taste of his meaning in the first words of verse 21. It was equivalent to our speaking thus to the very pious and highly favoured of the Church or Chapel supporters.

† xix. 21.

‡ The Greek word is (g) "episcopoi."

§ St. John x. 12, 13 ; 2 Tim. i. 15.

|| From out of the Ordained Ministry (i.e.) of Christ's Church, it was to be, that the colossal apostasies of the Western Branch were to spring, and in it organically embodied Satan deftly to take (for permitted wise reasons) the Saviour's place—Apollyon, a 'destroyer.'

¶ The force of the Aorist is that he did not work at a craft until reduced to the necessity : and the force of the 'here themselves' that he held up

respect I went and set-you an-example, that thus labouring ye-ought to-be-helping the weak,—yes to-be-ever-keeping-in-memory, the words of The Sovereign-Lord, Jesus, that He-used to be always-saying, ‘Blessed is-it rather to-be-always-giving-out than to-be-always-taking-in.’—And having-gone-and-said all-this he-went-and-bent his knees, and in oneness as their ecclesiastical head-with the-whole-of them offered-up-a-prayer.—But worthy-of their loss got-to-be the-weeping of the whole-of them :—and, having-gone-and-fallen-upon the neck of Paul, there-they-were-kissing him, agonizing especially at what he-had-been-saying about their ‘no-longer-ever-again being-about-futurely that his familiar face’ to-be-gazing-upon ;—but there-they-were seeing him-off the ship ward.—XXI. But when-at last we really\*, did-get to have-got-to-be-under-way, — having-got-to-manage-to-get-away away-from them, — we-went-and-ran-straight-for and-made-Coös ward ; but on-the day-after Rhodes ward : and from-thence Pätära ward. And having-got-to-find a-ship on-its-way-as then it was Phenicia ward, we-got-to-go-on-board and-to-get-under-way. But having-just-got-to-sight Cyprus, and-then to-leave it-away on-our-loft-hand, we-were-sailing-Syria ward ; and we-got-to-strike-land Tyre ward ;—for that-port was the ship to-be-unshipping her freight. And having-got-to-find out the disciples, we went and made-there a-seven days'-stay ;†—some-of-the principal men in the Church to-Paul were-saying, under-the-guidance of The Spirit, that he should<sup>m</sup>keep-from going-up Jerusalem ward. But when it-got-to-be-that we got to get-our time completed, we-got-to-go-out and-were-proceeding-on-our-way, setting-us on-our-way-as were the-whole-of them — women, and children, and all,—up-to the-outside of-the city ; and - then those honest agents of mechanism, hard and discoloured with toil, witnesses in Christ to respond for themselves, whilst the interpreting smile upon that intelligent countenance perfected the beautiful acted rhetoric which was meant to impress the a fortiori argument immediately following all the more vividly upon their minds, consciences, and hearts.—And upon ours ? :

having-gone-and-bent our knees upon the beach we-went-and-engaged-in-prayer. And-then having-gone-and-embraced one-another, we-got-to-go-on-board our ship, but their-party got-to-return home-and-all wards. But we-got-to-complete the ship's-course with her, and-so from Tyre got-to-drop-down Ptolemaïs ward ; and having-got-to-embrace the brethren, we got to make-a-one day's stay as their guests-with them. But on-the next-day having-got-to-leave we of-Paul's party got-to-go Cæsarea ward, and having-got-to-go-in the house ward of Philip, —the (c)evangelist, who used-to-be one-of ‘The Seven,’—we-went-and-made-our-stay as guests-along-with him. Now he had-there four unmarried daughters, preachers in-Spiritual-truth ;—so, making-as we were-a-stay of-a-good-many days-there, there-got - to - come - down an-important-person from Judæa who was-a-preacher-in-Spiritual-truth, by name Agabus ; and having-got-to-come unto to warn us, he-went-and-took-off the girdle-round Paul's-waist,—aye-and-went-and-bound emblematically-his‡ hands and feet-with it, and-got-to-say, “Thus saith The Spirit, the Holy-one, ‘The man, whose girdle this is, in-a-similar-way shall-be-binding, in-experiences at Jerusalem, the Judæans, and-delivering-him-over the authority ward-of-the-Gentiles.’”§—But, as we got-to-listen-to all-this, we-were-begging-of-him,—we-ourselves, as-well-as the local-brethren too,—that-he would<sup>m</sup>desist-from his-plan of-going-up Jerusalem ward.—Went-and-broke-out, however, did-Paul, “What-uncommissioned cruelty are-ye-perpetrating,—weeping-there as ye are, and crushing-out-of me all-the heart ? For I-myself not merely to-have-gone-and-been-bound, BUT,far more than that even to have-gone-and-died Jerusalem ward am-holding-myself ready to-add-glory-to The Name] of-The Sovereign-Lord,

\* Detained by the individual farewells.

† The time the ship took to discharge freight.

‡ Paul's.

§ As with Jesus, so with His Apostles, The Church delivered over the heretic to the secular arm.

- 14 Jesus." But <sup>m</sup>refusing to - be - persuaded-as he-was we-got-to-get-silent saying, "The will of-The Sovereign-Lord let-that-have-got-to-be." But subsequent-to this-last period, having-got-to-pack-and-carry-away our-baggage we-were-going-up Jerusalem ward.—
- 15 But there-got-to-go-with-us also some-of the disciples from Caesarea on-Ministerial duty-with us, leading-one with whom-as his guest we-got-afterwards-to-enjoy-hospitalities, Mnason, a-well-to-do (G)Cypriote, a-very-old-
- 16 man and-a-disciple. Having-got-to-be-as we did, however, Jerusalem ward, a-hearty welcome -went-and-gave us-did the brethren.
- 17 But on the-following-day went-in-for-an-interview-as had been arranged did Paul, in courtier association-with us, deferentially-unto James,\*—aye-and-in State the-whole of-The (G)Presbyters-too went-and-were-present, and, having-got-to-embrace THEM† as Paul did, he proceeded-to-recapitulate serially each-of-the-successes which got-to-achieve-did God amongst the Gentile-race-nations through - the-instrumentality of-his-own Ministry. — But they, having-got-to-listen-to it were-gloryfying God :—then-too-at the same time§ to-him they-were-adding, "Thou-art-an-eye-witness, brother,-of this, what (G)myriads there-now-are-of Jews that have - been - becoming - trusting - believers; and the-whole-of-them devotedly-attached-to The Law as they still should be-are.— But they-got-to-be-informed respecting theo, how-that (G)apostasy thou-dost-advocate from Moses of-those Jews that-are-living in-as mere residents Gentile-parts, telling-them-as thou dost to-m<sup>w</sup>keep-from circumcising their children, and-m<sup>w</sup>from practising-in-daily-life the-ordinances.
- 22 —What-practically then is-the right course to adopt? —for-the disciples-
- generally will-be sure to-have-got-to-come-together, for they-will-be-hearing -the - news how - that thou - hast-been-coming,—THIS, then, have-gone-and-done which we to-thee suggest-merely.—We have four men that-have upon them personal vows; having-gone-partners-with them, have-got-to-ceremonially - sanctify - thyself as co-devotee-with them, and-moreover have got-to-spend-a little money in fees-upon|| them, that-so they-may-have-got-to-be able to-shave their head; and-so have-got-to-become-patent - to everybody-it may how-ever that the statements-hazarded-as they have been about thyself are just-nothing-at-all, BUT - the very reverse thou-conformest-strictly, even thyself-also The Law guarding-by-keeping. — As respects, however, 25 Gentiles that - have - been - becoming-trusting-believers we-ourselves¶ got-to-send-instructions, having - gone - and-ruled-as we did that THEY nothing of-the-kind be-bound-to-observe, nothing-but that-carefully-mabstaining they-be from sharing in-idol-sacrifice, and-from eating blood, and strangled-flesh, and-from fornication."

Then-thus superinduced Paul having 26 got-to-take-charge-as he did - of the men, on-the-following-day as co-devotee-with them having-got-to-purify himself was-entering the temple ward-as had been arranged ; giving-notice-to the priests-of the-accomplishment-of the days-of the ceremonial-sanctification, and - thus - that the - time - was come that there-shall-havo-got-to-be-offered on-behalf of-each individually-of them the- prescribed offering. But whilst 27 on-the-point of-coming to-a-close-were the seven days, the Jews from the Asian - district, having-gone-and-seen-the-sight-of HIM in-solemnly at Service at the temple set-to-stirring-up the whole-of the populace, and went-and-

\* As has been sufficiently explained elsewhere, this was all to foreshadow Israel's millennial future, when James, as the legitimate king of the Jews, and above David and all because the half-brother of The Son of Man, will reign over the Jews, restored to possession of their own land, as emperor over the twelve apostles 'on twelve thrones [Royally]-judging the twelve Tribes of Israel'

† To impress Paul; he delicately satirizes it in his notice of it in Galatians.

‡ I.e., not James—why not James? See note on James i. 1.

§ The Greek particle delicately marks the transition to compromise.

|| Trying to get him to do what they want by playing upon Paul's kindly feelings (xxiv. 17).

¶ James (xv. 19), the mouthpiece in suggesting this suicidal policy of compromise, —in which they are evidently putting Paul second to themselves.

28 laid their hands-upon him, shouting-out-as they kept on, "Men ! Israelites ! Come-and-help ! — Why-THIS is the-very fellow who apostately-against The People, and The Law, and The Place, THIS-Holy one, everybody everywhere is-teaching !—and, as-if that is not bad-enough-too actually Greeks did-he-go-and-bring-in The Temple ward,—and has-been-defiling This Holy Place" :—  
 29 for - it is true they-had-before-been-seeing Trophimus, the Ephesian, out-in the City in brotherly oneness-with him ; whom they-were-imagining that the temple ward went-and-brought-in.  
 30 did Paul.\* Spread-itself too quickly enough did-the-ferment - get to - the entire City, and there-got-to-be a-general-muster of the populace ; and-then having - gone-and-pounced-upon Paul, there-they-were-dragging him-along out - from the temple, — and straightway locked - got-to-be-did its gates. But whilst there-they-were-deliberating-how-they-should-have-got-to-murder him, got-to-go-up-did information to-the general-officer of the garrison how-that Jerusalem has-been-seething - in - tumult from-one-end-to-the-other — who there-and-then having-gone-and-put-himself-at-the-head-of soldiers and centurions, went-and-ran-down-the stairs upon them : — but they having-got-to-catch-sight-as they did-of the general-officer and his soldiers got-to-leave-off beating - Paul.  
 33 Then having-got-to-come-up the general-officer went and took - him into custody, and then gave-orders for-him-to-have-got-to-be-bound with - chains to-two-soldiers. And - then he - proceeded - to-be-making - enquiry WHAT-atrocious villain he-was, and WHAT-atrocious villainy it-is that-he-had-now-

been-perpetrating ; but they-kept on- shouting - out, one one-villainy and another another, in-safe from questioning among the crowd :—so, being-<sup>m</sup>kept as he was-from-being-able to-have-got-to - ascertain anything - definite on-account of the uproar, he-went-and-gave-orders for him to-be-led the castle ward ; when, however, he-got-to-get-to-be upon the stairs, it-got-to-come-to his being-carried-bodily on-the-part-of - the soldiery, on-account-of the violence of the populace :—for there-following him-up was the whole-mass of-the people yelling-out, "Be-hoisting him !" Just on-the-point-as they were of-taking-him-in the castle ward Paul says to-the general-officer, " Am I in - order in - saying something important unto-affecting† THEE ? " But he got-to-make-the-remark, " Why, thou - knowest GREEK - dost thou ? " Then art not thou the Egyptian who not long-ago got-to-raise-a-riot and then got-to-lead-out the desert ward four thousand men of-the (G)Sicarii†-oh ? " But got-to-say-did Paul, " I am-human-being‡ am-essentially, at any rate—a Jew of-Tarsus in-Cilicia—of-a-City§ not unknown-to-fame a-citizen.|| But I-do-so-want of thee to have-got-to-give-permission to-me to have-gone-and-made-a-speech for explanation-unto the people." But having got to give-him permission, Paul, standing-as he had been upon the stairs, went-and-waved his hand-to and fro at the people ; — but, complete silence having-got-to-be-obtained, he-got-to-harangue-them-in-loud-tones, in their (G)Hebrew, saying-as he was, XXXI. 1 " Men !—brothers and fathers,—have gone and given-me a-patient-hearing-for this defence really to benefit-unto¶ you,

\* I.e., Trophimus did go into the temple, but not with Paul.

† About his own Roman citizenship.

‡ Like the "thugs" of India, or the "assassins" of Syria in the twelfth century; cut-throats, more savage than the wildest "wild beasts."

§ Paul by his tone meant to convey the information of his being a Roman citizen, which he had already asked leave to do (verse 37), from desire to save the officer from some rash act which would have placed him in a very different position from the mere colonists at Philippi. But he very naturally thought only of the simple grammatical construction, and took it for granted Paul was

eulogizing his native town Tarsus. Paul thought he understood him to speak of Rome, and, on the strength of the supposition that his civic status was recognized, proceeded to ask a favour.

|| The Greek of this reply, flowing and scholarly, and answer enough to the question of the officer (verse 37).

¶ This suggestive hint, twice repeated, insured their attention ; they thought they might now be let into the secret of so clever a man as Paul's becoming a Nazarene, and that it might be shown that it would pay them to be Christians. Moreover, the Theocratic basis upon which the Christian Church of the circumcision was now estab-

—made-under present-painful circumstances.” But, having-got-to-hear-as they did, that in their own (g)Hebrew (G)dialect he-was-haranguing-them, all-the-more did-they-go-and-keep quiet ; and-so he-goes-on-to-affirm—“ I am a genuine Jew, born-as I have been in-amongst the Jews at Tarsus, in-Cilicia, but-trained-as-disciple-as I have been-in-essential organic oneness with The City THIS-Holy one, down round along-at\* the feet of-Gamaliel,† well-schooled-as I have been according - to the-exact-standard of our paternal Law, bring naturally-zealous in-character-as I was-for GÖD, in-the-same-way as the-whole-of you are to-day. I-who this ‘The Way’ went-and-hunted-down even-unto death,—binding and delivering jails wards-as I used aye men, as-well-as women ; as also the high-priest is-able to-to-testify for-me, and the whole-of the (g)Presbytery ; direct from whom also written-instructions having-gone-and-received for aid-unto the brethren, Damascus ward I was-proceeding-on-my-way, commissioned-to-bring also those that were-out-there, after-having-been-bound, Jerusalem ward, in-order-that they-might-have-got-to-be-punished.

—But this—as-a-fact-got-to-occur to me whilst-proceeding-there-on-my-way and ‘getting-close-as I was to Damascus, about mid-day,—all-on-a-sudden out-of the heaven got-to-shed-brightness-around-did a-flood-of glory-light all-around me ; I-got-to-fall too flat-on-the-ground, and to-listen-to a-Voice saying to-me, ‘ Saul ! Saul ! why-ever Me art-thou-hunting-down ?’

—But I went-and-broke-out-in-reply, ‘WHAT-divine being art-thou, Lord ?’ me, ‘I am‡ Jesus, the (g)Nazorene-one, whom thou art-hunting-down.’—But listed was doubtless secretly well known amongst the Jews, who were naturally gratified that the system of the Nazarene was, after all, taking the type so much in line with their pride and aspirations, which no doubt not a little accounted for what called for the complacent and congratulating style in which James tried to kindle Paul’s loyalty by referring to the ‘myriads of Jews who believe.’ After all, those few ‘warm days in February’ were evidently fostering the only too ready hopes of the renovated nucleus of the Theocracy that now already God was ‘about to restore the kingdom to Israel,’ and throw a new light upon our Lord’s

those in association-with me the light indeed did-get-to-see, but the Voice they did-not get-to-listen-to of-Him making-an-utterance-as He was to-ME.

—But I-got-to-say, “ WHAT-practically am-I-to-be-doing, Lord ?” But the Lord got-to-say enlighteningly-unto me, ‘Have-got-to-get-up, and-then be-proceeding - on - thy - way Damascus ward, and-there an-utterance-shall-be-made to - thee respecting everything which it-has-been-ordered for-thee to have-got-to-do.’ — But as I was-not able-to-be-looking-up, from-the effects of - the glory of - THAT glory - light, being-led-by-the-hand by those that were-with me, I-went-and-proceeded Damascus ward. — But Ananias, a well-known-man, a-man devout according-to The Law,—attested-as is-his-character on-the-part of-the-whole-of the Judeans sojourning-there,— having-got-to-come-as he did specially sent-unto me also went-and-stood-over me and-said, ‘Saul, brother, have-gone-and-looked-up-seeing - on - me.’ And-I that very-same hour did-get-to-look-up him ward, but he proceeded to-say, ‘The God of-our forefathers before-hand-went-and-selected thee to have-got-to-become - acquainted-with His-own will-and-plan,—even-to-have-got-to-see§ The Righteous-One, and to-have-got-to-be-listening-to a-voice issuing-from His - own mouth.—Because thou-shalt-be a-witness for-him for a blessing-unto the-whole-of mankind, of-those-facts-which thou-hast-seen-with thine own eyes, and didst-get-to-be-listening-to. — And, now, why art-thou-loitering ?—have-got-to-arise and-gone-and - (g)baptized - thyself-and-so have-got-to-wash-thee-right-away thy sinful-wrong-doings, having-gone - and - Christian - named-thyself-upon|| The Name-of-The Lord.—But prophetic warning to them to be prepared suddenly to quit it all, not even ‘descending into the house to take away any property.’

\* The Rabbi-doctor sat on a seat on a dais, his scholars round on it “ at his feet.”

† Verse 39.

‡ Paul took care, doubtless, to refrain from intensifying it into what it really was, to his ears, ‘I AM.’

§ Matt. xvii. 2.

|| This is the exact translation of the middle voice in Greek.

this-too-got-to-happen to-me-as a fact when-I-got-to-return Jerusalem ward, and got to be at-my devotions in-orthodox oneness with the temple, I got-to-be in (G)ecstasy, and-then to-have-got-to-see Him whilst-in-the-act-of-addressing me-thus-as He was, 'Have-gone-and-made-haste, and got-to-get-out as-quickly-as-possible out-from Jerusalem, because they will-not accept-from THEE\* any testimony respecting Me.' — And-so-I got-to-say, 'Lord, THEY are-well-aware how-that there used-I to-be-in the habit of imprisoning and flogging (G)synagogue after-synagogue, those reposing-their trust upon Thee :—and when being-there-poured-out-was† the blood of Stephen, Thy (G)martyr-witness there-was actually I-myself standing-by-as I had been, all along, and co-consciously-countenancing-it, and‡ taking-charge of the clothes of-those who-were-making-away-with him.' — And He-went-and-said reassuringly-unto me, 'Be-going-thy-way-on thy commission because I Gentile-race-nations wards far - away shall - be - sending THEE' "§ . . . Now there they were giving-him a-patient-hearing up-to THIS the-very point-of his argument,— and-then out-got-to-roll their voices-on high crying-as there they kept on, 'Be - hoisting|| - up - away - from the earth such - a - scoundrel as this, for there-not-fit-was-it-ever that-he is-taken from us and allowed to be-living-now.' But, as-they-kept going on-shouting, and throwing-up their garments, and casting dust the sky ward, got-to-give-orders-did the general-officer that he should-be-taken-in the castle ward,—having-added-as he got to that-with scourgings he is-to-go on-being-tortured, that-so he-might-have-

got-to-know from what motive with-such-intense hatred they-were-shouting him-down.—But when they got to get-him stretched-out with-the whipping-post-straps-all ready, got-to-say considerably-unto the centurion-on duty that-had-been-standing-by-did Paul, "A-Roman citizen, all unconvicted-of any crime is-it-lawful, for-you to-be-scourging?"—But having-got-to-hear this the centurion went-and-made-off and-reported to-the general-officer, saying, "I say-WHAT-mistake in the world art thou-going to-be guilty-of? —for yonder man is a-ROMAN!" But having-got - to - go - up - to - him the general-officer got-to-say-to-him, "Telling me-the truth now, art THOU really a-Roman?" But he went-and-affirmed-it, "Yes." — Aye-and then-went-and-broke-out-did the general-officer, "Why-I at-an-immense cost this The Citizenship got-to-acquire-only-by-purchase!"—But Paul got-to-affirm-in-reply, "But I even by-BIRTH have-been-so." — Immediately, therefore, went-and-left him-did those just going-to-be-torturing him; but, too, the general-officer got-to-be-filled-with-apprehension,—having-got-afterwards moreover-to-ascertain-as he did for certain that a-Roman he really-is, —and because there-he-was-in the position of havin'-been-binding him. || But, on-the morrow, being-really anxious-as he was to-have-got-to-know the-secret mysterious-reason-why he-is-being-accused by the Jews, he-went-and - officially - discharged him, and then got-to-summon the chief-priests and the-whole-of the Council :—and-then having-got-to-escort-down Paul he-went-and - introduced-him THEM ward.      XXIII.    But having - gone- 1

\* Paul's 'declaring of the whole counsel of God' very unpalatable medicine, contrasted with the pleasant meats provided for them by his Jewish brethren (see note on verse 1), to go no further.

† A very unusual thing in stoning; death was by bruising, generally. An artery must have been struck open by a sharp stone. The word and the tense are strong in the Greek, and register the effect upon the mind of Saul. And, doubtless, the fact of the first martyr's blood being so freely and sacrificially poured out, in connection with his vivid identification of himself and that for which

he died with The Crucified, was calculated and meant to affect the imagination of the Jews, accustomed to sacrifices.

‡ Being 'in bodily presence mean' and puny, and not strong enough to show my hatred and zeal by stoning, myself.

§ Paul had now just got to his defence, and was proceeding to explain his relation to the Gentiles (xxi. 28).

I.e., crucify (John xix. 16).

¶ Paul could have prosecuted him, with certainty of money indemnification.

- searching-glance-as did Paul-at the Council, he -got\*- to -say, "Men, brethren, I in - all consciousness-of moral-rectitude have-been-living-my-sacred Jewisht-citizenship-before our covenant God, up-to this-very time" ...
- 2 But-then the High-priest, Ananias, went-and-directed those that-had-been-standing-near him to-strike him on-the mouth.†—Then Paul judicially-unto him went-and-said, "To-be-'striking' THEE on-the-very-eve§-is God, a-leprosed-wall|| that-has-been-merely-whitened-over-with the plaster of hypocrisy;—yes - there thou art-seated on purpose-to-be-judging me according-to law, and thyself-violating-the-law art-giving-orders-for me 4 to-be-struck!"—But those that-had-been-standing-near went-piously-and-said, "God's High-priest art-thou-in-sulting?"—Got¶-to-declare-it, too-did Paul, "I was-not aware, brethren, that he-it is that-is,\*\*now High priest:—for-certainly it-has-been-written, 'The ruler of thy people thou shalt-not be-speaking-to disrespectfully.'"
- 6 —But having-got-to-know-as did Paul how-that one-part-of them is-it is true of -the-prejudiced - (G)Sadducees, and the other-different-minded one-of-the-(G)Pharisees, he-went-and-cried-aloud in-making a general appeal to the Council, "Men, brethren, I-for my part a-(G)Pharisee am, a-(G)Pharisee's son;—respecting the-hope and the-resurrection of-the-dead-it is that I am-being-now-put-on-trial."—But having gone-as he did-and made a-personal appeal of-this-politic nature, there-got-to-be a-stand-made of the (G)Pharisees against the (G)Sadducees, — and-so split-up-into-two-parties-got-to-be the 8 body ;—for (G)Sadducees, †† indeed, maintain that-there "cannot-from the

\* The force of the 'got' is (the usual one) that unrecorded matter is in it. Here, of course, it is all the prior arraigning, and High-priest's speech, etc.

† Inquiries had been made in high quarters as to whether Paul really was a Roman citizen, and so he begins by showing how much more prized by him was his true citizenship.

‡ As a palpable liar,—and to be punished out of hand.

§ Assassinated by the Sicarii (Jos. B. J., ii. 17, 9).

|| Leviticus xiv. 44, 45.

essential laws of matter BE any-resurrection, "nor angel and spirit; (G)Pharisees, however, confess-their-belief - in both of - them ;—but - then there-got-to-set-in-a-general shouting, and having - got - to-stand-forward-as did some-of-the-principal scribes of the party of-the (G)Pharisees there-they-were-disputing-in-argument, saying-as they were, "Nothing-wrong can-we-find in-essentials as to this man here; but if a-spirit went-and-made-an-utterance to-him,—or an-(G)angel,—let-us "abstain - from being-God-op- posers."—But greater-and-greater as-got-to-be-the-faction-fight, solicitously-apprehensive-as got to be did the general-officer "lest torn-to-pieces-should Paul have got to be between them, he-went-and-gave-orders-to the guard to -have- gone-and-descended-into the fray made a dash-and by-force-have-gone-and-removed him out-of the-midst of-them, and then-too to-be-bringing-him the castle ward.

But upon-the following night sud- denly-having-got-to-be-present with-him-as did The Sovereign-Lord He-went-and-said, "Be-brave-now, Paul; for as thou-didst-get††-to-nobly-wit- ness-for what respects ME Jeruslem ward, so-also to-TIY-lot it-now§§-falls yes-even Rome ward to-have-gone-and-been-a-witness."

But when-it-got-to-be day having-got-to-frame a-plot-as did the Jews, they -went - and - conspired - under -(G)anathema-upon themselves declaring-on oath-as they were that they would "abstain - from having-got-to-eat, "more even to-drink,—until when they-are successful in-killing Paul :—but there-13 there-were more-than forty - persons who this particular conspiracy had-been-making,—a-set-who having-got-

¶ When his weak eyes had peered amongst them, and he saw who the presiding magistrate really was.—He had spoken abstractedly, under Inspiration, before.

\*\* Just appointed, possibly.

†† In the Gospels we have the Pharisees heading the persecution of the personal Christ, in the Acts of the Apostles the Sadducees of the mystical Christ.

¶ The agonized struggle of TRUST in this Aorist explains the economical vision.

§§ 'As we sow, we reap'—he had won it.

to-go-as they did for help-unto the chief-priests, and the (G)presbyters, got-to-say, "With-an-(G)anathema-at a Function we-went-and-conspired-under-(G)anathema-upon ourselves, of-nothing to-have-gone-and-taken-a-taste, until when we-are successful in-killing Paul ; so-now, therefore, do-ye have-gone-and-explained-matters-with affected candour to-the general-officer, —as if delegated by and quite one-with the-unanimous Council,—as their desire-that to-morrow him he-may-have-got-to-bring-down judicially-unto you, as being now-about-really to-be-making-a-judicial-inquiry of-a-more-strict-and-searching-nature into-his matters :—but we,—before-ever his having-got-to-get-near-you,—there-all-ready are to have gone and put-him out-of-the-way."—But having-got-to-hear-as did the son-of-the sister-of-Paul-of the secret-family-plot\* having-gone-and-approached and-got-to-enter-in-as he did the castle ward, he went-and-detailed-the-whole-to-Paul.—But having-got-to-call-to-him-as did Paul one-of-the centurions, he-went-and-said, "This young-man have-gone-and-conducted for his own sake-unto the general-officer,—for he-has-an-important-secret-to-have-got-to-communicate-to him."—He therefore went-and-took-him and-then-got-to-bring him in that light-unto the general-officer, and says, "The prisoner Paul having-got-to-call me got-to-urgently-request me to-have-got-to-bring this young-man for thine own sake-unto thee,—having-as he has some important secret to-have-got-to-confide

\* 2 Cor. xi. 26. For such the cast of the text favours, and the fact of some of his family being evidently Sadducees and so centrally concerned in it. Thus it would seem probable that Paul's own family were divided about him—at least now recently since his (to a Jewish constituency) potent appeal to sectarian motives and his 'father's' being a Pharisee before him. We can reasonably imagine the family feud to have raged with characteristic Jewish fury, until the Sadduceean core of it were goaded on to hatch assassination—the usual solution of Israelitish perplexities previous to its remedy of God under Titus.

+ With a boy's amusing straight-forwardness.—He never perceived that his insinuated advice was not very complimentary to the Roman discernment of Jewish politics in general, or to the sagacity of the officer in chief commanding the whole Roman forces in Judæa in particular.

to-thyself."—But having-gone-and-taken-hold-as he did-of his hand, and-then got-to-take-him-aside privately, he-was-examining-him, "WHAT-important-secret is-it which thou-hast to-have-got-to-communicate to-me?"—But he-went-and-said, "The Jews 19 were-agreeing-to the having-gone-and-urgently-requested thee that on-the-morrow the Council ward thou-mayst have-got-to-take-down Paul, as-if really-now-about some-just decision ward more-strict-and-searchingly to-be - judicially - examining respecting him.—THOU, therefore, "keep-from 20 having-gone-and-been-persuaded by-them ;—for there-is-a-family-plot-against him of-them men, more-than forty, a-set-of-unnatural wretches-who went-and-conspired-under-(G)ana-thema-upon themselves to-mabstain from having-gone-and-eaten mor drunk until when they shall have got to-put him out-of-the-way.—And-so the-21 they-are all-ready, on-the-look-out-only now-for this-the promise from thee."—So-then the general-officer 22 got-to-send-away the young-man, after-having-gone-and-specially-charged-him to-not-a-soul‡ to-have-got-to-let-out-in-confidence that all-this "thou-didst-go-and-come-and-betray right-unto ME!"—And having-23 got-to-summon two senior centurions, he went-and-said, "Have-got-to-get-ready some-men, a-couple-of-hundred-will do, that-they-may-have-gone-and-got-along just-as-far-as Cæsarea, and some-horse, seventy, and some-light-spear-men, to be-off-at the

‡ The way in which he looked when saying 'not a soul' perhaps conveyed to the mind of the young man an especial warning against in simple trust confiding such a secret to his female relatives—his mother, sisters, etc. But, from the free, frank way in which the soldier went and seized hold of him by the hand, from his presence (and absence) having been overlooked apparently by the conspirators, and from the boyish way in which he bursts out (verse 21) with directions, to a chiliarch in command of the garrison at the metropolis of Judæa, as to his duty and his own interest, all make it probable that he was 'but a youth.' And the preposition before 'me' expresses the officer's thanks for the evident care Paul must have had for him, since the youth's manner was its tell-tale.

- 24 third hour of-the night :—some-beast-accommodation too, have-gone-and-provided, that, having - gone - and-mounted Paul, they-may-have-got-to-get-him safe unto Felix:*for his sake\**
- 25 the Governor.”—Having-gone - and - written a-letter-*as he did*, of-which the following is a precis,† “Claudius Lysias to-the most-illustrious governor
- 27 Felix sendeth-greeting. This gentleman, being-seized-*as he had* on-the-part-of the Jews, and on-the-verge of-being-put-out-of-the-way by them, having-gone-and-made-a-dash-*as I did* at-the-head-of our fellows I-got-to-manage-to-gethim-out,—having-got-to-
- 28 learn that he-is a-Roman.—But being-anxious-*as I was* to-have-got-to-ascertain-the reason why they-were-bringing-accusations-against him *I went and took* him down their - own Council
- 29 ward ; upon-which I-got-to-find him-to-be-accused about nice-points of-their-own code, but no-charge-what-ever made deserving of-death or of-
- 30 imprisonment.—But an-intimation-having-gone-and-been-given me of-a-secret-design against the man on-the-very-eve of-taking-place on-the-part of-the-Jews, on-the-spot I-went-and-sent-him-off as a possibly lucky case-unto thee,—having-got-to-send-directions-*as I shall* at-the-same-time to-his accusers to-be-pleading*their cause*,—as-far-as he-is concerned,—under THINE-31 auspices. Farewell.”—So the soldiers, then, in-obedience to- their orders, having-got-to-take Paul, got-to-bring him in-the-course-of the night Antipatris‡ ward ; but on the morrow-morning having-got-to-leave the horsemen to-be-continuing-the-journey in-charge-of him, went - and -

\* Here we have again the same preposition (*unto*) as before, meaning the same thing ; Claudius Lysias's preposition here meant most likely (even if in a Latin equivalent) that one of those cases which enabled lucky freedmen raised to power in the provinces to bring home quick fortunes was being forwarded to Felix, and so it was not from purely disinterested motives that when Paul arrived he was lodged in a palace (verse 35, xxiv. 23, 26).

† From whence ever did the sacred historian obtain such circumstantial information as *this?* Were the Roman official and business letters copied, or a ‘precis’ (as we now phrase it) taken, and filed, and Luke so bold or so favoured as to go and get a copy at head-quarters? Or, had this letter even become historic in value when Luke wrote?

turned-back-and-came the castle ward. —The-party-which having-got-to-go-in Cæsarea ward, and to-give-up the letter to-the Governor, went-and-delivered-over also Paul-himself to him :—but having-got - to - read - the letter, and to-ask of-what-province he is, and-then to-be-told that he is-from Cilicia, “I will be giving-thee a-patient-trial,” he-went-and-declared, “as-soon-as-ever the accusers of-thee also shall-have-got-to-come-to-prosecute.”—Aye - and he-went-and-gave-orders, *too*, for him actually-in Herod’s (c)prætorium to-be-kept-from harm-by-a-guard.

XXIV. But after-the-lapse-of five days got-to-descend - did the High-priest, Ananias, along-with *his* (c)Presbyters, and an-advocate, Tertullus, a-pleader-of-eminence-at the Roman Bar: —the-party delegated-which went-and-made-its-appearance before-the Governor to-prosecute Paul. But having-got-to-be-called-up-*as he did*, went-and-set-to-on-the-prosecution-did Tertullus, saying, “Much public-tranquility blessed-with-*as we are* thanks - to THEE, and a - system-of - reformation being-*as it is* inaugurated for-the benefit of this-our nation through thy statesmanlike - foresight, always—yes, and I will add-too, EVERYWHERE,§—we-are-on-the-look-out-to-welcome, most-illustrious Felix, prepared-for all grateful-returns.¶ In-order, however, that I may - m<sup>ay</sup>-keep-from - unpleasantly|| trespassing-upon thy patience, I - crave-the-indulgence of - thy having - gone-and-listened-to a-concise-statement of our-case with-that thy-usual courtesy. —Because we-got-to-find the man,— this-leprosed\*\* pest here,—both foment-

‡ Forty-six miles from Jerusalem, twenty-six from Cæsarea.

§ Forensic satire—hint at the expense and trouble of the ‘changing the venue’ from Jerusalem to Cæsarea.

|| Euphemism for bribery.

¶ I.e., the only bar to their going on complimenting being the brutal freedman Felix’s modesty(!), and that the business of the pleader was over, now that he had thrown out the hint that they were prepared to bribe for judgment, which is the idea conveyed with professional delicacy by the ‘however.’ The rest of the speech is ‘padding’—as far at least as the judge is concerned.

\*\* xxiii. 3.

- ing-as he is party-spirit\* amongst the whole-of-the Jews that are-throughout the civilized-world, aye-and-too a-ring-leader of THAT-new Nazōrenet-schism.
- 6 — Well, this-man-our temple went-and-made-the-systematic-attempt of-having-got-to-succeed-in-defiling : — whom of-course we-went-and-took-into-custody, and in-obedience to our-own Law naturally-got-to-be-wishful to-be-penally-judging.—But down-went-and-came Lysias, the general-officer, with considerable violence, and-out-of our hands went-and-took-him, altogether ; 7 having-got-afterwards in a fright-to-issue-orders-for the accusers of - him to-be-coming-as here we are all the way-down-to THEE ; from-examination of whom thou-wilt-be-able, after having-thyself got-to-make-an-investigation‡ about the-particulars-of-all this, to-have-got-to-obtain-a-perfectly-clear-idea of the-reasons why WE are-now prosecuting him.” — But went-and-confirmed-it all did the Jews also, affirming - as they were keeping on all through his speech-that this was a-true-statement of the case.—But got-to-reply in his defence-did Paul,—having-gone-and-given-a-nod§ to-him-as did the Governor for him-to-be-speaking,— “From-an experience of many years acting-as thou-art as-a-judge to-this my nation, well-aware - as I am, with all-the-greater-readiness, in-what seriously-concerns myself do-I-now - proceed - to - my - defence, able-as thou-art to-have-got-to-ascertain - the fact that it is not more-than twelve days since I - went-and-ascended about-to-be-worshipping in-the Holy City of Jerusalem. — And they did-not go-and-find me, either in-at the Services of the temple holding - a - disputation with anyone, or making any-disturbance of the populace,—either in-at the Services of the (G)synagogues, or by a net-

\* xxiii. 6—10.

† The only place where the Christians are so called (in contempt) in the New Testament.

‡ Another subtle reminder (verse 4, note) ; to prepare him to make no rash present settlement, under the instigation of Paul's eloquence—which a barrister could appraise—but to go into the case privately with them as to the amount he was to be bought at. In his last words he 'shows their hand,' in bold impudent assumption that all that he and they cared a rush about was to buy and

work of conspiracy-throughout The City.

—Nor able-are-they to-have-got-to bring-facts-to-prove the-loose charges-which they do-now bring against me.

—Confess, however,-I do THIS to-thee, 14 that in-obedience-to The Way which they-are-denominating 'schism' I do thus worship my forefathers' God ;—trusting-ly-believing-as-facts-as I do everything throughout The Law, and that-has-been-written in the writings of the (G)Prophets-of the Jews; possessing-as I have hope GOD ward,—which-hope even these-here|| themselves admit-as an orthodox tenet,—that-a-rising-again-is-about-soon to-be-taking-place of-the-dead, aye of the-innocent as-well-as of the-guilty ; in-the practical carrying out of this-truth however my own endeavour - personally - is a-consciousness of - not-injuring-others-by-bad - example to - be - preserving—my duty-toward my-God, and my duty-toward-my neighbour—always. But, 17 after several years I-got-to-return to-be-presenting alms this my nation ward and offerings; in-whilst discharging which-duties they-got-to-find me being-ceremonially-purified - as I was in-the regular Services of the temple, not with-any crowd or tumult,—that is-to-say a-party of-the-Asian Jews-did ; who ought-by-good-rights to-be here before thyself, and accusing-me, if in-possession-they-are-of so-serious-a-charge against me :—or THESE them-selves—that are here let-them-have-gone-and - said whether anything - specific they-got-to-find in-my-behaviour of-a-criminal-nature,—since stood-up-there-I-got-to-be at their Council,—anything 21 worse at least-than about the one utterance-they referred to|| which I-got-to-cry-out whilst-standing-as I had been in-their midst as a member of a party recognized amongst them, namely, 'It is all - about a-resurrection of the-dead sell in the case—and, alas! the next verse (verse 9) tells us, 'and My People love to have it so.'

§ In an off-hand, vulgarly friendly way—as much as to say, 'I am for you; go and give it him well, they are no friends of mine. I had rather take a smaller bribe from you, you know, plus your influence as one of us.' Paul repudiates the nod, with undisguised contempt, and pointedly connects himself with his own nation and people.

The Sadducees.

Verse 5.

*that I am-being-tried to-day, and-by you.' But having-gone-and-listened-to all-this Felix went and put-them off, —possessed-as he had been-of more-accurate general-information respecting The Way-as a public movement, than they were, — having-got-to-say "When Lysias, the general-officer, shall-have-got-to-get-down here I-shall-be-getting-to-the-bottom-of your case-I suppose all of you."*

23 —He went-and-told-off a centurion, too, to-be-keeping him-safe from harm,—and-at-the-same-time for-him-to-be-enjoying every-comfort, and to-be-putting no hindrance-in-the-way-of his own people helping him, or coming-to-visit him.

24 But subsequent-to-all this, several days having-got-to-return-as did Felix, now along-with his wife Drusilla,—being-as she was a Jewess, —he-went-and-sent私ately-for Paul, and heard from him all-about the-

25 new 'Christ, Jesus ward trust.'—Reasoning, however, as there-he-was\* all-about righteousness, temperance, and the judgment which-is imminent, all-terrified as got-Felix to-be he-went-and-burst-out, "Just for-the present be-going-thy-way, but when-I-shall-have-got-to-have some more-leisure I-shall-be-sending-an-invitation-to thee."

26 —But together-with-it all even there-he-was-hoping that money is-going-to-be-given him on Paul's-part to-have-gone-and-discharged him:—consequently still more-frequently tending-for him there-ho-would-be-conversing-familiarly-with him.—But

27 a-space-of-two-years having-got-to-be-thus-occupied got-to-accept as his-successor Felix-did Porcius Festus:—aye-and wishful-too-as he was to-be-currying favour with-the Jews, Felix went-and-left Paul bound-just as he had been!

XXV. 1 Festus, therefore, having-got-to-enter-upon-the duties of the province, after three days got-to-go-up Jerusalem ward from Cæsarea.

2 But went-and-laid-information-did the

\* Not about politics, or letting out some deep state secret.

† Festus does not relish this legacy of Felix at all, and would fain coax the Jews out of their revenge, for he has been (evidently) quite enough warned by his predecessor of the political import-

High-priest, and the leading-men of the Jews against Paul, and were-beseeching him,—begging-it of-him as-a-favour,—that he-would-have-got-to-send-to-fetch him Jerusalem ward:—planning an-ambush-as they were so as to have gone and put-him out-of-the-way somewhere-along the road.—So then Festus got-to-break-out-in-reply that - kept - should Paul be safe-in Cæsarea but-that he-himself is-purposing soon to-be-going-his-way-back; "Those, therefore, who-conveniently-can among you," says-he, "let-them-have-got-to-go-down-with-me, — if† there-really-is something-so very savagely-inhuman in the man,—and-so be-accusing him. But having-gone-and-spent as he did amongst them some days, not more-than eight or ten, having-got-to-go-down Cæsarea ward; on the morrow having-gone-and-taken-his-seat upon the bench, he-went-and-gave-orders-for Paul to-have-got-to-be-fetched.—But having-got-to-appear-as he-did down-upon him-got to be did those that-had-been-coming-down from Jerusalem, Jews, many and grave charges bringing against Paul; which they-were-perfectly-unprepared to-have-got-to-individualize.—Proceeding-to-his-defence-as he-was, "Neither the law of-the Jews ward, nor-yet the temple ward, nor-yet Caesar ward, did I ever go and do-anything-politically wrong. . . ." But

Festus, wishing to-be-currying favour with the Jews, went-and-interrupted Paul and-got‡-to-say, "Is-it-thy-wish-now Jerusalem ward having-got-to-ascend, THERE about such questions as THESE to-be-judged, in-the-presence of-me?" — Then went-and-said did 10 Paul, "Before the Imperial-throne of Caesar standing-all along-as I have-been,§ here-I-am-already where it-is my right-and-privilege to-be-judged.—Jews I-never got-to-wrong-at all,—as also thou-thyself dost most-clearly discern.—For if I am-really guilty and 11 have-been-committing some-crime

ance of the case. He uses the adjective 'savage' inhuman' with fancied skill, since Paul's little stature and large culture were self-evident.

† After a speech.

‡ By his Deputies,—Roman Law.

- meriting death, I-am not deprecating the dying.—But seeing that nothing is-there of-the-kind-in-what these persons are-accusing me-of, nobody-*whatever* has-the-power-of me-for-expediency-sacrificing to -them. To-
- 12 CESAR I-DO-NOW-APPEAL." Then Festus having-got-to-consult-as he did along-with his body-of legal advisers, got-to-break-out-in-reply "To Caesar thou-hast-been-appealing-hast thou?—under-the auspices of Cæsar shalt-thou be now left to be-going-thy-way!"
- 13 But some days having-got-to-elapse, Agrippa, the king, and Bernicé, got-to-pay-a-visit Cæsarea ward,—to-be-paying-their-compliments-to Festus.—
- 14 But as a-good-many days they-were-spending there, Festus to-the king got-to-be-mentioning Paul's case, saying, "There-is-a-curious-case-of-a-man-here being-left-as he has by Felix a-prisoner; respecting whom, having-got-to-have-occasion-to-be Jerusalem ward went-and-laid-information-did the High-priest and the (i)presbyters of-the Jews, begging for sentence to
- 15 be passed-upon him.—*Stifly*-unto whom I-went-and-broke-out-in-reply how-that it-is-essentially not a-practice with-us-Romans to-be-sacrificing-to-expediency even-the-worst man, but first-of-all the-accused-person face-to-face-with him may-have the accusers,—aye-and opportunity-of-self-defence may-have-given-him respecting his indictment.—
- 16 They-having-got - to - come - with - me, therefore, down-here, no delay-of any kind did-I-get-to-create, but-on-the very-next-day having-gone-and-taken-my-seat upon the bench, I-went-and-issued-orders-for the man to-have-got-to-be-fetched.—Round whom when-the-accusers got-to-stand-up, no charge-of any kind were-they-bringing-forward of-the-sort-that I-myself was-expecting; but a-whole-tissue-of nice-questions connected-with their own-particular superstition they-kept-on-advancing in his-case, and connected-with a-divine-person-named 'JESUS' that-had-been-dying who,—so-went-on-asserting-did Paul,—is-still-living.
- Out-at-sea, however,—as there I-was 20 in-the-direction-of an-enquiry of-this-sort, I-was-just-saying-that if he-particularly-wished-it he-could-be-going-his-way Jerusalem ward, and-there be-judged respecting these-questions.—But having-as did Paul him-self 21 got-to-make-his-appeal that he-himself should-be one of those to-have-got-to-be-kept the scrutiny ward of-Augustus himself, I-went-and-gave-the - necessary - instructions - for his being-so-kept, until I-shall-be-having an-opportunity-of-sending him for settlement-unto Cæsar."—But Agrippa 22 interestedly-unto Festus got-to-declare, "There-was-I-a long time-desirous myself also of-having-had an opportunity of - having - got - to - listen - to - the - very fellow."—Quoth he, "To-morrow thou-shalt-be-listening-to him.—Upon the 23 morrow, therefore, come-as got both Agrippa and Bernicé,—with no-small parade,—and having-got-to-enter too the Auditorium ward,\* attended in state - too by-the general-officers and personages of-position in-municipally the city, and having-got-to-give-orders-as did Festus fetched-got-to-be Paul.—And says Festus, "Agrippa, your 24 majesty, and honourable-friends all that are-present-together with-us-on this occasion, there-ye-are-gazing-at this-person, about whom the-whole-of the body-high and low of-the Jewish-nation got-to-have-dealings with-me, aye-both in Jerusalem and down-here-too, vociferating† that-he ought <sup>m</sup>not to be allowed to-live any-longer.—But I having-been-able-to - detect 25 nothing - what-ever meriting death that - he had - been - perpetrating, and-moreover he himself too having-got-to-make-his-appeal-to Augustus, I-got-to-decide-on sending him.—About whom WHAT-crime-that-is de 26 finite to-have-gone-and-written to-my Sovereign I-am-in-possession-at present-of nothing; — consequently, I went and - brought him - forth before you,—and in-an-especial-manner before thee, king Agrippa,—so-that, the examination over-when it shall have

\* The private hall of the Palace, "ed as a magistrate's room, Lecture hall for philosophy, etc.

† A rough word. Festus is now currying favour with Paul. He knows there is no case against him at any Roman bar.

got to be, I-may-have-got-to-be-pos-  
sessed-of some-definite crime - about  
27 which to-have-gone-and-written ;—for  
simply-(G) illogical to-me it-appears  
to-be-sending-as here I am a-prisoner,  
and-yet unable-for the life of me the  
charges against him to-have-gone-and-  
1 scheduled.” — XXVI. But Agrippa-it  
was who authoritatively-unto Paul got-  
to-make-the-declaration, “It-is-gra-  
ciously-permitted thee-in person on-be-  
half of - thine - own - self now - to - be-  
pleading.” Then Paul was-proceed-  
ing - with - his - defence, having - gone-and-  
characteristically-stretched-out his  
2 hand.\*—“Respecting everything for-  
which I-am-being-prosecuted on-the-  
part of Jews, king Agrippa, I-have-  
been-considering my-own-self pecu-  
liarily-fortunate at THIS-tribunal that  
3 I-am-to-be to-day defending-my-con-  
duct, — more-especially - because-*th*  
perfectly-familiar thou art-necessarily  
with-everything of a-Jewish character  
—of-customs-from-habit† as-well-as  
too of - doctrinal - disputes ; — conse-  
quently I-do-beseech-of-thee with-pa-  
tient-courtesy to-have-gone-and-heard  
4 me-out.—The life-of me indeed, there-  
fore, from my very youth-up,—which  
very-early-indeed got-to-be amongst  
my own nation in-oneness as a disciple  
of The Law with Jerusalem,—know-  
ing-have-been the-whole-of the Jews,  
previously-acquainted-with me-all the  
time, as they are from the first,—if-  
only they-chose to-be-bearing-witness-  
to-it,—how-that in-obedience-to the  
morally-strictest denomination-of our  
holly religion I-went-and-lived-my-life  
6 a-(G)Pharisee. — And, now, for-the-  
sake-of The Hope, That-one for their  
eternal benefit always-before our fore-  
fathers, of the-Promise come-now-as it  
got-to-be-realized in -the-providence  
7 of-God, have-I-been-standing as-a  
criminal-to-be-judged ; which-promise  
ward the entire-twelve-tribes of-us are-  
by intense-ceremonial-earnestness of-  
night and day ritual-serving, trying-  
to-realize their-hope of - having-got-

to-reach :—for the - sake - of which -  
very Hope I - am - being - now - prose-  
cuted, your - Majesty, by the - very  
Jews - themselves. — Why - now - is - it -  
deemed so utterly-unworthy-of-credit  
by you, that GOD dead-people is-  
actually-raising ? — I-myself, for-ex-  
9 ample, got-to-imagine-once-that in-the-  
case-of The Name of Jesus,—yes-the  
Nazorene - one, — it - was - my - very-  
duty much that was-hostile to-have-  
got-to-perpetrate : — which-idea also 10  
I-got-to-carry - out - in - action in-offi-  
cially Jerusalem, and not-a-few-of-the  
saints-did I in-regular imprisonment in  
jails go-and-shut-up, my power from  
the chief-priests themselves having-got  
to-receive, then-too upon-their being-  
put-out-of-the way I went and recorded  
a-vote against-them. — And throughout 11  
the-whole-of the (G)synagogues there  
was I-by-frequently inflicting-punish-  
ments-upon them, forcing-them to-be-  
fouly-cursing-Jesus, — furiously, in-  
short, raging-like-a-madman-against  
them, I-was-hunting-them at last-  
even-to-sanctuary in the Gentile-cities  
outside ward - for safety. — Under 12  
which-circumstances going on my way  
their Damascus ward,—backed-by the-  
power and warrant-of the-chief-priests,  
—right in the-middle of the-day, along- 13  
on the road I-got-to-see, your-majesty,  
from-the-heaven, above the sun for-  
splendour, having-got-to - pour - its-  
glory-round me-as it did, a-light, and-  
round those of-my party proceeding-  
on-our-way. — But the-whole of-us 14  
having-got-to-be-fallen the earth ward,  
I-got-to-listen-to a-Voice speaking-as  
it was exclusively-unto ME, and saying  
in (G)Hebrew, ‘Saul, Saul, why Me art-  
thou-hunting-down? — It is all the more-  
hard for-thyself so obstinately-against  
the goad-spikes‡ to-go-on-thus-dash-  
ing-thy-bleeding-heel.’ — But I got-to- 15  
say, ‘What-angelic being art-thou,  
Lord ? — But He went-and-said, ‘I  
AM Jesus, Whom thou art-hunting-  
down. — But-in spite of all that have- 16  
got-to-get-up and-then to-stand upon  
goes on, and in consequent draught upon physical  
strength.

\* The instinctive movement of a man strong in the upper part of his body, and of an orator gathering himself together to wrestle with great intellects of great men in an oration which gathers in power —beyond any recorded effect of his speech—as it

† A searching appeal to what ought to have been his life as a Jew—sitting Romanizing as there he was, and Emperor-apeing.

: Of conscience—in obstinate self-righteousness.

- thy feet ; for for this-very reason I-went-and-vouchsafed - this - appearance to-thee, to-have-got-to-utilize-thee-as a-minister and a-witness both of-these-things-which thou-didst-get-as-a-fact-to-experience, aye - and too of-those-which I-shall-be-coming and showi
- 17 thee, delivering from now henceforward thee-as I am out-from The People and the Gentile - race - nations, — whom ward now I thee am-sending-as-(g)
- 18 apostle, — to-have-got-to-open their eyes, and to-have-got-to-turn-them-right-round away - from Darkness Light ward,—even-from the tyranny of-(g)Satan to trust-upon God,—so- that they may-have-got-to-receive-for giveness of-sinful-wrong-doings, and a-share-by-right-of-inheritance in-organic oneness with those being-sanctified-as they have by-trust,—that MY-
- 19 SELF ward.' — Wherefore, king Agrippa, I did-not go-and-be disobedient to-the revelation from-heaven,
- 20 —BUT-instead of that to-those in-the Jewish quarter of Damascus first-of-all and-then Jerusalem, to the-whole too of-the district of-Judæa, and-then to-the-Gentile-race-nations was-and am-advocating need - for - a - change - of-heart, even to - having - turned-right-round trust-upon God,—practically.evi- dential-of that change-of-heart fruits
- 21 producing :— as-a-reward-for all-this the Jews having-got-to-pounce-upon me in-a Service at the temple were-doing-their-utmost to-have-got-any-
- 22 'utilizing' - of - me - ended.\*—Help, therefore, having-got-to-experience-as I did,—the-genuine, from-with our covenant God,—up - to this present time I have-been-standing-my-ground, being-borne-testimony-as I am-to by
- those-of-low-estate as-well-as-also of lofty-estate too how-that nothing am-I-saying outside that-which too the (G)Prophets went - and - revealed - in-their - utterances was - going to - be- coming - to - be, and Moses + too ;— now-since a-SUFFERING-VICTIM- 23
- is The Christ,—now - since - also the first-fruits of The-Resurrection of the dead,—Light He-is-going to-be-Re vealing to-The People, and to-the Gentile - race - nations."† . . . . But 24 such things as-THESE§ saying as-he-was in the course too of-a-defence, Festus, and that in-a loud voice, went-and-declared, "Raving-mad-art-thou|| Paul ! — thee thy much-and-varied learning madness ward is-spinning round-and-round."—But he, "I am- 25 not raving-mad," asserts, "most-illust rious Festus, BUT-so far from that of truthfulness and of - sobermindedness deep-secrets I-am-revealing ; for well- 26 acquainted with all-this is the king with special reference - unto whom, speaking-with-frank-boldness-as I am, I - make - the - utterances, — for - that escaping his-observation was taking place not one-single essential of-such transactions as-these I-feel-persuaded, not-one for it-is not all-in-a-corner that-being-transacted-has-been THIS. —Dost thou-trustingly-believe, king 27
- Agrippa, the (G)Prophets ? — yes-I- KNOW that thou-DOST-trustingly-be lieve-them" . . . . But Agrippa pun gently-unto Paul went-and-affirmed, "In - a - regular take - it - for - granted short - work - style myself thou-art coaxing-over into-having-got-to-be come 'a-(g)Christian 'forsooth !'" But 29 Paul went-and-said, "How-I-could have-gone-and-prayed our Covenant-

\* Exactly correlated word in the Greek to that in verse 18.

† The entire system of symbolism in the Pentateuch.

¶ Paul had been holding the two men—and the audience—entranced up to the end of verse 22, the Roman by sheer force of tone and the aesthetic part of oratory, and the Jewish by very much more than that. Feeling his advantage, Paul's genius poised itself upon the wing for a mighty climax of powerful conviction, until something Festus could understand, in his case, broke the charm of the magician—' Gentile race nations'—and spasmodically, in a voice over which he seemed to have lost control, he bawled, and broke the spell

upon Agrippa's mind, conscience, and heart, for him to be recalled to the somewhat humiliating fact that he was being carried down the stream of conviction perilously near the crisis of conversion.—Hence the spirit of his spiteful reply to Paul's challenge (verse 28) in which he confesses to interest in him, but warns him not to presume upon it. He could, however, have found a worse word to use than 'Christian.' § 1 Cor. i. 28.

|| It must not be supposed that Festus lost all respect for Paul because he thought he was mad. Quite the reverse ; he thought him a genius and weirdly other-world-ish. The 'spinning round and round' is the idea of spinning until you fall from giddiness.

God—that, yes-truly in-organic oneness with a'-short-work\* and in-organic oneness with a-long†-one-too, not only theu, BUT-more than that even the-whole-of those that-are-listening-to me this-day-as well, may-have-got-to-be such-and so blessed-an-one as even-I myself really-am, without-the draw-back of these chains - here." — And having-got-to-say these-telling words-as he did, went-and-made-an-end-of-the-sitting-did first-indeed the king, and-then the Governor, Bernicé too-simultaneously with both, and-then those that-were-sitting-in-company-with them.—And upon-having-got-to-retire they-were-engaged-in-conversation privately together, saying, "Nothing meriting-death or chains practising-is such-a man as-THIS."—But Agrippa to-Festus got-to-assert, "There-being-discharged could-have been such-a man as-this,—if-only he had abstained-from appealing-to Cæsar.

XXVII. 1 But as the-arrangement got-to-be-decided-on-of-taking-the-sea-route Italy ward, Paul aye-with private accommodation and certain other-reserved cases of prisoners they-were-placing-under-the-charge-of-a-centurion, by-name Julius, of-the-Augustan Life-guards; but having-got-to-go-on-board a-ship belonging to-Adramyttium, —about-as they were to-be-calling-at ports along the Asian-coast,—we-got-to-put-to-sea;—there-being the cargo-owner-with us, Aristarchus, a-Macedonian‡ of-Thessalonica. Then in-another-day we-got-to-touch-at Sidon;—aye-and humanly, as-Julius§ to-Paul went-and-behaved, he-went-and-chanced the-permitting-him for aid-unto his friends to-have-got-to-go-his-own-way to-be-getting a change from social-intercourse. And - from-thence

\* Justifying trust, ver. 27 (St. John vi. 29; St. Luke xxiii. 43; Acts xvi. 30, 31; Rom. ix. 28-32).

† The Atoning work of Christ, verse 23 (Rev. xiii. 8; Eph. iii.).

‡ This is an interesting fact, when taken in connection with the incidents and atmosphere of chapter xvi., where everything is Roman, and, in connection with Macedonia as the real beginning of pure Gentile work, so vocal with the great organic mission of which Rome could alone be the centre.

§ Surely this was no new acquaintance, but one

having-got-to-put-to-sea we-got-to-sail-under-the lee of Cyprus, owing-to the fact of the winds being dead-ahead. But-too, the sea,—the-part of it which washes Cilicia and Pamphylia,—having got-to-sail-through, we-got-to-trend Myra ward in Lycia. And - there the centurion having-got-to-find an-Alexandrian ship sailing Italy ward, he-went-and-embarked us it ward. But in-the navigation of a-tedious-number of-days sailing-slowly, and having-hardly got-to-get opposite Cnidus,—refusing-to let us-as was the wind,—we-got-to-sail-under-the lee of Crete opposite Salmōnē, and-hardly-enough too getting-along-past it, we-got-to-come a-place ward - very well known called 'Fair-havens,'—close to-which there-was a-town, Lasēa. But a- tedious-long time having-got-to-elapse, and now-already as-was the navigation, dangerous,—on-account, too, of the-fact that fast-tide|| had already passed-by,—strongly-advising-was Paul, saying to them, "Comrades, I-discern|| how-that attended-with harm and great loss, not only of-the freight and of-the ship, BUT-which is a far more serious matter, even-of-the lives of-us is-about to-be the voyage." But the centurion to the captain, and to-the ship-owner, was-listening not\*\* to-the-opinion on-the-part of-Paul being-spoken. But inconveniently as-the harbour was-constituted in-prospect-of-a-winter-stay, the more-part went-and-expressed their-opinion-in-favour of-having-gone-and-sailed-off from-there, and see-if they-could-not-manage-somewhat to - have-gone-and-beaten-down and-got-nicely-to-winter-Phenicé ward,—a harbour too of-Crete but-looking-as it does towards both s.w. and n.w. But having-got-to-come-on-to-blow-softly - as did the-

who for some time had been in a state of mind giving him for rationally trusting a State-prisoner of the most responsible kind to go about thus at liberty, and who (under God) took care that Paul should have 'private accommodation' on board the ships?

|| I.e., the time of year for the equinoctial gales had come.

¶ A word implying his opinion as a man merely; but he was right in interfering, since he was ordered to do so (verse 21), and there was a reason for his being left to himself at first.

\*\* See note on Luke xviii. 14.

south-wind, having-gone-and-fancied  
that they had secured a lucky-chance  
they-went-coasting-along Crete hug-  
14 ging-as they got to the-shore. After a-  
short-time, however, went-and-came-  
on-to-beat all along it\* did the-(G)ty-  
phoon, which is-called "North-east-  
15 big-waves,"—but having-got-to-be-  
seized-hold-of-by-it-as did the ship,  
and "totally-unable to-be-going-in-  
the-teeth† of such a-wind, having-got-  
at last-to-abandon-her-to-it-as we did  
there - we - were - scudding - before - it.  
16 But of an-island, one-well known to  
sailors having-got-to-run-under-the lee,  
called Clauda, with-great-difficulty we-  
did-just-get-to-manage to-have-got-to-  
get-again-into-our-power the ship's-  
17 boat;‡ which-having-gone-and-drawn-  
up-on-board they-were-employed the-  
ship's-brace-chains,§ under-girding-as  
they were the ship :—aye-and in-terror-  
too lest into-the-Great Syrtis-quicksand-  
ward they-might - have - got-to-drift-  
out-of- our course, having-got-to-reef  
the sail in-that-way went-on-scudding.  
18 But fearfully tempest-tossed, on-the-  
day - after they-were - setting - about-  
19 making a-lightening - clearance ; and  
on - the - third - day with - their - own-  
hands|| the cargo of - the ship they-  
20 went-and-threw-away. But neither  
sun nor stars shining-out - as guides  
for-such a-number-of days, the-gale  
moreover pressing-us so-close-as there  
it was, being-taken-away as-respected-  
the-future-entirely was all hope of-the-  
fa†t that we-are-to-be-saved OURSELVES-  
21 even. But, after much irregularity-of-  
meals as - from the nature of the case  
there-was, then went-and-stood-up-did  
Paul in their midst and-got-to-say,  
" Ye-should indeed, (G)O comrades,  
have-gone-and - yielded - to-the-authority-on  
which I-spake to—"beware of-  
sailing-away from Crete,—aye-and to-  
have-got-to-get-for-your-gain-too only  
22 this harm, and the loss-too!—And, to  
keep to-NOW, I-am-advising you to-be-  
keeping-your-spirits-up; for-there shall  
not be the loss of - a - single life  
amongst you, but-there will be of-the  
23 ship : — for there - got-to-appear to-

me, this-very night, an-(G)angel of-  
The God from-Whom I-have-my-being,  
and to-Whom accordingly I-am-ren-  
dering-service, saying, 'mAbstain-from 24  
fearing, Paul, before-Cæsar for-thee  
it-is-absolutely-necessary to-have-gone-  
and-made-thine-appearance,—and, see-  
here, God has-been-graciously-pleased-  
to-grant to-thy-prayers all the-persons  
sailing-as there they are in company-with  
THEE.'¶ — Consequently be - keeping- 25  
your-spirits-up, comrades, for I-trust-  
fully-believe God that thus it-shall-  
be exactly in-the-way that it-has-been-  
revealed to-me : — but an-island ward 26  
a considerable sized suitable-one, it-is-  
absolutely-necessary that we have-got-  
to-be-wrecked." But when the four- 27  
teenth night it-got-to-be, — being-  
tossed-up-and-down-as there we-were  
in-navigation of the (G)Adrian-sea,—  
about the middle of that-night, kept 28  
on-suspecting-did the sailors that some-  
to them familiar tract-of-land-or other  
was-nearing them; and - so having-  
gone-and-taken-a-sounding they-got-  
to-find-it-to-be twenty fathoms; but  
having-got-to-proceed a-short-interval  
and - then again gone-and - taken-a- 29  
sounding they-got-to-find-it-was - only  
fifteen fathoms. — So-then being-in-  
terror lost-some-how-or-other upon the-  
breakers wards they-should-have-got-  
to-dash, out-of the poop having-got-  
to-cast-out anchors, four, there-they-  
were-praying for-it-to-have-got-to-be  
daylight. But the sailors on-the-look- 30  
out-for-a-chance for-escaping out-of  
the ship, went-and-let-down the ship's-  
boat the sea-ward, — under-the-pretence  
of making-preparations-for out-of-the-  
bows stretching-out anchors for casting,  
— went-and-said-did Paul to-the cen- 31  
turion and-to-his soldiers, "Supposing  
these-fellows mwill-not stop on board  
ye cannot have-got-to-be - saved." —  
Then the soldiers went-and-cut the 32  
ropes of-the ship's-boat, and-so got-  
to-leave her to - have - gone - and-  
dropped-off. But in-the-short-interval 33  
before it - was - getting to - be day-  
light, 'advising - strongly - was Paul  
the-whole-of-them to-have-gone-and-

\* Crete.

† Lit., "eye."

‡ Being towed astern all along as it had.

§ Stowed away hitherto in the boat, perhaps.

¶ Verse 2.

¶ "Them that honour Me I will honour." His  
Apostle, too.

partaken-of *some-food*, saying, “The-fourteenth-day it-is to-day that, kept as ye are-incessantly-on-the-watch, ye-are-persisting-in fasting, having-got-to-take nothing-in the way of a meal; 34 consequently I-do-strongly-advise you to-have-gone-and-partaken-of some-substantial-food:—for this helpfully-towards your-own getting-saved is-essentially-connected, for-then of-not-a-single-one-of-you a-hair of-your head 35 shall-be-perishing.”—But having-got-to-say this, and-then gone-and-taken a-loaf, he-got-to-return-joyful-thanks to-God in-the-presence-of them-all, and-then having-gone-and-broken-it, to-pieces he-went-and-set-to-to-be-eating. But-sympathetically full-of-spirits as-they-all got-to-be, they also 37 went-and-partook-of some-food; well, we-were on-board, all the souls, two-38 hundred and-seventy six. But having-got-to-take-a-satisfying-meal of-food, they-were-blithely-lightening the ship, throwing-overboard the-ship’s stores, 39 the sea ward. When, however, day-light it-did-get-to-be, the land they were-not recognizing; but a-considerable-sized suitable inlet they-were-perceiving, possessing a-beach, which ward they-got-to-consult, if-only they-could-manage-to-do-it, to-have-got-to-drive-up the ship; and-so then having-got-to-get-her-clear-of the anchors, leaving-them-there in-gripping the bottom of the sea, having-together-with-them-cast-loose the braces-of-the-steering-oars:—and-then having-got-to-run-up-the foresail to-the wind there-they-were-keeping a-straight-course

that beach ward,—but-in between them 41 and the beach having-got-to-come-across a shoal-place thrown up by-two-opposite-sea-currents they-got-to-ground the ship-on it, and the-bows indeed having-got-to-be-embedded went-and-kept-hold, but the stern-part was-being-broken-up from the dashing of-the waves: but of-the soldiers the-42 advice got-to-be that the prisoners they-should-have-gone-and-killed-off, to-keep a-certain-one of them from having-gone-and-swam\* off and-so 43 gone-and-effected-his-escape; but the centurion just-anxiously-scheming how-to-have-got-to-preserve Paul, went-and-kept them-from the-carrying out of their plan; aye-and he-went-and-gave-directions-too for any of-those able, to-be-swimming, guiding them how best by having-first got-44 cleverly-to-cast-themselves upon the bit of-land-of the shoal, on-quitting-the ship, —and-for-the rest, to do the same some upon planks, but others upon some-good spar or some thing or other taken-from the ship.—And thus it-got-to-come-to-be-that the whole-of-them did get-to-be-saved-alive upon the shore.

XXVIII. 1 And having-got-their-lives-saved, then they-got-to-know-by asking that M&lt;a;lit&gt; the island is-called. But the foreign-speaking-islanders§ were-behaving-with extraordinary (G)philanthropy to-us, for having-got-to-set-light-to a-wood-pile, they-went-and-hospitably spread aboard for the-whole-of us, because-of the rain which was-pouring-down, and-too because-of the cold. But 2 3

\* The ‘swam’ strengthened by the ‘gone’ lets us into a secret—that Paul could swim and they could not, and, consequently, although they (doubtless) had the opposite of any ill will to their officer’s favourite, yet they ‘got to’ feel that private feelings must be sacrificed to professional exigencies, for it would be so derogatory to the ‘man army’ for a puny, insignificant Jew—always on the look-out for any chance—to be seen swimming away towards the shore, whilst they looked on helplessly fooled. Nor are we at any loss to know why Paul most likely could swim well, and they could not—Paul’s boyhood! on the first was at almost a sea port, in a warm climate, and the wonder would have been if he could not; they were inland born, and Rome was very unnautical. Just a trifling hint is given too why he was perhaps a fine swimmer—he had a large thorax, for

he, we are told, had a tremendous voice (xiv. 10), and this coupled with light lower limbs (and perhaps strong arms, xxvi. 1). Either the centurion did not know that Paul could swim, or it never occurred to a gentleman (and himself not professionally suspicious) to think of that as a means of saving him; or when the soldiers so broadly hinted (most likely to him in private) the sad necessity of duty, he either remembered that he could swim, or learned it then from them. What more likely than that Paul had told them that he could swim, in connection with it as an illustration to level with their ideas, and suggested by being at sea (2 Cor. xi. 25).

† In the Greek this is the article—“the Paul.”

‡ Malta.

§ Lit., (G)“barbarians,” i.e., neither Greek nor Roman.

having-got-to-roll-together-as did Paul a-good bundle of-faggot-wood, and then having-got-to-put-it upon the fire, a-viper, away - from the heat having-got-to-escape, went-and-fasted-itself-into-connection-with his hand :—but as went-and-looked-at-it did the simple-minded-foreign-islanders hanging-there-as it had been, the dangerous-reptile, right-out-from that hand of-his, they-kept-on-saying privately-one-to-another, “ You-may-depend-upon-it-that a-MURDERER is THIS\* person, whom, having-got-to-escape-alive-though he did out-of the sea the-goddess Némésis will-not have-gone-and-permitted-to-go-on-living.”— But he indeed therefore having-gone-and-shaken-off the dangerous-reptile the fire ward, got-to-experience no ill-effects-whatever.—But they kept-on-looking-out-for his showing-symptoms of inflamed-swelling, or-even of-dropping-flat, suddenly, dead.—But for a long-time having-kept on-looking-out-as there they-were,—and being-able-to-see - the spectacle-of nothing very-dreadful happening him ward,—changing-their-minds-they-were-now saying that-a-god he undoubtedly-is.’

But in-the neighbourhood of the-parts of the island round-the very spot there were-estates belonging to-the first-man of the island, by-name (G)Poplius, who having-gone-and-taken us-home for three days generously went-and-actually-hospitably-entertained-us-all.

8 But-then it-got-to-be that-the father of Poplius being attacked-as there he was with-fever and (G)dysentery, was-lying-up-in-bed, in-with aid-unto whom having-got-to-go-as Paul-did, and-then gone-and-engaged-in-prayer, he-got-to-lay his hands-upon him and-to-cure

\* That is the particular crime for which this prisoner is being taken to Rome.’

† The ‘therefore’ of Covenant Providential sequence (Mark xvi. 18).

‡ After ascertaining whether he had trust to be healed.

§ Sicily.

|| I.e., Christians.

¶ Forty-three miles.

\*\* xix. 21.

†† The grammar and the connection show to whom Paul owed this good beginning at Rome.

‡‡ Upon whom was brought to bear all Paul’s fascinating companionable gifts. The sentry was being constantly changed, consequently in two

him. This-precedent therefore having-got-to-be-set, the rest also-of those having sicknesses resident-in the island were-coming-to-him-one after another and being-cured ; who also with-many marks-of-respect went-and-honoured us, and-so got-to-heap-upon-us by the time we were-setting-sail the-necessaries we-were-in-need-of. But after a three months-stay we-got-to-leave-them, on-board a-ship that-had-been-wintering in the island, an-(a)Alexandriner, the “ Castor - and - Pollux.” And having-got-to-touch Syracuse 12 ward, we-got-to-make-a-stay of-three days. From-there having-got-to-make-the-entire-circuit-of the islands we-got-to-come-off Rhégium ; and after a-single day’s-waiting having-got-to-set-in-as did the-south-wind, the-second got-to-bring-us Putœli ward, where having-got-to-find-out some-brethren, we-went-and-were-pressed by them to-have-got-to-make a-seven day’s-stay. And thus-at last Rome ward itself we-went-and-proceeded ; and from-there the brethren,|| 15 having-got-to-hear-the-news-of all-that had-been-befalling us, went-and-came-out-to-meet us-with a welcome all-the-way-to¶ Appii Forum, and Three (G)Taverns,—whom when-got-to-see-did Paul, having-gone-and-given-joyful-thanks to-God-as he did,\*\* his-spirit-got-to-be strengthened.

But when we-got-to-get Rome ward 16 the centurion got-to-deliver-over his prisoners to-the-prefect-of-the-prætorian-guard ;—but †† to-his Paul the privilege-went-and-was-accorded of lodging-all-by himself just-with the†† person, a-soldier, that-was-on-guard-over him.

But so-it-got-to-be that after three 17 years the entire army would be leavened with Christianity. The note at the end of the Epistle to the Philippians suggests the rest.—And verse 23 opens our eyes to the place Moses and the Prophets occupied in enlightening, in a systematic Theology, the Latin nation,—for each of these Roman soldiers on guard over the Apostle had to listen, from morning to night, to the quotations, expositions, and real facts of Judaism in the Inspired Revelation of their own Creator, Redeemer, and Sanctifier. And we may be sure that Paul skillfully used the Jews—even when most recalcitrant and infatuated—to further his own work among the Gentiles.

days Paul went-and-called-together what were still there\* of-the Jews, first<sup>t</sup>-of any ; but having-got-to-come-together-as they-did he-proceeded-to-say in offering Salvation-unto them, "Men, brethren, I, though-nothing did-I-go-and-do hostile to-The People, or to-the ritual-system of-our forefathers, chained out-of Jerusalem got-to-be-delivered - over the hands of - the 18 Romans wards ; who-for their part after having got to give-me a-trial were-desirous of-having-gone-and-set-me-free, on-the-ground that no capital charge was-being substantiated in-essentials in my-case ; but protesting-against-it-as were the Jews, I-went-and-was-forced-into having-got-to-make-an-appeal-to Caesar,—and-not as my nation itself having of - any-cruelty to - have - got - to - impeach.— 19 20 For the-following reason therefore it is that-I-went-and-sent-to-ask you -to come to-have the pleasure of-having-got-to-see-you and to-have-got-to-be-speaking-on - spiritual - things :— for for-the-sake of-The Hope of-Israel it is that-with this chain-here I-am-garnished." But they to curry favour unto him went-and-sophistically-said, "We neither by-letters-medium about thee got-to-receive from Judæa, nor did any-one-whose opinion was worth anything that-got-to-come-here of-the brethren of thee any-criminal<sup>f</sup>; thing get-to-report or to-utter-in private conversation. But we - are - as-anxious-as ever thou art to-have-got-to-listen-to from-as an authority THEE what thy-mind-is-on the subject :§—for, as-a-matter-of-fact, as-respects THIS religious - sect WE know - for certain how-that all-over-the world its basis-3 is-contradicted-as false." But having-got-to-arrange with-him a-time, there-got-to-come for enlightenment-unto him his lodging ward ever-more-and-more-of them, to-whom he-went on-expound-

ing-the *Scriptures*,—whilst-unfolding-the-nature-of The Kingdom of-God, bringing-them moreover-as he would gently-down-to all-about 'Jesus,'—from both the Law of Moses and the (G)Prophets, from morning until evening :—And some indeed were-yielding- 24 obedience to -what-was-being-spoken, but others were-refusing-obedience ; but disagreeing-strongly-in-opinion-as 25 they were balked of prospect of private advantage - unto - amongst themselves they - were - separating, — making - as Paul-was one quotation-from Scripture-first, "With-sarcastic-accuracy went-and-uttered-did The Spirit, The Holy-one through-the agency of Esaias the (G)prophet when offering Salvation-unto the forefathers of - ourselves, saying, 'Have-gone-and-proceeded-on-thy-way offering Salvation-unto The People, this-of thine, and have-got-to-say, 'With-all your-listening ye-shall-be listening, and-yet not "willing to-have-got-to-understand, and with-all-your-gazing ye-shall-be-gazing, and-yet not "willing to-have-got-to-see : 26 for got-to-be-stupid-did the Heart of- 27 The People, this-of thine, and with their Ears sluggishly they-got-to-listen, and their Eyes they-went-and-closed-tight ; for - fear they - might have-got-to-See with-their Eyes, and with-their Ears have-got-to-Hear, and with-their Heart have-got-to-understand, and-so have-got-converted, and have - got - to - let - Me - heal them.' Realized, therefore, let-it-be by-you 28 that to-the Gentile-race-nations shall have-got-to - be - sent - the - message - of GOD'S Salvation-through The Saviour, —THEY WILL be - listening, too," And-when he-got-to-say all-this, got- 29 to - leave - did the Jews,—having - as they were amongst themselves much keen-discussion.

But got-to-remain-did Paul two 30 entire years, in-honourable privacy at

\* xviii. 2.

† St. Luke xxiv. 47.

‡ This was true in the letter of it, though false enough in the spirit ; but they were doubly cautious, first because they had lately been unshaken from Rome (xviii. 2) for religious fanaticism, and secondly, from what they heard in the letters they were not sure but that there might

be some deep political motive for the Roman authorities in Judæa treating him so well—a treatment certainly not discountenanced at Rome.

§ They are trying,—seeing that he is so non-Roman, and Israelitish, and friendly,—to sneak into his confidence, know the political secret—and go shares in the luck.

his-own rented-lodging, and was-wel- courses - of - systematic - teaching - as the  
coming the-whole-of those that were | *Pioneer Pastor* - on every - subject con-  
31 keeping on-coming-to-see him :—herald- nected - with The Sovereign - Lord,  
ing - as The Pioneer Evangelist Tho Jesus, The-Christ, with-the-fullest  
Kingdom of-God, and-also giving- liberty-of-speech, unhindered.

THE END.

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| <p>CHAP.</p> <ul style="list-style-type: none"><li>I. The whole world's Evangel.</li><li>II. "The Glory of God" is the subject of The Evangel.</li><li>III. How angels and men are related in Christ.</li><li>IV. Man's present preparation for his future.</li><li>V. Empiric Theology.</li></ul> | <p>CHAP.</p> <ul style="list-style-type: none"><li>VI. Sacramental Theology the theology of The Head of the Church.</li><li>VII. Jesus the model man.</li><li>VIII. The central mystery of Sacramental Theology.</li><li>IX. The secret of Preaching power.</li><li>X. Mutual relation of scientific Theology and scientific Civilization.</li></ul> |
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### PART II.

#### PARABLES OF NATURE.

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| <p>CHAP.</p> <ul style="list-style-type: none"><li>I. Mission of the present School of Interpreters of Nature.</li><li>II. The Sun.</li><li>III. The Firmament.</li><li>IV. Man like a Tree.</li><li>V. God's Sovereign Will the very parent of the freedom of the will of "the creature."</li></ul> | <p>CHAP.</p> <ul style="list-style-type: none"><li>VI. The Moon.</li><li>VII. The Rainbow.</li><li>VIII. Death.</li><li>IX. Money.</li><li>X. Musical Instruments.</li><li>XI. Painting, Sculpture, etc.</li><li>XII. The needle of the mariner's compass.</li></ul> |
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### PART III.

#### "M Y S T E R I E S."

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